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CATHOLIC CHRONICLE.

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IS IT SAFE TO LEAVE CHILDREN IN OTHER THAN CATHOLIC HANDS?

(From the Crusader.)

Certain statements which appeared in the Catholic press, not long since, upon the defection from the Faith of Catholics of foreign birth, and their immediate descendants, startled us not a little; though we were not inclined then, nor are we now, to admit that the defections spoken of were near so numerous as represented in some quarters. We are willing to admit to some extent the existence of this deplorable evil among the descendants of foreign Catholics; for no man who is familiar with the names of some of our citizens, can doubt for a moment that there are among us many families, Protestant, or Infidel, whose separation from the Church dates hardly one generation back. Catholic immigrant apostates may be found, but they are so rare, that for merely statistical purposes, they hardly deserve to be noticed. Though when viewed in connection with the perdition of these immortal souls, and the pernicious influence under which their offspring is thrown, we cannot but deplore bitterly the causes that lead to such disastrous consequences. We cannot undertake to point out the various sources to which apostasy in the descendants of foreign born Catholics is to be traced. The machinery by which the Devil labors to overthrow the Faith is so complicated and so versatile as to defy description; we can see, however, that he never accomplishes his purposes without the employment of human agency—and the most successful agency he makes use of is parental negligence; were it not for this not one out of every hundred of the apostacies we have to record would occur.—Had parents in every case faithfully performed their duty, our numbers, though great enough at present to excite the astonishment of our enemies, might not be far from double what they really are. This is not however to be taken to insinuate that we lost one-half, for we do not believe that any attempt to arrive at accurate statistics on the point would be successful. We have not sufficient data whereon to base our calculations, and all that can be said is, that the numerical strength of Catholics in the United States at present is far from what it would be had all the descendants of Catholic settlers in the country continued faithful to the creed of their forefathers. Many undoubtedly fell away, allowed not only to associate with heretics, but to mingle with them in their religious mutiny, to listen to their own religion ridiculed without understanding anything of its doctrines, they naturally became Methodists or Presbyterians, Episcopalians, Baptists or Dunkards, or whatever else happened to be the fashionable heresy in their respective localities. The evil is by no means so wide spread as it was even twenty years ago, owing to the increased facilities which Catholics enjoy in practicing their religion and in educating their children; but we would be deceiving ourselves were we to suppose that the causes which, in former years, led to many defections are no longer active. Many of them are still at work, and if not so fatal in their consequences as heretofore, it is because we are better able to counteract them. There is no way in which so many are lost to the Church as by the total abandonment to which some Catholic children are consigned when they lose one or both parents, or when necessity compels them to look among strangers for subsistence which they cannot obtain from their parents,—unfortunately when placed in these circumstances, there is no care taken to provide them with situations which, while they secure them from want, will also preserve them from the danger of apostasy.

Hence we find Catholic children frequently committed to the care of Protestants, who almost in every case endeavor to engrain on the mind of the child the error of their own creed. Unfortunately, their endeavors are too often successful. The father or mother returns, after an absence of some years, to claim the child and finds it a confirmed heretic—not only ignoring the ancient faith, but ashamed to recognize its aged and afflicted parent. For such criminal neglect on the part of a parent we can have no excuse whatever. It is easy for parents who desire to secure a place for a child, whom it is either difficult or inconvenient for themselves to support, to get a Catholic family to take charge of it, where at all events its faith will be safe. It is possible every Catholic may not be willing to admit a child, under these circumstances, into his family, and engage to compensate the parent for its services. But to an intelligent and devoted parent this should be a small matter. Its soul will be safe—assured of that he should be satisfied—at all events, he has done all that God expects of him. This is a subject we would like to urge on the attention of emigrants who are engaged on the public works. The father or mother dies, the surviving parent is burdened with a number of children who must be fed and clothed; it is necessary to put out some of them among strangers to

obtain a living for themselves, and possibly to earn a little for the support of the rest. This is all well enough; but take care where you place your children. They are not very well instructed—among Protestants they will never grow up Catholics. They will be receiving lessons in heresy—the very atmosphere they breathe will be impregnated with error. If they must be put out, place them in charge of a Catholic family. When you return they will not mock or curse you because you are an old Papist, nor will your heart be afflicted with sorrow at what, to the parent must be the gloomiest of all reflections, your children lost to God and to you. This is a matter which calls for some attention from clergy and laity. Protestants encompass Heaven and earth to make perverts. The Catholic child that falls into their hands meet with a fate about as deplorable as that of the child which is carried away by Gypsies. No effort is spared to wrest it from the Church, and inspire its mind with contempt for the faith of its parents. Catholic girls who live in Protestant houses are subjected to petty annoyances of every kind, and must, in many instances, either leave or suffer their religion to become the subject of the foulest criticisms without the power of reply. No one could expect a child to resist attacks on its faith which are sometimes dangerous to persons of more mature years. A few months might effect its ruin; the only prudent course is to withhold children altogether from such evil influences until they have attained that age and intelligence when heresy can assail them no longer with any chance of success.

THE MADIAT.

(From the Catholic Standard.)

The quantity of *heroic ink* shed by Parson Mozley and Presbyter Cumming in their respective papers in denouncing the "murderers" of Francesco Madiat might, it appears, have been employed upon a less ludicrous theme. The victim of Popish persecution is not, it seems, as yet sacrificed; and Presbyter Cumming went a *leete* too fast when he induced poor old "Mrs. Harris" to publish to the small coterie of ruined farmers and ranting evangelicals, who still put faith in her insane lucubrations, that "another victim has been added to the dread account accumulating by" the Church of Christ, and that "Francesco Madiat has died in prison—i.e., has been murdered in cold blood by the Priests of Rome." The same calumny, as we observed last week, was written by a fanatic, named Taylor, who lives somewhere in the neighborhood of Barnet, and deliberately published by the unscrupulous *Times*—although, from the dates of Italian letters since published in that paper, there is reason to infer that at the very time this foul slander was launched into the world in its columns, its conductors were aware of the absolute falsehood of the report of Madiat's death, which originated with one of the infidel Piedmontese journals that are subsidised by the "Protestant Alliance." The latest accounts from Tuscany represent Madiat as not only not dead, but showing no symptoms of approaching dissolution. But the publication of the truth must have led to the suppression of the thundering declamation which, like Father Prout's

"Bell's of Shandon,"
Doth sound so grand on
The muddy waters of the River Thames;

and accordingly, the truth was suppressed and the tumid periods in denunciation of religious persecution, and the inflated panegyrics upon Anglican liberality were sent forth to feed that self-love, and to flatter that vanity, which the *Times* so well understands how to turn adroitly to the account of its own interests and the purposes of its employers. At that critical moment the reported death of Madiat was a God-send to the *Times*. The re-election of the Chancellor of the Exchequer, which, for reasons known to the *Times*, and not unknown to us, that journal was anxious to secure, was menaced. Mr. Gladstone's fate rested in the votes of the parsons. His opponents pretended that the right honorable gentleman was not a faithful son of the Church of England. It was indispensable to counteract this misrepresentation; and how could this object be better achieved than by a flaming series of turgid articles in praise of Protestantism and abusive of the Catholic Church, in the *Times*, in juxtaposition with other articles urgently advocating the re-election of the Chancellor of the Exchequer? That object being now accomplished, the *reverend* calumniator of the Catholic Church will, in all probability, take no notice of the atrocious falsehoods he has given currency to,—relying on the brutal prejudices of his readers for a palliation of his crime, on the plea that it is lawful to tell any number of lies, misrepresent any number of facts, and circulate any quantity of slander, when the purposes is to defame and vilify the Catholic Church and her Ministers.

One of the ingenious devices adopted by the ultra-Protestant party in this country to excite antipathies against their Catholic fellow-subjects is the circulation of reports in all quarters and by all means, to the effect that the Madiat are cruelly used in prison. The "chalkers" are found very useful to this end; and during the week we have seen scores of "poor Madiats" as mural embellishments.

No less active are the printers; but the necessities of the press requiring a larger amount of matter, society here gains an advantage, for we have only to collate the reports of the various papers, and balance their misrepresentations by their contradictions. We last week contrasted the report favorable, though unfriendly, and therefore the more credible, of the Tuscan correspondent of the *Chronicle*, with the abominable calumnies of the *Morning Herald* and the Barnet correspondent of the *Times*—to-day we have to contrast the *Daily News* with itself. "The latest reports of eye-witnesses," says that journal, "show that, after all the explanations that have been made, the prisoners are treated with a severity which is rapidly shortening their days." Now, what does an "eye-witness" correspondent of the *Daily News*, whose letter the preceding extract actually introduces, really write on the subject? We entreat an attentive perusal of what follows:—

"We saw Rosa on New Year's-day, and found her in better health and very cheerful, excepting when she spoke of her own unworthiness in not bearing better the trials she had undergone, and rejoicing rather that she was honored to suffer for the cause of Christ. The inspector had allowed her to give a little treat on New Year's-day to all the female prisoners—some 'pollenta' and a glass of wine to each; and this rare opportunity for the exercise of her generous and compassionate feelings caused her great pleasure."

How many thousand Englishwomen would rejoice in being the victims of a persecution such as we have here described! We are not aware that in the most liberally managed workhouse in England the female inmates are allowed such privileges; and we know that there are workhouses in this country where Protestant bibles and prayer-books and hymns are forcibly thrust into the hands of Catholic adults and children; while, as in the Holborn Union, their own books of devotion are excluded. So that, on the whole, it is certain that the Madiats—those interesting victims of Popish persecution,—who are so cruelly ill-used, corporeally and spiritually, and one of whom, according to pious Protestant authorities, has been actually "murdered in cold blood,"—assassinated by slow poison," &c.—are, after all, much more generously treated in their prison than Catholic paupers, or even Protestant paupers are in English workhouses. The eye-witness has not, however, told all her tale in the foregoing extract (a sense of decency forbids us to suppose the writer to be a man); and, as we do not desire to conceal anything that is written by the enemies of Catholicity on this subject, we shall let the lady finish her story in her own words:—

"I will describe to you her frightful costume, in which, nevertheless, she looked well and dignified.—Her chemise is of coarse material like sailcloth; then she wears a knitted worsted garment, over which is a brown duffle robe such as is worn by the Franciscans. Over all is worn the livery of the prison—i.e., a broad yellow and white striped coarse linen material, the skirt tight as a sack, and on her head she wears a close skull-cap of the same fastened by a tape under her chin, no hair being seen. She has coarse hose and great thick shoes. I am not sure that I ever told you, when describing her cell, that her seat was a round stool like a milking stool, chained to the wall in a corner of the room; and in the opposite corner is a small footstool also chained, so that poor Rosa, when at work upon her stool of repentance, cannot make use of the second small stool to keep her feet from the cold brick floor."

And this is the picture of "Popish," Italian cruelty drawn from life by a hostile painter! Lord Frankfort is clothed in the coarse garb worn by the meanest prisoner in Coldbath-fields House of Correction, and his lordship is exempted from breaking stones only upon payment of a crown a week for his prison dietary—junk beef, coarse bread, and oatmeal gruel. Yet, no one thinks of remonstrating against the subjection of a nobleman who has violated the law of his country to this degradation. But all Europe is stunned with the clamor raised by a pack of fanatics, every one of whom is a persecutor in heart and would be an exterminator if he or she had the power—because two Italian menials are made amenable to the laws of their country, and a public journal that professes to be liberal and philosophical, and that is entitled to claim this character apart from its polemical disquisitions, does not hesitate to appeal to English prejudices against a foreign Catholic poten-

tate—because the Signora Rosa Madiat, whose artificial influence over a weak-minded husband has induced him to abjure his faith for the detestable dogmas of Geneva, which she imbibed in her native canton, is clothed in a "brown duffle robe, such as is worn by the Franciscans"—including some of the noblest born in Europe—and is made to wear "coarse hose and great thick shoes." What diabolical cruelty! Only think of the Swiss *femme de chambre* not permitted to sport her Lisle-thread stockings and her most delicate French shoes? Though

"Born in a garret—in a kitchen bred,
And raised from thence to deck her mistress's head,"
it is surely an unpardonable crime on the part of the Tuscan regulations of "prison discipline" to denude the interesting instrument of Exeter Hall fanaticism of her cast off finery, and require her to wear the "frightful costume in which, nevertheless, she looked well and dignified." The Grand Duke must be a monster to allow so much waiting-maid dignity to be encased in so hideous a prison livery. It is, however, gratifying to be assured upon the authority of this sympathising eye-witness that the lady looked well. That shows that her health, at all events, has not suffered from the prison discipline; and it strikes us that one paramount cause of this satisfactory state of things is to be discovered in those "coarse hose and great thick shoes" which have so much offended the taste of the letter-writer. It is not, we have heard, the custom to lay down Turkey or even rich Axminster carpets on the prison floors in Italy any more than in happy England. It is also said that in those sunny regions beyond the Alps the people find it more conducive to health and comfort for the greater part of the year to use tiles rather than boards in their flooring. Now, this being the case, it strikes us, as we have no doubt it will strike all rational and dispassionate people, that in winter "coarse hose and great thick shoes" are not a bad prescription for preserving health when one has to stand or tread much upon an Italian floor; and however much it may shock evangelical ears and eyes, we cannot help repeating that it is the climax of odious hypocrisy and disgusting cant to make the fuss that is made by the Protestants of this country—high and low, Tractarians and Swaddlers—about the treatment which the Italian courier and the Swiss fire-woman experience in prison, when we all know how English subjects, whose only crime is their poverty—although they may have once been wealthy—are treated in our work-houses, and when it is a subject of proud boast that Lord Frankfort fares no better in his prison than Bill Smith, the smasher.

EXPERIMENTS ON MARRIAGE.

(From the N. Y. Tribune.)

A petition has been started in Syracuse, and (we hear) very generally signed, asking our new Legislature to repeal so much of a recent law as denounces penalties for the crime of seduction, and in lieu thereof enact that the unmarried father of any child, (both parents being white,) shall, from the fact of such paternity, be deemed and taken in law to be the husband of the mother, and thenceforth bound to regard and support her as his wife, just as though they had been married with benefit of clergy. Of course, it is further prayed that every child, whether born in or out of wedlock, shall inherit, in common with all other children, the property of both parents, being deemed their legal heir.

The fact of wide-spread dissatisfaction with the existing legal definitions and obligations of marriage, is notorious. To our mind, they are but a natural result of the sublimated Democracy of our day, which chafes at every restraint and insists on the widest possible impunity to individual caprice and individual appetite. We esteem this tendency eminently anti-Social, and regard its more specious manifestations with suspicion; it is more characteristic with antipathy and abhorrence.

Such a law as is indicated above seems palpably calculated to degrade and discredit the marriage relation. The naked fact that its projectors seek to confine its application to *white* persons (we presume they mean to those of *like* color) betrays its unsoundness and absurdity. If the principle it evolves be a sound one, the limitation here suggested is plainly unjustifiable.

"Marriage is honorable in all," says an Apostle; but it would have choked him to say it of such marriage as is contemplated by the Syracuse project. Marriage as a penalty, a punishment, a substitute for fine and imprisonment, we could not recognize as an old acquaintance. If it were even desirable to inflict its obligations in the cases contemplated, we should insist on having a separate name for this visitation of the rigors of law.

There are very many practical evils certain to result from such an extension of the responsibilities of

marriage which can hardly be suggested with due regard to delicacy. Our novels which depict the manoeuvres of designing unscrupulous mammas to secure advantageous matches for their daughters, would derive additional piquancy from the passage of such an act as is contemplated. And what the Syracuse lawgivers, who propose to base the obligations of this involuntary marriage on the contingency of offspring, would do with a young gentleman who should find himself compromised with two or more damsels at once, their petition does not permit us to know. Would they compel him to be husband for life to them all?

We cannot confidently accuse the legal profession of originating this memorial, and yet we never saw any thing better calculated to bring grist to their mill. The lawsuits that such an act would invite—to determine whether A B is a husband or not, and if he is, whether C D or E F is his wife—would require the doubling of our Judicial force to give suitors any chance for a hearing during life.

We see just one admissible suggestion in their memorial,—that of entitling all children to an equal inheritance in the estates of a common parent. They are in no sense responsible for their parents' errors; and if any ought to have a larger share in the estate than others, those who were forced to endure ignominy and scorn, perhaps privation and ignorance also, because of parental transgression, should be most favored. But even here, it would be necessary to proceed with the utmost caution, or a wealthy man would have more children charged upon him when dead than ever truly belonged to him while living.

We wish the strong reasons for Marriage as it is—for its obligations, limitations, and indestructibility—were more generally set forth from the pulpit and through the press than they are. The habit of regarding all institutions from the stand-point of individualism, and of judging each, not by its intrinsic character and average results, but by the exceptional hardships it induces, has led to suggestions even from well-meaning and pure-minded persons, of changes which would relieve a few persons from unhappy engagements at the cost of weakening, if not upheaving, the entire social fabric. Marriage honorable and honored—Marriage sacred and ending only with life—this is of far greater social moment than the relief of a few unhappy married persons from obligations too hastily contracted and responsibilities culpably incurred.

CATHOLIC INTELLIGENCE.

THE FATHERS RINOLFI AND LOCKHART—MISSION IN CLIFDEN.—These distinguished preachers arrived in town on Thursday, the 13th Jan., en route to Clifden. On the next morning they proceeded to Clifden, where they intend to enter on those Christian labors which have been productive of so much good, not only in this town, but in every locality which they have visited. They will open the mission to-morrow, and it is supposed it will continue for a fortnight or three weeks.—Galway Packet.

CHURCH OF ST. NICHOLAS, FRANCIS STREET, DUBLIN.—At the conclusion of high mass on Sunday the 16th Jan., his Grace Paul Archbishop of Dublin preached the annual charity sermon in aid of the parochial schools of that most populous district, to a densely crowded congregation of the faithful.—His Grace took his text from the epistle of the day, and dwelt on the nature and character of the Christian religion, and on the obligations which devolved on parents and guardians of children to see that no opportunity should be lost in securing for those entrusted to their care the inestimable advantage of a moral and religious education, and dwelt on the excellence of the invaluable institution placed under the pious control of the Christian Brothers, whose claims he most eloquently advocated. His Grace, with that paternal and anxious solicitude for the welfare of his flock, referred to the deep necessity of guarding against the wiles and snares by which the enemies of the faith sought to lure and entrap the children of the poor, and in the most earnest and impressive manner besought his hearers to guard against the proselytising schools which had sprung up throughout the city. His Grace, who was heard with the deepest veneration, concluded his eloquent appeal by calling on the faithful to sustain the schools of the poor amidst the murmured blessings of the thousands present.

PRAYERS FOR FINE WEATHER.—His Grace the Archbishop of Dublin has addressed the following circular to the Parish Priests and other superiors of the several churches through the diocese of Dublin: "3, Belvidere-place, 14th Jan. 1853.

"Very Reverend and dear Brethren—In consequence of the continued rains and the severity of the season, which threaten serious injury to the country, and to the poor and working classes of the population, you will be pleased, until further directions, to add, in the Mass, to the usual prayers of the day, the collect *Ad petendam serenitatem*, with the corresponding secret and post-communion, according to the directions of the Rubric; and to solicit the prayers of your congregation for the blessing of more favorable weather.—I remain, yours most faithfully in Christ,

"† PAUL CULLEN,
Archbishop of Dublin."

CONVERSION AT BALLINROBE.—On Thursday last the Rev. Thomas Hardiman, P.P., received into the Church Mary Laffin, wife of John Laffin. She was suddenly seized with what she feared was her death sickness, and racked with pain, she exclaimed to the priest when he entered—"Oh, Sir, I lived a Protestant, but I am afraid to die one." She accordingly made her profession, and was duly received into the Catholic faith.—Tuam Herald.

On the 18th ult. Mr. Stringer was received into the Catholic Church at Outerard, after last Mass, by the Rev. M. A. Kavanagh, P.P., after making solemn profession of the Faith. When we recollect that Outerard has been long the chief seat of Judaism in this province, this conversion becomes particularly significant, and ominous of the fate to which that atrocious system is just merging.—Galway Mercury.

PURCHASE OF A CHURCH.—Rev. Mr. Gibson has purchased, at public auction, the Methodist Church, at Templeton, Mass. It is 40 by 50 feet. It is to be removed to Janesville, an adjoining village. This will be a convenient location, as it will accommodate the Catholics of Winchendon, Royalston, Gardner and Athol. It is to be dedicated to St. Martin. Father Gibson is zealously engaged in providing for the accommodation of our people, and we are pleased to learn that the people aid him in his exertions.—Boston Pilot.

IRISH INTELLIGENCE.

LETTER OF THE ARCHBISHOP OF TUAM.

St. Jarlath's, Tuam, Jan. 15, 1853.
MY DEAR MR. MOORE,—As you are anxious to have my opinion on a grave question of morality I give it you without any hesitation. At the same time allow me to express some surprise at your consulting on a clear case of conscience which, when stripped of all the other relations of policy or expediency, or private interest, or prophecies of increased good or probabilities of qualified evil, with which it is sought to obscure and confound it, is too clear for debate or conflicting decisions. With all those extrinsic private or public relations I have no concern. I have only to deal with the obligation of faithfully fulfilling lawful and honest covenants, freely and deliberately entered into, by different parties, and so precisely and explicitly worded as to leave no room for misapprehending their meaning.

Or, the strict and religious obligation of fidelity to such covenants there can be no controversy—an obligation the more sacred and binding in proportion to the numbers committed to such engagement, and to the magnitude and sacredness of the interest which they involve. Dissolve the binding power of such contracts, and you loosen the firmest bonds by which society is kept together. There is now no question about the prudence or imprudence of having contracted those engagements that were honest and legitimate. There was perfect freedom to adopt or decline them at the time of treaty, and if one party should find them rather inconvenient to be observed, that is no reason why they should be released from their observance to the injury of the other contracting parties, to whom they bound themselves by a strictly reciprocal obligation. If the proposed pledge should appear hard or inconvenient, then the honest course would have been respectfully to decline it, rather than occupy the place of others who would be ready, in return for their share of the benefits of the contract, to fulfil all the correlative obligations which it imposed! For an unfaithful and foolish promise displeaseth God, and it is much better not to vow, than after the vow not to perform the things promised.

If, then, it is displeasing to God not to perform the things promised, we cannot be parties to the violation of such promises, on the obvious principle of the Apostle, who tells us that those sin not only who do the evil, but, they, too, who consent to its infliction. This is the clear and simple doctrine taught to every Catholic child in his infancy, which grows and expands with his maturer years, if his mind be not perverted by false political maxims. It is this simplicity of the Gospel, so much opposed to the cunning and crafty wisdom of the world, that makes the Catholic people of Ireland be filled with astonishment at those violations of promise and breaches of solemn contracts, which the votaries of political expediency treat with levity and derision.

It is this confiding disposition, the fruit of the sound teaching of their holy religion, that makes the people so hopeful and reliant on solemn promises, notwithstanding the frequency of the instances in which that confidence has been betrayed. It is a glorious attribute of our people, surviving every process by which it has been sought to destroy it, believing in the integrity of others, because truth is a duty, and because they have not yet been reared and disciplined in the school of political deception.

What, therefore, is made to our nation a reproach of weakness, is one of the qualities of which, perhaps, it has reason to be most proud, and it would be a disastrous day for the interests of public and private morality were the people to feel no horror for the infraction of solemn promises, or no grief at the conduct of those who should treat lightly their obligations. Then, indeed, would their lot be hopeless, if they were insensible to any higher impulses than those which the world gives; and if they, too, like some of those above them in station, but below them in honor and fidelity, were to measure the extent of the obligation of promises by the scale of personal benefits or privations. How, then, to guard against future treachery is now a question, as it was often before seriously propounded. Not certainly by curing the people of their credulity, for that would be a remedy worse than the disease, if disease we should call so wholesome a disposition. No, but by carrying the reform where it is most wanted—by raising the standard of public morality to a level sufficiently lofty for the ideas of a Christian people, who still believe that grave, and serious, and solemn promises are sacred things, and that pledges are the property of the Almighty. Whilst the confiding voter, then, is entirely free from guilt in his over-abounding confidence, it should be shared among those exclusively who are inopportune for the price of their broken promises, and those who, far from rebuking the candidates for dishonesty, or tempting others to forego their solemn pledges, and ready to reward them most amply for their violation.—I remain, my dear Mr. Moore, yours faithfully,

† JOHN, Archbishop of Tuam.

THE IRISH BRIGADE.—THE DESERTERS.—A public meeting of the Inns Quay Ward has been held in Dublin, to petition Parliament to pass Mr. Crawford's Tenant Right Bill, to abolish ministers' money, and some other public measures. After the main questions were lightly touched upon, the orators alluded to the deserters from the ranks of the Irish Brigade. Mr. Reynolds, ex-M. P., in the course of a long speech, said: As to the three great questions of ministers' money, Shazman Crawford's Bill, and the abolition of the venial freemen franchise, he (Alderman Reynolds) would assure them that, whether in or out of Parliament, these questions should have his most strenuous and most decided support. A voice: What about the men who sold themselves—Keogh and Sadleir (hear, and cheer); Alderman Reynolds said the city wanted him as its representative more than he wanted it. A voice: But what about the sellers—what about Keogh and Sadleir (hear, and cheer)—Alderman Reynolds left the meeting shortly after. Dr. White T. C., said he had a resolution to propose which he would first read to the meeting. It was as follows:—"Resolved, That as a stigma, involving the venality of Irishmen, would be indelibly fixed upon our character before the nations of the earth, unless public opinion branded with its utmost abhorrence the treachery of Messrs. Sadleir and Keogh, we hereby denounce their defection as treason to the sovereign majesty of the people of Ireland, and we declare that such instances of pledge-breaking are equally abhorrent to religion and morality as they are destructive to patriotism and humanity—that every man who has been identified with the Irish party, and he who does not express his condemnation of treason, must be looked on as an approver, and henceforward be recognised as a concealed traitor." The doctor supported his proposition in a vehemently-delivered speech. After being duly supported and seconded, the resolution, passed, and the meeting separated (groaning for the deserters, and cheering for tenant-right.)

ATHLONE ELECTION PETITION.—From the statement copied from a Westmeath paper, that candidates have consented to be put in nomination for the borough of Athlone, it might be supposed that Mr. Lawes has withdrawn his petition, and resigned the contest for the seat. Such is not the fact. On the contrary, that gentleman is determined to proceed with the petition, the result of which he fully expects will be in his favor; and he has visited his constituents for the purpose of reassuring them of his determination.—Daily Express.

ATHLONE ELECTION.—The Westmeath Independent is "in a position, to announce that John Ennis, Esquire, of Ballinahown, and Chairman of the Midland Great Western Railway, has, in compliance with the wishes of a large portion of the constituency, consented to be put in nomination as a candidate for the representation of this borough."

CARLOW ELECTION.—The efforts of the Orangemen to seize on the representation of this borough have been already baptised in blood. At half-past one on Tuesday morning, a poor man, by trade a nailor, named Richard Cahill, 56 years of age, was assailed, almost in cold blood, by a sprig of Orangism, named Robert Wilson, son of Mr. Michael Wilson, a shopkeeper of the borough, and stabbed in the breast. The poor man was passing alone through the streets, on business connected with his trade, when he was met by a party of Orangemen, one of whom (the assailant) shouted:—"Who'll say a word against Alexander?" Poor Cahill, unfortunately, cried out, "I will," when Wilson rushed on him, and deliberate stabbed him with a clasp knife in the breast. Another man named Keogh, ran to his assistance, and received a blow from Wilson, which inflicted a slight flesh wound. Cahill was at once conveyed to the Police Office, and thence to the County Infirmary, where he was committed to the care of Thomas O'Meara, Esq., M. D., who pronounced that the wound had penetrated his liver. Both Cahill and his assailant were at the time perfectly sober. He now lies in a most dangerous condition at the infirmary. Wilson and three others having been taken into custody and presented to Cahill, he immediately identified the former. His dying declaration to the foregoing facts was then taken by R. Tuckey, Esq., R.M., and Arthur Fitzmaurice, Esq., J. P. It is feared the poor man's demise will take place within a day or two. He has a wife and helpless family of five children dependent on him.—Evening Post.

MR. KER, M. P., FOR DOWN.—Mr. Ker has addressed the following letter to the editor of the Northern Whig:—"Sir—Having seen in your paper of the 15th instant a paragraph headed 'Deserter,' stating that I have given in my adhesion to Lord Aberdeen's ministry, I think it due to my character as a supporter of Lord Derby's party, and a representative of a Conservative constituency, to contradict that statement without a moment's delay, as I am not aware what are the principles, or what will be the measures of Lord Aberdeen's government, whether Whig, Radical, or Conservative—I am, Sir, your obedient servant, D. S. KER.—Belfast, Jan. 17th, 1853."

WYNDHAM GOULD, Esq., M. P., presided on Tuesday at a meeting of the Limerick Packet Station Committee, when a prospectus was read and approved of for the formation of a company, in shares of 10 pounds each, to purchase a first-class steamer to run between this port and America from Foynes Island.—Limerick Chronicle.

DEATH OF J. PRICE, Esq.—We read with deep regret in the Packet of Saturday the death of Mr. Price, who had been so long connected with the Dublin press and enjoyed the esteem of all for his amiable, and the admiration of all for his intellectual qualities. Mr. Price had been a political and literary contributor to the Evening Packet for fifteen years.

THE "ANGLO CELT."—In the Court of Queen's Bench, Dublin, on Wednesday, in the case of the Queen v. the proprietor of the Anglo Celt, Mr. Fitzgibbon, Q.C., applied for a new trial on the part of the defendant, who had been found guilty of a libel upon the officers and men of the 31st Regiment. The Court, after hearing the application, took until next day to consider.

THE "WORLD" AND THE "NATION."—In the Court of Queen's Bench, Dublin, on Saturday, Mr. O'Driscoll renewed an application he made on Friday for a bench warrant against Mr. Duffy, for neglecting to enter into recognizances, which he submitted he was bound to do, according to the practice in such cases. Mr. O'Hagan, Q.C., said that he applied for Mr. Duffy to resist the motion. Mr. Duffy had pleaded that day, and was ready to do everything else that was necessary; the court therefore would refuse the application. The Chief Justice stated that the court was of opinion that there was no ground for the motion, which should be refused.

The Limerick Examiner states that the present Government has determined to prosecute in the Six-mile bridge affair; and that the Attorney General will attend the Clare assizes for the purposes of conducting the proceedings against the military and Mr. Delmege.

Mr. Wilberforce, brother of the Secretary of the Defence Association, has purchased a portion of the Renyle estates in Connemara, situate at the head of Killery Bay.—Galway Mercury.

We are glad to find in his Grace's Pastoral an authoritative confirmation of the facts we gave some weeks ago in reference to the exaggerated and false statements circulated, respecting the extent of proselytism in this diocese. Even in Achill it seems that each succeeding day witnesses the desertion of the proselytising "meal stores" and "strabour schools," to which some few destitute children were attracted by hunger. His Grace, with that consistency which characterised his whole eventful life, is still anxious to extend further those religious and educational institutions in which Catholic youth may receive a solid education without danger of alloy from heretical or infidel principles. It is an instructive but melancholy fact that the so-much-boasted National system has not been found a sufficient antidote against the efforts of proselytism, whilst wherever the Monks of St. Francis have succeeded in founding schools, proselytism has vanished before their laborious and self-sacrificing zeal. His Grace has, in recommending a system of simultaneous contributions for local purposes, hit upon a chord which will vibrate deeply from end to end of this extensive diocese. There are many pious Catholics who will cheerfully respond to a call rendered so imperative by the bigoted and unprincipled hostility of a few who are attempting to tyrannise over the consciences of their famine-stricken tenantry.—Tuam Herald.

It is stated by the Manchester Courier that there was a meeting held for the purpose of laying before the religious public of Manchester a plan for the regeneration of Ireland, by establishing at Ballinglen an institution for the instruction of the people in the rudiments of agricultural avocations, and that Mr. Thos. Greig was the chairman who explained that this project has originated with a Dr. Duff, whose great experience in India at the head of a similar educational establishment enabled him to offer most valuable suggestions. One thing was clearly pointed out, that this movement was essentially Protestant—that it sought by green crops, guano, and Protestantism, to change the face of the country.

RELIGIOUS EQUALITY MEETING.—At the meeting of the Friends of Religious Equality, held on Wednesday, we find the verdict of the country, in condemnation of those who took place in violation of their solemn pledges to the contrary, expressed with an amount of earnestness equal to that which characterised the conduct of the supporters of the tenant right cause on the preceding day. The repeated condemnation thus expressed in Dublin will, we trust, be taken up by the several constituencies throughout the country. From end to end of the kingdom the fiery indignation of an outraged people should go forth in denunciation of the treachery practised against national honor and national confidence. There is no time to be lost. If the country exhibit symptoms of apathy in this crisis, and permit connection or communion with men who have so seriously damaged and attempted to destroy the national sentiment, it will be hard to repair the injury.—Tuam Herald.

LORD DERBY AND HIS IRISH TENANTRY.—The Limerick Chronicle, after remarking that the late Premier is quite dissatisfied at the conduct of most of his tenantry in Tipperary, makes the following announcement:—"The Earl of Derby has ordered to be sold off all the farm stock upon his estates in Tipperary, and is building commodious houses upon every farm of fifty acres average, to be let to English and Scotch agriculturists."

The Irish renegades are already grumbling over their bargain. They find that the treason which was to have made men of them all was not so profitable as they expected. The Peelites and Whigs have monopolized more than the lion's share of the spoils and flung to the hungry Brigadiers but a few stray lumps of official garbage.

JUST THE THING.—Whatever blundering has been committed by the new Government in the arrangement of offices, one appointment at least has been most felicitous. It is given to the proper man.

Sir James Graham may "miss stays," at the Admiralty; Sir Sidney Herbert bungle at the War Office; and Mr. William Keogh fail in his law as Solicitor-General; But Mr. John Sadleir, as Irish Lord of the Treasury, will be in his proper element.

The country commonly imagines that an Irish Junior Lord of the Treasury has important financial duties to discharge in connection with the revenue and monetary concerns. No such thing.

The business of Mr. John Sadleir's office is not so respectable, though it is often more important.

Mr. John Sadleir is taken into Government employment to corrupt and bribe the Irish Members of Parliament by the promise and bestowal of small places. He is to the present Government what Montesquieu Bellew was to Lord John Russell's. He is to be the agent of every filthy intrigue; the paymaster of every renegade Irishman who can be got to shout at the back of his employers.

This is absolutely the nature of the office Mr. Sadleir has accepted; and that he is eminently qualified for it no one can deny—"nobody dare deny."

The Coalition have taken his measure to a hair. They have misfitted other men lamentably. One laughs to see Palmerston confined to the petty limits of the Home Office, narrowing his mind to the superintendence of police reports and gaol deliveries; but the late Member for Carlow will be perfectly at home.

And his work lies before him. When the Whigs determined to seduce the Irish Repeal Members, the work of corruption was comparatively easy. They had to deal with notorious profligates and pretenders. But now it will require miracles of persuasions to break the phalanx of representatives who had not gone over to the enemy.

If any man could do it, Mr. Sadleir might hope to succeed. He has all the arts, and is habituated to all the practices which qualify for the disreputable duty. But we warn him that, with the exception of his own corrupt and disgraceful "tail," his efforts will be useless.

He and his Colleague, Mr. Hayter, who knows something of Irish Representatives of the old School, will only burn their fingers if they try to extend their practice beyond the limits of the few who have apostatized with the Brigadiers who are in office.

Let no man misunderstand Mr. Sadleir's position. His place is not a sinecure; his appointment is not an "innocent" one. It involves the discharge of many discreditable and unclean duties. And he would not be in it if he were not competent to fill it. For, it at least is always given to a knowing hand. And the heads of the Government have evinced unwonted discrimination in putting the proper man in his proper work.

THE IRISH UNDER SECRETARYSHIP.—Rumor is once more at work as to who will be the Under Secretary for Ireland of the Aberdeen Administration; and the difficulties which appear to stand in the way of this office being filled up, may fairly be regarded as a type of the position of Government. The office has been placed at the disposal of several parties; and the public were assured that Mr. Villiers Stuart had actually accepted it. Nay, more, it was even announced by a local journal that that gentleman had left his residence in the country to enter upon the duties of the office. It now turns out that conditions were imposed upon him which were not to be borne. The situation is, therefore, again vacant. The *Freeman's Journal* of Saturday morning hints at Mr. Sadleir becoming the Irish Under Secretary, to make amends for his defeat at Carlow. Dire will be the disappointment of some of the place-hunters if this rumor turns out to be well founded. It is also said that Mr. Henry Meredith will be the new Under Secretary.—*Dublin Evening Packet*.

DISCOVERY OF IRON MINES.—A most important discovery of iron (says a local paper) has been made, within the last few days in the county of Waterford, between Currahmore and Carrickbeg; and already miners are at work, and hopes are entertained that the yield will prove productive. The preliminary operations have been undertaken under the immediate superintendence of an English Mining Company, at the head of which is said to be Baron Rothschild. In consequence of the success which has already attended the labors of the miners, it is expected a regular number of men will be set at work in the "diggings" without further loss of time. It appears the discovery was made some time ago by a person who had become acquainted with mining, geology, &c., at the Bonmahon mines; and that on his urgent and repeated representations to capitalists in England, a sum of money was advanced which will enable a few shafts to be sunk, and the business undertaken speedily. The district is said to contain a vast quantity of iron, and the result of the experiment just made is very satisfactory.

MR. WILLIAM DARGAN'S UNDERTAKINGS.—This gentleman, the founder of the Irish Crystal Palace, towards which he has contributed £26,000, has embarked largely in other public works for the current year. He is the chief promoter of three bills in the present session, which present the unusual feature of having only three persons to each of them, although incorporated joint stock companies. The bills are "Dublin and Wexford Railway," Capital £200,000, of which Mr. Dargan subscribes £65,000; "Kerry and Clare reclamations," the expense of which cannot be much less than £200,000, and Mr. Dargan is understood to take nearly the whole.—*Limerick Chronicle*.

The Galway Packet informs us of warlike preparations in its neighborhood.—A large war vessel is daily expected at this port, for the purpose of enrolling seamen for the navy. It is supposed that the badness of the times will coerce several of our stout Claddagh fishermen, who, with very little training, would become first-rate hands, on board a man-of-war, to join the service."

LANDLORDISM IN THE COUNTY DOWN.—It appears that the threats held out by Mr. Stewart, of Ards, towards the tenantry on his county Down property who had the "audacity" to vote conscientiously at the late election, were so far carried into effect as that a number of ejection processes were served for the Newry quarter sessions. We are gratified now to be able to state that Mr. Stewart has not consummated this measure of injustice. We have it on good authority that the ejection notices served on the Gilford tenantry, and which were on for hearing at Newry, have been all withdrawn. It may now be the proper time to state, to Mr. Stewart's credit, that even in the days of his error anything that he did was done with the greatest candor and openness, and in this respect his conduct offers an honorable contrast to the other landlords in the county Down who, we are informed, are silently carrying out the measures which he only threatened against their hapless tenantry.—*Northern Whig*.

THE LINEN TRADE.—The quantity of linen exported from Newry during the past week has exceeded that of any similar period for some time, having amounted to no less than three hundred and seventy-six packages.—*Newry Telegraph*.

PROSPECTS FOR SOLICITORS.—At the Skibbereen quarter sessions, which were held last week, there were just 59 civil bills entered, to be divided amongst ten professional gentlemen who attended. The criminal business was usually light, and only in two or three prosecutions were the legal gentlemen employed. At the quarter sessions held in May, 1845, there were 4,000 processes entered.—*Cork Examiner*.

A MOVING BOG.—A curious instance of this natural phenomenon took place on the 3d inst., on the lands of Enagh Monmore, in the west of the county Clare. A tract of bog, of about a mile in circumference, was perceived to be deeply fissured, and shortly afterwards the whole mass commenced to move in an easterly direction, and continued in motion for 24 hours. In that period it accomplished a movement of about 80 perches to the east of its former position, and the result has been the exposure of a quantity of bog timber, which was previously covered with peat to the depth of 15 feet. The cause of the landslip is supposed to have been the accumulation of water in a slough which occupied the centre of the bog. It now covers a piece of ground from which the turf had been cut away.

At the Limerick quarter sessions, the barrister gave a decree against Mr. Daniel Hanrahan, at the suit of Mr. Robert Hunt, for a balance of rent remaining due to the last gale, amounting to four-pence! Mr. Hunt having levied two distresses in August and October for the last rent remaining due. The motive assigned by the defendant's counsel for this unusual proceeding was, that he voted for the Liberal candidates at the late city election.—*Limerick Reporter*.

DEATH FROM DESTITUTION.—On Thursday last two pauper boys, named John Sullivan and Denis McCarthy, from Tralee, were taken up for begging at Cork, and ordered to be sent home. They were accordingly conveyed to Macroom that evening, and were desired to "tramp it" for the rest of the way. On calling at the relieving officer's for a night's lodging they were refused, and had to lie out on the road. The following night they did the same, their request for lodging being again repulsed. On Saturday they called again, and, being refused a third time, McCarthy died of

cold and hunger. Sullivan, in consequence, returned again to Cork. It was directed that he should be again sent home.

HOMICIDE—COUNTY MAYO.—A young man named Golding, the son of a respectable widow resident in Castlebar, expired at the Mayo Infirmary on Wednesday last, from the effects of wounds received in a quarrel on Christmas night. John F. Burke, Esq., R. M., and a respectable jury were engaged for two days in investigating into the facts of the case, who, after a patient inquiry, came to the conclusion of finding a verdict of Manslaughter against a person named Plunket, who has been made amenable.

THE CONVICT KIRWAN.—The Boyer mystery has been solved. The man died a natural death, and was interred in the ordinary way, at Killshandra, in the county of Cavan. These facts have been discovered by Mr. J. Knight Boswell, a highly respectable solicitor of this city. He has obtained a certificate from the proper officer of the parish of Killshandra, to the effect that William Boyer Blake was interred there in the month of November, 1841. It can be proved that this man was the identical person of whose murder Kirwan is now accused. He took the name of "Blake," it is stated, for the purpose of concealing himself from his wife. The magistrates of the head office of police have refused to accept this certificate as evidence, in the present stage of the charge; but Major Brownrigg, one of the chiefs of police, gives it publicity.—It is said the police have discovered more human bones buried within the precincts of the residence formerly occupied by Kirwan, and, of course, rumor at once identified them as the remains of Boyer.

GREAT BRITAIN.

BURNING OF THE SAINT GEORGE.—By the arrival of the General Steam Navigation Company's steamer Sir Edward Banks, which brought over three of the survivors of the emigrant ship St. George, we give the details of the abandonment of that ill-fated vessel. What renders the catastrophe more shocking is, that the whole of the unhappy beings who perished were women and children. The vessel sailed from the Mersey on the 24th of Nov., taking out 141 emigrants for New York. With the exception of four, the whole of the emigrants came from Ireland. She was well provided for, carrying a fire force pump, besides a new life-boat she had four other boats sufficient to hold the entire ship's company and passengers. The vessel would be about 1,200 miles south and westward of Cape Clear, when smoke was first discovered. It seems that no fire was observed at all, the vessel being enshrouded in thick and stifling smoke. When the Orlando came in sight, the first two boats that left the ship contained Captain Bairnson and all the crew with the exception of five hands. They heard that the reason of Captain Bairnson and his officers leaving the ship was to facilitate the transit of the boats with the passengers to the Orlando. He never returned. At the time Captain Bairnson and his officers took to the boats the passengers were crowding the main rigging, expecting to be taken in them, but none were allowed to go. In about an hour and a half they saw the life-boat returning to the ship, but on approaching within half a mile of us, those in her beckoned to round the ship again to get closer to the Orlando, which they did, and bore on for about half an hour, when she hoove to. During the successive trips of the life-boat on the first day of the disaster, the people had, so terrific was the rolling of the St. George, to watch the boat's rising on the top of a wave in order to jump in. Two lost their lives in the attempt. After the fifth trip no one was left on board that could manage the vessel. Two other trips were made after this. The Orlando had two boats but it was not safe to launch them. She remained by, but had no communication during the night, and the storm raged more furiously. At daybreak, the following morning, Captain Bairnson asked who would volunteer to go off to the St. George to save the lives of the passengers. Off they went, and in the course of an hour and a half succeeded in getting alongside. Still there were no means of assisting the passengers, and the only chance for them to reach her was to jump, but fear and terror seemed to have seized them. Several missed the boat and were lost. No one was saved who fell overboard. The boat made several trips before night, and on each trip brought away some of the passengers. Captain Bairnson never left the Orlando. He urged those who went off in the trips to save the poor creatures, to tell them for God's sake to jump in, it was the last time that the boat would come, and there was no hope of saving them. Captain Bairnson would have gone off, but the crew objected to his going. The poor creatures who were left consisted entirely of women and children—on calling over the names of those on board, some fifty were ascertained to be missing. They never afterwards saw anything of the St. George. The next morning Captain Bairnson, who was in a dreadful state of mind, called the men together, and asked whether any of them would volunteer to risk another attempt with him to rescue the unhappy creatures, adding that it was a horrible thing to abandon the wreck while so many poor things were on it. None would volunteer to go, every one being convinced an attempt would prove fatal. Captain White and Captain Bairnson, with the officers of each vessel, held a consultation as to the best course to be pursued, when it was agreed that they could do no more towards rescuing those on board the wreck.—John Starr, one of the passengers complains bitterly of the conduct of Captain Bairnson. He says, "Had he remained to direct the terrified passengers in making their escape, the whole of them might have been saved. I don't think that the boat made altogether more than twenty trips. I am positive it was not sixty-four, as has been represented; it was impossible for it to have done so, in consequence of the distance of the two ships from each other. I do not know why the Orlando was kept so far off, excepting that it was feared that the St. George would blow up."

SCOTCH MARRIAGES.—In a recent case at the Westminster Police-court, involving the validity of a Scotch marriage, a Mr. James Law said he was acquainted with the Scotch practice, and gave it as his opinion that the marriage was legal: that a man in Scotland was often married without knowing it; that a sweep or apple woman might perform the ceremony, and it would still be a legal marriage, if the two persons declared themselves man and wife; and that it would be equally legal if the bride and groom were drunk, provided they could say "Yes" and "No."

During the year which has just ended 291 clergymen died, and thereby caused the transference of ecclesiastical revenues to the amount of £101,449!

THE QUESTION OF CAPITAL PUNISHMENT.

(From the Times.)

We must say that the state is very unsuccessful in the attempt to inspire the wholesome apprehension of blood for blood. Murders of the most open and atrocious character are almost daily perpetrated on the deliberate calculation of escape. What with technicalities and what with palliations, a loophole, it is thought, will most likely be found. The murderer, after hearing his awful sentence, returns to his cell with scarcely less expectation of life than when he left it for his trial, and does not give up hope as long as the breath is in his body. The examples we shall give are the most recent. Horler murdered his wife in the most cruel, treacherous, and open way. The usual plea of insanity preferred by his counsel had not a shadow of proof, and there was no alternative but to find him guilty, to sentence him to death, and carry that sentence into execution. Yet we read in our own columns:—

"Notwithstanding the desperate and aggravated character of the crime, it would seem that the miserable man, almost to the very last hour of his existence, was actuated by an opinion that his life would not be taken, and he frequently expressed an opinion that he should either be imprisoned for life or transported; and in the latter case he evidently anticipated that he should be very much better off, as he said he had no doubt that he should soon obtain a ticket of leave, and that he should eventually be completely restored to liberty in a country where he might have a good chance of bettering his condition."

In fact, it appears that Horler, who could butcher his young wife in a horrid manner, had himself the greatest possible horror of death. That was the sole motive at all sufficient to restrain him from crime. A short servitude in Australia, winding up with a trip to the "diggings," was the vision of happiness that illumined the gloom of his cell, and made him spare no effort to get his sentence commuted. He sent all the prison authorities, sheriffs, deputies, Chaplain, and all, with a long petition, drawn up by himself, to Lord Palmerston, who very properly let the law take its course. But life was all that this destroyer of life seemed to care for, except that, like other craven wretches, he had no less dread of pain than of death.

"From the very first the wretched man appeared to entertain the utmost fear of death, and this feeling not only related to the dread of the loss of existence, but to the bodily pain he expected he should have to undergo, and those who were about him say that, in their long experience, they do not recollect any case where a prisoner entertained such a dread and horror of capital punishment, and it was evident that no punishment, however dreadful, could have been suggested that the wretched man would not have willingly submitted to, so that his life was spared."

Nay, the ruling passion proved strong even in death, for when the bolt was drawn,

"It would seem that even at this moment the culprit was actuated by a desire to struggle for his life, as, at the moment the drop was let fall, he made a spring as well as he could to the side, and had nearly succeeded in placing his foot upon the edge of the flooring, besides an ineffectual attempt to raise his hands and seize hold of the rope."

James Barbour, who took a friend out walking, and killed him for his money, exhibited just the same indifference to every other consideration but the hope of life. Inspired by this feeling, he systematically denied his crime to the last; wrote letters to his relations and friends protesting his innocence; remarked flippantly that the condemned sermon "was a very impressive discourse, and very good for those to whom it might apply;" declared that "he knew himself best, and had made his peace with God;" asked for prayers and hymns, still keeping up the farce of innocence; and only at the very last, when the Chaplain in answer to his question, told him there was really no hope for him, confessed, "Well, Sir, I am guilty; and afterwards added, "I am the only guilty person." Had this man been relieved we should never have had a confession, and many would have believed him innocent. The certainty of death made him confess, as it would undoubtedly have prevented the crime. There have been so many instances lately of men brazening it out, and getting off by pushing their own assertions against the whole world, that the success of such criminals cannot but have a bad effect. It appears to be forgotten that when a man has an ignominious death hanging over his head, the love of life takes almost exclusive possession of his mind. There is nothing he will not do or say for it. If he could murder, rob, and lie before for the sake of money or revenge, how much more will he lie in any extent, and with all the art in his power, to save his own life? Till within two hours of his death Barbour was utterly impenitent. Both Horler and Barbour illustrate the desperate efforts that men will make to avert from themselves the catastrophe they have been ready to inflict upon others. This wholesome terror has been much abated of late, and we do not wonder at it, for the convict has only to retain a clever attorney and get a few silly philanthropists to take up his case, to deny his guilt stoutly to the last, and to write letters, meditations, and verses declaring his innocence, and respite, reprieve, commutation, and perhaps pardon, are sure to follow in regular series.

THE 8TH (ROYAL IRISH) HUSSARS.—A fracas occurred in Nottingham between a number of mechanics and a party of the 8th Hussars on Sunday evening last, which, it is feared, will terminate in serious consequences. A vast amount of contradictory evidence exists as to the origin of the disturbance, but the following, we think, may be relied upon:—It appears that on Sunday evening last a party of the 8th, amounting to about thirty, met at their house of call, the Milton's Head, Derby-road, and were quietly spending the evening, as usual. A soldier, much intoxicated, came out of the street into the public-house. The Landlord, perceiving his state, very properly advised the man to return to barracks. The soldier, however, persisted in entering, and, instead of joining his comrades upstairs, walked into a room filled with other company. In a very short time high words arose, and some of the men who were present state that the soldier challenged any one of them to fight. Upon this a general row commenced; the soldiers occupying the upper room came down to assist their comrade, and in a short time the house was cleared. It was then found that the intoxicated soldier had received some dangerous wounds. The crown of his head had been laid open by a fender, which had been used in the affray. In the course of a couple of hours a cab and an escort were sent for him, and he was conveyed to the barrack hospital. This savage attack so enraged the men of the 8th that on Monday evening upwards

of twenty, armed with short bludgeons, came into the town in search of their opponents. In this they failed, none of the belligerents making their appearance.—The matter, however, did not rest here, for on Wednesday evening, about half-past six, one of the 8th was walking towards the barracks, in company with a fishmonger of the town of the name of Thompson, when they were suddenly attacked by a number of their antagonists, and the soldier received a blow under the right eye from some sharp instrument. Thompson and the soldier immediately took refuge in the Milton's Head, and thus escaped further injury. This latter attack has more than ever incensed the men of the 8th, and it is to be feared that serious results will follow. Colonel Shewell, we have heard, is doing all he can to prevent a disturbance, and we hope his endeavors will not be ineffectual.—*Times*. [It appears from a latter report that the ill-feeling between the mob and the soldiers has subsided.]

THE FRIENDS OF THE MADIAT.—We (*Tablet*) quote the following passages from an article under this heading which appears in the *Guardian* of Jan. 12th. It is the only instance we have yet met with in the discussion in which a Protestant paper has had the courage to point out the disgusting inconsistency of the fanatics of the Roden and Cullen Smith crew:—

"Though we can accept for ourselves in its full extent the argument for religious liberty, and can urge it on Italian or Austrian magistrates with a clear conscience, whenever the right occasion presents itself, we are at a loss to understand how many who make use of it can reconcile it with other parts of their own conduct. We do not comprehend the logic of those who can draw a distinction between rival forms of religion for the purpose of enforcing a system of non-interference on the one side, which on the other they habitually scorn. If a man has a right to his own belief as against Roman Catholic governments, he must have an equal right to religious liberty against Protestant parliaments; it he ought not to be interfered with on account of his faith by Tuscan policemen, so neither ought he to be intimidated by an English mob. Yet it is no other than Lord Shaftesbury himself who has publicly expressed his regret that the laws of England are not heavy enough to crush his theological opponents, and, in default of that legislative support, has appealed to popular indignation against the fellow Christians whom it is his habit to denounce. On more than one occasion, when these meetings have produced the natural result, and an auditor inflamed by the eloquence of the platform orator have proceeded to inflict actual insult or injury on his opponents, his party have accepted with undissembled satisfaction the consequences of their appeal to the populace. No member of the Exeter-hall school has ever expressed regret for the outrage in Pimlico, or for the insult to an English Bishop, which their own harangues seemed to have invited. Yet, surely, if they were sincere in their desire to protect religious liberty, they would have earnestly protested against all such infringements upon its enjoyment. They could not have been really aggrieved at the prohibition of Scripture-reading, as a breach of freedom, when they encouraged a forcible interference with public worship. It is easy to imagine a rejoinder from the government of Tuscany to these zealous gentlemen, couched in such terms as these:—

"Your lecture on toleration, when interpreted by your own practice, presents some difficulties to our Italian apprehensions. We are told that there is a religious school in your country to which you are opposed, and which you endeavor by all means in your power to exterminate. We are informed that you make inflammatory speeches at great public meetings, that you have formed hostile associations, that you fill your country with agitating circulars, of which the whole purport is to stir up a feeling of hatred and enmity against these religionists. We understand that your law forbids you to imprison heretics; but that you use every engine within your reach to lower the character and restrain the liberty of your opponents. If you think this to be your duty, why may not we, on equally conscientious principles, prevent our subjects from depraving the minds of their Christian neighbors by false doctrine? If your system of toleration requires you to annoy and denounce those who differ from you, why may not we, who make no such profession, obey our own conscience, and keep the faith of our subjects unpolluted? Or, if it is right in your case to stir up multitudes, and appeal to popular prejudices against what you think corrupt doctrine, how is it wrong for us to employ the machinery of our Christian laws against heretical propagandists? The truth seems to be that the friends of religious liberty in Tuscany are not always its advocates at home. The benevolent travellers, who would sooth the sufferings of the Madiat by their sympathy, have shown no backwardness to procure for the objects of their own dislike an equally intolerant treatment at the hands of bigotry and faction on English ground."—*Guardian*.

A colored man named Alfred Thomas Wood has been preying upon the religious public in England for some time past, under the character of the Minister of the Providence Church in Monrovia, and soliciting subscriptions for the spread of the gospel in Liberia.—The Liverpool Clergy, of course, recommended him to their Christian friends, but some one less zealous for the faith, or less credulous had him apprehended at Hull on a charge of obtaining money under false pretences. His trial came off last week, the charge was proved, and the reverend gentleman committed to the House of Correction for eighteen months.

PROTESTANTISM v. CATHOLICITY.—Yesterday one of the unfortunate victims to Protestant "Porridge and Soup" returned once more to his former faith. This poor creature with whom we are ourselves acquainted, was seduced in the hour of starvation by the offer of a bribe of £8 per month to abandon his faith and his God; but, stung by an evil conscience, he returned yesterday to the embraces of his fond and affectionate parent. Another, a quondam member of the Society of St. Vincent of Paul, and whose act of renouncing Popery appears in the *Buwarck* of this month, has also seen his fatal error, and is now waiting to be reconciled to Holy Church, by the Vicar Apostolic of this district. On the whole, we believe that upwards of 100 converts have been received into Holy Church in this city during the year of grace 1852.—*Deo Gratias* is all we can say.—*Glasgow Correspondent of Tuam Herald*.

An extraordinary case of poisoning has occurred at Godley, near Manchester, in which a man named Thornley has delivered himself up to justice on a charge of having aided a woman, named Brookes, in poisoning her husband about six years ago with arsenic. Both prisoners have been committed.

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MONTREAL, FRIDAY, FEB. 18, 1853.

NEWS OF THE WRECK.

The mail per *Niagara*, arrived in town on Tuesday; the political news is of little importance. Rumors of approaching changes in the composition of the Ministry are rife. One paper says—that Lord Aberdeen's health will be made an excuse for his retiring from office, that Lord John Russell is destined to succeed him, and that Lord Clarendon will take the seals of the Foreign Office. Another journal hints at the retirement of Lord Newcastle from the Colonial Office, in order to accept the Governor Generalship of India, and speaks of Mr. Baring as about to succeed Mr. Gladstone as Chancellor of the Exchequer. With regard to the future policy of the government, especially on the interesting question of Electoral Reform, nothing is known. It is said that it is their intention to introduce, after the Easter Recess, an Electoral Bill for England, of a liberal character, and yet, so moderate in its concessions to democracy, as not to shock the Conservative members of the Cabinet. A great meeting of the Reformers, to be held at Manchester, was announced for the 4th inst.

The war panic still continues, and it seems certain that, immediately after the meeting of Parliament, a proposition for a large increase of the military establishments of the empire will be introduced. It is the intention of government to call out, during the spring of this year, the whole of the militia of England, for one lunar month's training. The force is to be called out simultaneously, with the object of checking the double, and even triple, enlistments which, it is suspected, have taken place; the appointment of an Adjutant-General has been postponed until the enrolling of the force is completed. The government has also had under consideration the question of forming "Volunteer Corps," and it is said that certain propositions connected therewith have been favorably entertained at the Horse Guards. The defences at Dover, and along the coast, are being strengthened, and the greatest activity prevails in the recruiting departments of the service.

After long pleadings on both sides, Lord Campbell has refused the motion for a new trial, in the case of Newman v. Achilli, made upon the ground that the verdict of the jury was directly at variance with the evidence. As to the merits of the case, there can be no difference of opinion amongst all unprejudiced persons who have read the report of the trial. With hardly an exception, the Protestant press of England, and the United States, have united in condemning the gross partiality of the judge, and the reckless perjury of the jury, who tried the cause. The Rev. Dr. Newman replied to a series of scurrilous accusations made by Achilli against the morals and discipline of the Catholic Church, by asserting that, he, Achilli, was a witness unworthy of belief—that whilst professedly a Catholic, he was a hypocrite under a cowl, and a notorious profligate—a monster of lechery and beastiality—that he had been degraded by the sentence of an Ecclesiastical tribunal, and suspended from the exercise of the sacred functions of the Priesthood, on account of his abominable vices—that, as a Protestant, his conduct had been so filthy as to cause his dismissal from the congregation at Zante, over which he had been placed pastor—that he was subsequently dismissed from the post of Professor of Theology in the Protestant College at Malta for frustrating an inquiry into certain grave charges of fornication and gross immorality, then pending—and that, whether as a Protestant minister, or as a Catholic Priest, his whole life had been that of an abandoned profligate. Upon the trial, every one of these charges was clearly established, and the most serious of them by the testimony of Protestants—by Mr. Reynolds, a member of Achilli's congregation at Zante, where the witness held the situation of Collector of Customs—by Rosina Lavendrie, a Protestant, and governess in Mr. Reynolds's family—this witness deposed to having seen Achilli taking certain indecent liberties with another man's wife, and the manner in which her evidence was given elicited the approbation even of Lord Campbell. The Rev. Messrs. Hadfield and Watts, Protestant clergymen, established the improper conduct of Achilli whilst holding his situation in the College at Malta, and their evidence was further confirmed by that of Lord Shaftesbury, and of Dr. Bonavia, another of the Professors of the same Protestant institution, Harriet Harris, Jane Legg, Sarah Wood, victims to Achilli's beastly and unbridled lusts, gave their testimony; and though subjected to the most searching cross-examination, not a flaw could be detected therein. It was the last named witness, a girl about 19 years of age, in the service of Achilli, who mentioned the following truly evangelical trait—without which the character of the rev. gentleman would not be com-

plete. It seems that he used to distribute "Religious Tracts" amongst his flock, and that when endeavoring to seduce Sarah Wood he presented her with a nice little tract entitled—"Come to Jesus." But it is unnecessary again to go over the evidence adduced at the trial. Suffice it to say that it was such as to leave no doubts as to the guilt of Achilli in every particular; never in fact was a charge more clearly established than that made by Dr. Newman against Achilli.

"The witnesses did not break down"—says the *Times*, a journal which cannot be suspected of any leaning towards Popery—"were not involved in any material contradiction, and stated nothing in which there was any strong antecedent improbability. They were not discredited, they were not broken down, they were simply put aside and disbelieved. The principle upon which this case was decided would put an end to all human testimony. . . . The charges can neither be ascribed to Roman Catholic, nor Protestant, malignity, for they began when he was of one religion, and continued when he was of another. *Roman Catholics accused him while he was a Roman Catholic, and Protestants while he was a Protestant, and always of the same thing.*" And in taking leave of the subject the same authority expressed his hope that he "might not soon again be called upon to comment on proceedings so indecorous in their nature, so unsatisfactory in their results—so little calculated to increase the respect of the PEOPLE FOR THE ADMINISTRATION OF JUSTICE, OR THE ESTIMATION, BY FOREIGN NATIONS, OF THE ENGLISH NAME AND CHARACTER."

This is the deliberately expressed opinion of one of the most violent Anti-Catholic journals in Europe, upon the conduct of the judge, and the verdict of the jury, in the case of Newman v. Achilli; the one was "indecorous"—calculated to bring the administration of justice into contempt, at home and abroad—the other was directly contrary to the evidence laid before them. Certainly the last judgment of Lord Campbell will not have the effect of restoring respect for the "administration of justice" in the law courts of Protestant England, or of redeeming the "English name and character amongst foreign nations." The perjury committed by the jury has been now formally sanctioned by the highest judicial authority in Protestant England, and a new trial has been refused upon a paltry quibble that a Seroggs or a Jellreys would have been ashamed to plead, when about to consummate some legal iniquity; they were bold, unblushing scoundrels; but Lord Campbell is but a mean cowardly sneak, with all the venality, but without the pluck, of his predecessors—the true type of a low-bred, crop-eared, Scotch Puritan; the man was evidently intended by nature for a Paisley weaver, and not for a judge.—And yet this fellow, and a parcel of hypocrites like him, have the impudence to criticise the administration of justice in Tuscany and Naples. Out upon their impudence! why the most corrupt Court, in the most corrupt nation in Europe, might well serve as a model of purity and integrity to the Court of Queen's Bench in Protestant England. In the words of the *Times*—"CATHOLICS WILL HAVE HENCEFORTH ONLY TOO GOOD REASON FOR ASSERTING THAT THERE IS NO JUSTICE FOR THEM IN CASES TENDING TO AROUSE THE PROTESTANT FEELINGS OF JUDGES AND JURIES." There is indeed no truth or justice for Catholics in England.

From the continent of Europe there is little of interest. To the superficial observer it might appear that Napoleon the III was entirely occupied with the festive arrangements for his approaching nuptials; that his dreams by night were of soft amorous dalliance, and all his thoughts by day of connubial and domestic felicity. But still amidst the sounds of revelry, and the "sweet lascivious pleatings of the lute," may be detected the stern note of martial preparation. The Paris papers all breathe a violent Anti-British spirit, and by their style, remind one of the tone of the Parisian press previous to the rupture of the peace of Amiens. The arsenals at Toulon, Brest, Rochefort and Cherbourg, are, day and night, in unceasing activity. Twenty ships of the line, eighteen frigates, and fifteen smaller craft, all fitted with screw propellers, compose the formidable navy with which France menaces the coasts of England, and threatens to avenge the disasters of Waterloo. At the sight of such preparations for war, on the part of an Empire which ostentatiously proclaims itself "to be peace," the British government feels, naturally enough, uneasy, knowing well, that, in case of a war—such has been the sad effect of her policy of interfering with the internal affairs of other nations, and of her unremitting efforts to stir up the passions of a vile democracy against legitimate authority—that there is not a nation in Europe on whom she could rely as an ally in the contest—not one that would not heartily rejoice in her defeat and humiliation.

In India the successes of the British arms alternate strangely with disasters and defeats; indeed the imbecility of the generals seems to more than counter-balance the gallantry of the soldiers. By the last accounts it would appear that General Godwin had imprudently exposed, to the attacks of the enemy, a detachment of 400 men, at Pegu, 60 miles from Rangoon, and within a short distance of the hostile army. The Burmese commander made a dash at this little body, surrounded it, thus cutting off its retreat upon, and intercepting all communication with the main body. A force sent to its relief was repulsed with considerable loss, and it required a vigorous effort to once more restore the communications with the gallant, but badly commanded detachment, at Pegu. The only excuse is that General Godwin is a very old man.

At the Cape of Good Hope the war rages no longer, it only languishes. None of the hostile Chiefs have been given up, and the Colonial papers

are still full of accounts, of assaults made by the rebellious Hottentots, and of serious losses in men, cattle, and ammunition thereby inflicted, upon the Colonists.

The rush to the Australian "diggins" is on the increase. Gold has been discovered on the Owen's river—a small stream that runs into the Murray about 200 miles from Melbourne. There is every reason to believe that the whole district between the Murrumbidgee and Bass Straits, and upon the western slope of the Australian Alps, will be found highly auriferous. Society is completely disorganised. Lynch law is the only law recognised, and it is to be feared that government will be unable to do anything to check the fearfully rapid growth of violent crimes, arising from the herding together of such large masses of armed, and law-despising men. Much sickness had prevailed on board many of the emigrant vessels to Port Philip, owing to the over-crowding, want of cleanliness and ventilation on board. In some ships, not capable of taking, with due regard to health, more than 400 passengers, 800 were crammed; the loss of life in consequence has been very great; the attention of government has been called to the subject.

A STRONG ARGUMENT AGAINST "STATE-SCHOOLISM."

The Session of the Provincial Parliament that has just commenced promises to be of unusual interest. To Catholics the question of State-Schoolism is of the highest importance; it is indeed, to them, a question of life and death—a question involving the spiritual welfare of millions yet unborn: it involves the momentous questions—shall the descendants of Catholics in Canada, be trained up as members of the Church of Christ, or shall they, from their tender infancy, be indoctrinated into infidelity, and religious indifference? With such interests at stake, shall Catholics show themselves apathetic, or unequal to the occasion? Is this a time for inaction, or for folding the hands to slumber, when our adversaries are unremitting in their efforts for our perversion? No. God forbid. Let us awake, and be doing—let us show that we are conscious of our duties as Catholics, and not unmindful of our rights as freemen; that we are determined to fulfil the one, and—no matter at what cost—to assert the other.

Our rights as freemen—we say; for it is not as Catholics, or as the members of any particular religious denomination, that we demand freedom of Education for ourselves, and our children: we demand it—not as Catholics—but as citizens—not as a boon, not as a special privilege, but as our right—our inalienable right—of which no power on earth shall deprive us; as a right for which we are still content to petition, in the hope that sound counsels may prevail in the courts of our Legislature—but at the same time, as a right that we are determined to obtain—that we will take if it is not granted—as a right of which, neither the votes of a Parliament, nor the brute force of a mob, shall deprive us—so help us God.

And what is this right for which we are still content to petition?—what is the principle, for which we contend, and which we shall, if true to ourselves, triumphantly uphold? We claim as our right, Freedom of Education, and Freedom of Religion—that we be free to educate our children as we think fit—and that we be not compelled to pay for a system of education to which we are conscientiously opposed: we demand, in short, that Protestants shall have no voice in, no control over, Schools for which Catholics are compelled to pay. The principle for which we contend is the principle of which, strange to say, our most strenuous opponents have ever, when it suited their convenience, professed themselves the ardent advocates. "That the State, or Civil power, has no jurisdiction over conscience—that it has therefore no right to compel the members of one religious denomination to pay for the support, or propagation of the tenets of another." The principle we assert is the principle asserted by the dissenters of England, and by the Clear Grits of this country, in their denunciations of State Establishments; it is, in fact, the whole principle involved in the Protestant favorite war-cry—"No State-Churchism"—expressed in the formula—"No State-Schoolism."

Many unanswerable arguments might Catholics adduce why the Legislature, or rather—for we have no reason to believe that our rulers are generally indisposed to grant us justice—why the Protestant majority of Upper Canada, should desist from their tyrannical attempts to enforce, upon the Catholic minority, an odious educational system. We might, for instance, plead—the "rights of conscience"—the cruelty and injustice of compelling men to pay for educational, or religious, establishments of which they can make no use without doing violence to their sincere, even if mistaken, religious convictions. We might raise, against "State-Schoolism"—for they are perfectly applicable—all the objections usually raised, by Protestant dissenters in England, against "State-Churchism," and show cause why Catholics should not be compelled to support Non-Catholic Schools, by citing the arguments used by the Baptist or the Methodist, when arguing against compulsory payment in support of, the Anglican establishment, or the ministrations of the government parson. We might also strengthen our case by the "*argumentum ad hominem*," by asking our opponents—how they would feel, how they would act—if, in Catholic Lower Canada, the Non-Catholic minority were compelled to pay for the support of Catholic Schools? and by assuring them that Non-Catholic Schools are just as objectionable in the eyes of Catholics, as Catholic Schools are in the eyes of Non-Catholics. All this might we do; all these arguments against "State-Schoolism" might we bring forward; and most certainly, our opponents would be unable, pay,

would not even attempt, to reply to them. But alas! in their contest with Protestantism it does not suffice for Catholics to rely upon the justice of their cause alone. They must be prepared to do as well as to argue—to act, as well as to petition, if they hope to wring justice from their Non-Catholic opponents, who are generally as callously indifferent to the humble demands of the weak suppliant for justice, as they are timidly sensitive to the threats of the strong man, determined to assert his rights. We must not then rely solely upon the manifest justice of our cause—as if our adversaries were amenable to the demands of justice; we can expect nothing from their sense of justice, though we may hope every thing from their fears. In fine, though we cannot make them hearken to reason, do homage to logic, respect truth, act honestly, or love God—we must try and make them dread man: we must convince them that it is not only unjust, but that it will be highly dangerous for them, to continue their attempts to enforce the accursed system of "State-Schoolism" upon their Catholic fellow-citizens; such an argument Protestants can understand.

And such an argument against State-Schoolism, and in favor of Free Education, will be afforded by the public expression of the Catholic will—that, in so far as Catholics are concerned, State-Schoolism shall cease, and that they will allow no State interference whatever, either in the matter of religion, or of education. Will against will, the will of the Catholic minority is just as good as a reason, and quite as stubborn as a fact, as the will of the Protestant majority. Here then is an excellent argument—one to which the most rabid Protestant must yield—against "State-Schoolism," or compulsory payment for Non-Catholic Schools. "We will not pay one cent for the support of such schools; if our just demands are not granted, we will no longer pay school-rates, and no two words about it; should our Protestant fellow-citizens attempt to levy them by brute force, they must"—in the emphatic language of Mrs. Campbell—"take the consequences of the situation." This then is the best, the shortest, and the easiest understood, of all arguments in favor of Freedom of Education—the expression of the determination on the part of Catholics, no longer to allow themselves to be taxed for the support of Non-Catholic schools. In such a case as this, resistance to an iniquitous law is not only a right, but a duty, which every Catholic is called upon to perform, as he values his allegiance as a member of the Church, and his rights as a freeman.

For the Church has spoken, and in the plainest terms—by the decision of the Bishops in Canada in Council assembled, a decision ratified by the Sovereign Pontiff—has condemned "Mixed Schools—that is to say—schools in which Catholic and Protestant children are mixed indiscriminately together, and in which no, or a false, religion is taught, as altogether dangerous"—dangerous to faith, and dangerous to morals. Now, no power on earth can render it the duty of Catholics to support institutions "dangerous" to faith and morals; it is therefore the duty of every Catholic,—a duty from the performance of which no Act of Parliament can absolve him—not only not to support, but by every means in his power to oppose, and resist, the establishment of such "dangerous" institutions. If it would be the duty of the Catholic to refuse to contribute towards the support of the gambling house, the grog shop, or the brothel, because the gambling house, the grog shop, and the brothel, are "dangerous" to faith and morals—for the same reason it is his duty now to refuse payment towards the support of schools which have also been pronounced by the Bishops of Christ's Church, and by Christ's Vicar on earth, "dangerous" to faith and morals; and not the less dangerous because the danger is not, at first sight, so apparent.—There can now be no doubts as to the duty of the Catholics of Upper Canada, with respect to the "Mixed Schools." The man who, after the promulgation of the decrees of the Church, shall countenance, either directly, or indirectly, the system of State-Schoolism therein condemned, may call himself a "Catholic," but he is as unworthy of the name of Catholic, as Judas was of a place amongst the Lord's Apostles—as unworthy of the name of Catholic, as was the burner of incense before the statue of Cæsar, or the name of Christian. Such men there may indeed be, for there have ever been, and ever will be, timid, time-serving, and treacherous, disciples; let us not, however, be dismayed, or scandalised, thereat, though we cannot but regret the disgrace that such conduct brings upon the name of Catholic; thank God, such conduct is rare, the Iscariots are but few in number—and though they call themselves Catholics, what is that to us? The Church disowns them, and the very men for whose sakes they have made themselves vile, do, in their hearts, most thoroughly despise them.

Here then is our argument against "State-Schoolism": As freemen,—recognising no right on the part of the State to interfere with us, or our conscientious convictions, in matters of religion, or education, and determined to resist all such interference, no matter at what cost—we will no longer pay for the support of schools "dangerous" to faith and morals; and the sooner our Protestant fellow-citizens "realise" this fact, and resign themselves to it, the better for themselves, and for the peace of the community. Peace we earnestly desire; but peace, when obtained by unworthy concessions, is bought at too dear a price; we are not prepared to make such concessions—to sacrifice a principle—to be renegade to our religion false to our Church, and traitors to the cause of "civil and religious liberty;" peace upon such terms is not worth the purchase.

The Catholics of Upper Canada are, in round numbers, about 180,000; united to the Catholics of the Lower Province, the Catholics compose, perhaps, an actual majority of the whole population.—Not for this do they desire to domineer over, or to

force an obnoxious educational system upon, their Protestant fellow-citizens; but they know their strength as well as their rights; and they know also, that united, they can make the one felt, and can enforce the other. It is then the duty, as it is the interest, of all the Catholics of Canada, without distinction of Upper, or Lower—of French, or Irish—to unite, and organise a system of stubborn resistance to "State-Schoolism."

THE CHRISTIAN GUARDIAN AND RELIGIOUS LIBERTY.

The Christian Guardian, the Methodist organ of Upper Canada, "freely declares his inability to comprehend what the Bishop of Toronto means by the religious liberty of conscience" and the "blessed principles of religious liberty." He also quotes an article from the Rambler, in which the writer disclaims all pretensions to "liberality" and speaks of the Catholic Church as having always avowed, and as still avowing, the most profound antipathy to the principle of "religious liberty"—that is, as Protestants understand it.

In asserting the principle of "religious liberty," the Protestant claims for man total exemption from the control of the Church; that man be not subject to religion.

In asserting the principle of "religious liberty," the Catholic claims for the Church total exemption from the control of man; he means, that religion be not subject to the passions or caprices of man, whether of the individual, or of the State.

Thus the Protestant by "religious liberty" means the serfdom of the Church, and the supremacy of man; whilst by the same words, the Catholic asserts the supremacy of the Church, and the duty of every man to submit himself thereto; for it is precisely in submission to legitimate authority that true liberty consists. Then by the words—"right of conscience"—the Protestant, if he means anything, means the right of every man to worship God as he thinks fit—the Catholic means the duty of every man to worship God in the manner that He has appointed; and that every man be allowed to fulfil this duty without let or hindrance from the State, or any other third party.—Clearly Catholics and Protestants attach very different meanings to the phrases—"right of conscience," and "religious liberty."

In practice, as well as in theory, we perceive again a marked difference betwixt Catholic "religious liberty" and Non-Catholic "religious liberty." We will cite one or two instances for our contemporary, nor need we cross the Atlantic to find them. In Lower Canada, the great majority of the people is Catholic; in Upper Canada, it is Non-Catholic. In Catholic Lower Canada, no Non-Catholic is compelled to pay one farthing for Catholic churches, or Catholic Schools; Non-Catholics have their separate schools, supported by a fair share of the annual grant from the Legislature, and entirely under Non-Catholic control. With this system, no Catholic desires to interfere: our Non-Catholic fellow-citizens have nothing to be thankful for; they enjoy only that, to which their civil rights as citizens entitle them, and of which no Catholic desires to deprive them. This is an instance of Catholic "religious liberty." In Non-Catholic Upper Canada, Catholics are compelled, by law, to pay for the support of Non-Catholic Schools—in which Non-Catholic Trustees compel Catholic children to practise Methodistical, and other Non-Catholic forms of worship, and to join in the reading of corrupt and Non-Catholic versions of the Bible—in which lying and Anti-Catholic histories are used—and of which the teachers are notoriously "immoral" and grossly "ignorant" persons—whose opinions and conduct it would not be for the advantage of the young to imitate and imitate.—(School Report, p. 66;)—and who are selected, owing to a most abominable system of favoritism, almost entirely from amongst the most rabid enemies of Catholicity—Methodists and Presbyterians—the very tag-rag and hobtail of the conventicle. This is one instance of Non-Catholic "religious liberty" which we recommend to the attention of the Christian Guardian.

Again, Non-Catholics in Montreal have their Non-Catholic College—the McGill College—incorporated by act of Parliament, assisted by grants from the public funds, and endowed with certain privileges; to all this, we never heard any objection from the Ca-

tholic majority. But the Catholics of the Lower Province also desired to have a College of their own. So at their own expense, without any assistance from the public funds, and without seeking any peculiar privilege, the Catholics of Lower Canada built, established, and at last obtained an act of incorporation for, a Catholic College—the College of St. Marie.—But immediately arose from the friends of Non-Catholic "religious liberty" a howl of indignation, as if some great wrong had been done unto them, in that the Catholic majority were at last admitted to a slight share of the advantages which their Non-Catholic fellow citizens had long enjoyed; as if the Non-Catholic principle of "religious liberty" had been violated, as, no doubt, it had, for the great principle of Non-Catholic "religious liberty" means simply—the right of the Non-Catholic to wallopp his Catholic nigger, ad libitum.

Here is another specimen of Non-Catholic "religious liberty," which occurred the other day at the funeral of the Earl of Shrewsbury—the representative of one of those ancient Catholic families, by whose loyal hearts, strong arms, and good swords, the name of England was made world-renowned, and the liberties of England firmly established, long ere any of the miserable Orange "parvenues" who now a-days degrade Britain's aristocracy, and make her nobility contemptible, had obtained the power of persecuting and insulting better men than themselves. We copy from the Dublin Weekly Telegraph:—

"The leaders of the procession having reached the gate of the park, the clergy and religious ranged themselves at either side of the pathway, within the walls, whilst the funeral car passed out. The public way lay without, and should be crossed, before the ashes of the departed Earl could reach their resting place; and although that way, and the road were for miles around it had been his, the external honor which religion rendered to the Premier Earl of England, should be there suspended. Under the persecuting laws of the country he had loved and served, his body must not be borne across a few yards of one of the public roads of his own estate, attended by the prelates and priests of his Church, unless they were stripped of the consecrated habitations of religious training, which even custom has connected with the idea of funeral ceremonial. On that very soil, which he had cultivated, from wild woodland, and fertilised, and cultivated—amongst his own people, whom he had made happy and prosperous by his presence, and whom he had blessed by his gifts, his example—his earthly monument must be borne to its grave almost unattended. For, on the free soil of the British Isles, the profession of the Faith of Christ is as a blot on the escutcheon of its nobility and best, and its public maintenance is the mark not alone for the community of the whole, and the savage insults and violence of the mob, but for fines, penalties, and prosecutions. The funeral procession, in fact, broke up at the gate, the cross, the emblem of man's salvation, was obliged to be literally decapitated, and the choristers and clergy returned to Alton Towers, save those who were necessarily required to officiate at the burial."

With this last specimen of Non-Catholic "religious liberty" we will for the present bid farewell to the Christian Guardian.

Our loyal contemporary of the Gazette, may, perhaps, again cry out against the "disloyalty" of the TRUE WITNESS for its assertion that, in case of war, "there is not a nation in Europe on whom Great Britain could rely as an ally—not one that would not heartily rejoice in her humiliation and defeat." We have good authority however on our side, for what we say, as will be seen by the following extract from the first volume of Sir Archibald Alison's continuation of the "History of Europe." Chap. 1. Sec. 29:

"Great Britain no longer appeared as the champion of order, but as the friend of rebellion; revolutionary dynasties were, by her influence, joined with that of France, established in Belgium, Spain and Portugal."

England became indifferent to the jealousy of the other Continental nations, and in the attempt to extend the spread of liberal institutions, or the sympathy openly expressed for foreign rebels, irritated beyond forgiveness the cabinets of St. Petersburg, Vienna, and Berlin. Our efforts to revolutionize Europe have ended in the establishment of military despotism in all its principal States, supported by fifteen hundred thousand armed men; our boasted alliance with France, in the placing of it in the very front rank of what may, any day, become the league of our enemies."

The TRUE WITNESS never ventured to say any thing more disloyal than this.

TO THE REV. DOCTOR EYERSON, CHIEF SUPERINTENDENT OF EDUCATION FOR UPPER CANADA.

Buckingham, 28th January, 1853.

REV. SIR—I have had the pleasure of reading the published correspondence between yourself and His Lordship the Bishop of Toronto, and your official "Report" upon the system of education pursued in the schools under your charge. I would not intrude myself on your notice, neither would I make any comments on your letters, but that the glaring inconsistency of your argument has long escaped that censure which it deserves.

Assuming in your correspondence the title of a Canadian and a patriot, you indulge in a strain similar to that in which in former days you defended yourself against the odious charge of having violated a great Canadian constitutional right, when you endeavored, as far as was in your power, to render nugatory, rights, which Canada acquired after a painful and protracted struggle.

I, for one, protest against your assuming the title of a patriot; for I well remember, and will ever remember, the hypocritical varnish of your defence of Lord Metcalfe—a defence which all your antecedents in politics rendered unexpected; and in your present correspondence with the Bishop, I can trace the same inconsistency, accompanied with the same violence.—Far from expressing your inability to remedy the abuses complained of, you plainly intimate your intention to defend and perpetuate the system from which they spring; and throughout the correspondence you studiously endeavor to disparage the Bishop in the eyes of both Catholics and Protestants, attributing his action and ideas, on the school question, to his foreign birth and education.

In vain has the Bishop told you, that nothing but a faithful obedience to the duties of his divine commission compels him to act as he does. You attempt to ignore that commission, and tell him in reply—"That as Jehovah does not authorize any one human being to lord it over the faith of another human being, but makes every man personally accountable, and therefore gives him an equal right with every other man to judge and act for himself in the matters of his eternal salvation; so our law does not permit any parent, or his child, to be lorded over by others in matters of religious faith, instruction, or devotion." Or, in other words, that as Jehovah has left us to the freedom of our own will, either to save or damn ourselves, so the law of this country protects us in that freedom.

But where, in the whole correspondence, has the Bishop attempted to lord it over the faith, instruction, or devotion, of those not of his flock. All that he requires is, that the youth under his charge shall not be contaminated by reading, or hearing read, books, dangerous to their faith or morals.

"Let your mixed schools," says the Bishop, (letter No. 4) "be without immediate danger on the treble part of teachers, books, and fellow-pupils, for the respective faith of all the children, which is seldom the case in this sectarian country, and I will tolerate, even recommend them." Surely, Doctor, you would not consider this a dangerous, or unreasonable, request for request for perfect equality of rights. To this you reply—"Your Lordship has furthermore been pleased to designate Upper Canada—the country of my birth and warmest affections—"this sectarian country;" and after making as much capital as you could out of the expression, you quote a standard English Lexicographer, and the Dictionnaire National of Bescherelle, to disprove it. But you say nothing as regards your compliance with the Bishop's request. And in your same letter (No. 7) you write—"Your Lordship says, 'we must have, and we will have, the full management of our schools as elsewhere.'" And to this you reply—"On this passage I remark, that I am not aware of Lower Canada presenting a better standard than Upper Canada, of either religious or civil rights, in the management of schools, by any portion of the community. A popular municipal system not yet being fully established in Lower Canada, the school system there is necessarily more despotic than here, and the Executive Government does many things there, which appertain to elective municipalities to do here; and to accomplish what is indicated by your Lordship, would involve the subversion of the municipal system and liberties of the people of Upper Canada."

So, Doctor, the municipal system and liberties of Upper Canada would be subverted by Catholics obtaining the management of their own schools. Surely, Doctor, you are not sincere in this statement; or are the municipal system and liberties of Upper Canada based on the withholding from Catholics the management of their own schools. I do not believe it. But, Doctor, you write for effect.

Again you write (letter No. 7)—"Your Lordship has represented God as laid down to our schools, as He was in Athens;" and then you say in reply—"By the passages of the Scriptures which you have quoted, as well as by your remarks upon our school regulations, you intimate that I place facts before heaven, and the gaze of the world before the gaze of the soul."

Now, Doctor, if, as you infer, the Bishop charged you with placing earth before heaven—the gaze of the world before the gaze of the soul—why not reply for yourself—since by your own admission the charge was only made against yourself.—Here is your answer—"I remark, that I believe a majority of the members of the Council of Public Instruction, by whom the regulations were made for our schools, in regard to religious and moral instruction, are as deeply impressed with the worth of the soul and the value of heaven as your Lordship." Now, what was your object in defending a majority of the members of the Council from a charge made not against them, but, as you intimated, against yourself only.

I am surprised you were not more explicit, since, in the concluding paragraph of your same letter, (No. 7) you say—"I have not thus rendered myself liable to blame, for having passed over in silence any one of the many topics, which your Lordship has thought proper to introduce; but have carefully noted each of them."

In letter No. 9, you write—"Your Lordship quotes the late Dr. Murray, late Roman Catholic Archbishop of Dublin, who, referring to the former school system in Ireland, under the direction of a body called the 'Kilmore Place Society,' says it was required in all the schools for the education of the poor, that the sacred Scriptures, without note or comment, should be read in the presence of all the pupils of the schools; and you then ask me if this is not the case in our mixed schools." I answer, it is not the case. And in letter No. 7, you say—"So far from God being unknown in our schools, the author's version of His blessed Word (the text book of the religious faith of a large majority of the people of Upper Canada) is read in 2,667 out of 5,000 of them. So the Scriptures, without note or comment, are read, as you admit, in 2,667 out of 5,000 schools in Upper Canada."

And in your correspondence, it appears that there is no provision made for excluding from the schools any book that the parents of the children wish to send. I quote from your letter (No. 7). Thus far the Council of Public Instruction has never, in any instance, exercised the power of prohibiting the use of any book, containing itself with recommending and providing facilities for cheaply procuring the best books for the schools, as the most likely as well as the most quiet way of superseding the use of objectionable and defective books.

Do you mean to say that this is the system pursued in the National Schools of Ireland? I unhesitatingly answer—No. The Board of National Education (not like the Council of Public Instruction) has prescribed what books shall be read in the National Schools, and no others can be introduced; and thus the children are protected from the introduction of sectarian books by any party.

Believe me, Doctor, had it been otherwise the late "incomparable Dr. Murray," as well as other Catholic Bishops, would not have suffered the youth under their charge to attend them. And believe me, also, the Bishop of Toronto knows better than yourself what the conduct of the late Bishops Power and Murray would be, if either of them were alive, and in the Bishop's present position.

And, Doctor, you must yourself be aware that the National Board of Education for Ireland has published, for the use of the National Schools, a book of Scripture lessons, which is the only portion of the Scriptures allowed to be read in the schools; and that a day is set apart in each week for teaching the children the catechism of their respective creeds.

In the mixed schools of Upper Canada, you admit there is no uniformity of books; nor have the Council of Instruction made any regulation to that effect—any child may bring what books his parents please to send. In 2,667 of the 5,000 schools, the Bible, without note or comment, is read; and this confused system of education you declare to be the same as that practised in the National Schools of Ireland, where all is harmony, order, and uniformity. There are hundreds in this country, as well as myself, who know by experience that your assertion is false—I have the honor to be, Sir,

Your obedient servant, VERITAS.

THE MONTREAL FROVIDENT AND SAVINGS-BANK.

To the Editor of the True Witness.

DEAR SIR—The efficiency of some of the Directors of the late Montreal Provident and Savings Bank, in allowing themselves to be again elected Office-Bearers of the French Canadian Missionary, and other Evangelical, Societies of this city on a late occasion, induces me to inquire of you if the plan is to be carried out which was proposed some time ago, of publishing in pamphlet form an abridgement of the Report published by order of the Legislative Assembly of this Province, on the gross misapplication of the funds of the said Savings Bank, by the Directors of that institution; "in many cases to their own private use." There are several persons prepared to subscribe to a fund to be applied in circulating, gratuitously, a number of copies of the abridged Report among our citizens, and throughout the province generally, to show them more clearly what manner of men are elected office-bearers of the so-called religious societies on Anniversary Week just passed, and the peculiar honesty of those vessels of election, whom our evangelical friends delight to honor. This becomes the more necessary, as I understand the late Directors of that swindling concern have spared no pains, and have been at considerable expense, in buying up every copy of the "Report;" they could by their hands upon. I, therefore, call upon all who hate the cant and hypocrisy of the conventicle, and the peculiar notions of morality inculcated by the Editor of the Montreal (false) Witness, in defending the conduct of the swindlers, who have robbed the widows and orphans of Montreal of their substance, to come forward now, and assist in the publication of the proposed abridgment of the "Report;" by so doing they will serve the cause of morality and honesty, and be an effectual means of preventing the same or other parties (whose ideas of honesty have been acquired in the Montreal Witness school of morality) from again, vampire-like, living on the hard-earned savings of the poor of our city.—Yours truly,

A VICTIM.

QUEBEC MUNICIPAL ELECTIONS.—Among the returns of the municipal elections of Quebec, we find W. Quinn, Esq., for the St. Peter's Ward, and M. Connelly, Esq., for the Champlain Ward. The former return was vigorously contested by J. W. Leacock, Esq.; but Mr. Lamson, by whom Mr. Connelly was opposed, seeing that he could not command even a respectable minority, had the good sense to retire, on the evening of the first day's polling.

REMITTANCES RECEIVED.

Quebec, M. Enright, £5; N. Lancaster, A. McGillis, 12s 6d; Chatham, W. Eden, 3s 1d; Richmond, C. W., P. Cavanagh, 6s 3d; Pictou, Rev. M. Lalor, 10s; Bytown, J. Stenson, £1 5s; Long Point, E. Quinn, £1 2s 6d; Thorold, J. Heenan, £1; St. Martin, M. A. Primeau, £1 5s; St. Athanasie, P. Murphy, 12s 6d; Warwick, G. McGauran, 12s 6d; Grafton, T. Keenan, £1 5s; Rawdon, E. Corcoran, 6s 3d. Rev. Mr. Pominville, £1; St. John Chrysostom, P. P. Finigan, 10s; Danville, T. Donegan, £1 8s 1d; Stonfville, J. McCann, 10s; Hamilton, F. L. Egan, 10s; Darford, T. O'Reilly, 15s; Tyendinago, D. Hanly, 6s 3d; Pakenham, Dr. McGillis, 6s 3d; West Point, Rev. J. V. Foley, £1; Paspheban, P. Hughes, 12s 6d.

PROVINCIAL PARLIAMENT.

The Session re-opened on the 14th inst.; no important business has as yet been transacted. On the 15th, Mr. Drummond gave notice of the second reading of the "Charitable Corporation Bill," for Friday, the 18th, and of the Seigniorial Tenure Bill, for the 25th inst. Several important despatches were communicated; amongst other the following, on the subject of the "Clergy Reserves." The Quebec Morning Chronicle has taken the liberty, and, anticipating, perhaps without reason, the actualisation of the Reserves, indulges in the most gloomy prognostics:—

"The abolition of the Clergy Reserves will destroy all Church establishments, and ultimately all Christianity—the Main-law, Mormonism, Universalism, Shaking-Quakerism, or some other ism will shortly usurp the present influence of the Archbishops, and Bishops, of this part of Canada."

Dowling-Street, January 15, 1853. My Lord,—I have the honor to acknowledge your despatch of the 22nd December last, addressed to my predecessor, and forwarding an address to the Queen from the Commons of Canada in Provincial Parliament assembled, on the subject of the Clergy Reserves.

The address was laid before Her Majesty by my predecessor, and your Lordship is already aware from what has recently passed on this subject in the Imperial Parliament, that her Majesty's late advisers had taken the matters contained in it into their consideration, and were preparing to communicate with you respecting it, when the recent change in the administration interfered with their intentions.

In consequence of that event, it became my duty to bring the subject under the attention of my colleagues at the earliest opportunity, and I have now to inform you Her Majesty's Government have determined to advise Her Majesty to accede to the prayer of that address. In arriving at this decision they have felt it their duty to be kept up to view, the question whether or not, any alteration in the present mode of appropriating the funds derived from these reserves, established by the 3rd and 4th Vict. Chap. 75.

They do not deny that they share in the regret expressed by Lord Grey in the despatch of the 27th Jan. 1851, that any desire should be entertained to disturb a settlement, devised with a view to reconcile conflicting interests and claims, and which was hoped might have been accomplished that object, but they are fully satisfied that measures of the kind would justify withholding from the Canadian people through their representatives, the right of dealing as they may think proper with matters of strictly domestic interest.

They will therefore be prepared to follow the course already indicated by Lord Grey in the despatch above referred to, viz.—To recommend to Parliament to pass an act giving the Provincial Legislature authority to make, subject to the preservation of all existing interests, such alterations as they may think fit in the present arrangements respecting the Clergy Reserves. Her Majesty's Government are induced to make this reservation solely from those considerations of justice, which they rejoice to find so fully recognised in the addresses which have been from time to time presented to the Crown.

That such was to a great extent the view originally entertained by the British Parliament of this question, appears evident from the provisions of the original constitutional act of 31, Geo. 3rd, by which a wide discretion was left to the then Canadian legislature to alter or repeal its provisions. That liberty, it was thought proper in framing the act of 1810, to withdraw, but in restoring it Her Majesty's Government, are but reverting to the general principles of policy, which were recognized in 1791, in this instance, and which have been habitually adopted and adhered to in others; principles on which alone they conceive the Government of Canada can or ought to be conducted, and by the maintenance of which they believe the sentiments of loyalty and attachment to the existing connexion with this great Empire, which now animate the Colony, can be most effectually confirmed.

The language of these addresses is such as to give every ground for confidence that the powers to be thus given to the Provincial Parliament, will be exercised with caution and forbearance towards the feelings and interests of all classes in those two great districts which are now happily united under the single legislature and Government of Canada; but I must repeat that it is not from a reliance on this confident anticipation, however strongly they may entertain it, that Her Majesty's Government have come to their present decision, but because they are satisfied on more general principles that the Parliament of Canada, and not the Parliament of the United Kingdom, is the body to which the functions of legislation on this subject, must for the public advantage be committed.

You will take an early opportunity of communicating the contents of this despatch to the legislature. I have the honor, &c., NEWCASTLE.

THE MUNICIPAL ELECTION.—Yesterday, at the termination of the day's polling, the following is as near the state of the poll as could be ascertained:—East Ward, 118; Centre, 38; West, 72; St. Ann's, 231; St. Antoine, 88; St. Lawrence, 117; St. Lewis, 220; St. James, 108; St. Mary, 199;—Total, 1291. Mr. Wilson has received, of these, upwards of 800 votes—the "equinoxe" is divided between Mr. Campbell and Mr. Southam.—Herald, 17th.

THE BRIDGE.—We yesterday morning, were enabled to communicate (by ship) a telegraphic despatch, received from Quebec, containing the very gratifying intelligence that arrangements have been made with Messrs. Jackson & Co., by which the erection of a bridge across the St. Lawrence, opposite Montreal, had been secured—and that Mr. Stephenson, the engineer of the far-famed Miami Bridge, was now on his way here, for the purpose of designing and building a Tubular Bridge, for the Grand Trunk and other lines of railroad, which centre in our city.—Id.

SERIOUS RIOT AND OUTRAGE NEAR SHERBROOKE.—We regret to learn that, on Tuesday last, Mr. Sheriff Bowen, being upon the line of railway in the vicinity of Sherbrooke to execute a warrant, with his assistants, was attacked and most brutally beaten by some of the laborers employed on the road. Mr. Bowen, we are sorry to hear, had two of his ribs broken, and now lies very ill; and one of his assistants was so seriously wounded as not to be expected to recover. He was struck on the head and had his skull fractured. We hear that a requisition for troops has been made to the military authorities here, by the Magistrates of Sherbrooke.—Id.

DREADFUL DEATH NEAR STRAFFORD, C. W.—The shanty of Daniel Mahany, Lot 25, 8th con. of Ellice, was burned to the ground on Sunday afternoon last, and sad to narrate, two of his children, a girl about two and a-half years and a child (boy) eleven months old, were burned to death.—Globe.

FOREIGN INTELLIGENCE.

FRANCE.

THE FRENCH EMPEROR AND THE ALLIED POWERS.—Paris, Jan. 18.—I know not how far you may be informed of the danger that existed, at the commencement of this month, of, at least, a continental war. I shall take leave, therefore, to acquaint you with the particulars.

You are aware that the three Northern Powers delayed their negotiations of "the Empire" of France purposely, to render impossible the presence of their representatives at the reception (levees) at the Tuilleries on New Year's-Day. This studied, yet stupid, incivility had its effect in predisposing the Emperor to dissatisfaction. At length the Ministers of Russia, Prussia, and Austria announced to his Majesty their reception of letters of credit, and, as usual, communicated copies of their instructions, and of the communications to be made to the Emperor. Finding that those communications were deficient in several points—for example, that they did not contain the word "sire," nor that of "cousin," or "brother," and were otherwise significant of discourtesy, as to his sensitive mind appeared, his Majesty called for his Secretary for Foreign Affairs, and desired that he demand that those communications be revised, and the omission to which he referred, be supplied; and that if this were refused, he should send to the ambassadors their passports. The Emperor further instructed his Minister (M. Drouhin de Luys) to acquaint the whole of the *corps diplomatique* in Paris with these orders, with the exceptions of the British Ambassador.

M. Drouhin de Luys—a very able, discreet Minister—remonstrated with his Majesty, and ventured to attempt dissuading him from this resolve; but the Emperor was immovable. The Minister withdrew.

Being a person who (deservedly) holds a high place in the Emperor's esteem, M. Drouhin de Luys determined on risking his displeasure, and on attempting to obviate a situation so unpleasant, and possibly so dangerous as would result from a proceeding so extreme as (in point of fact it would be) the expulsion of the ambassadors of the highest powers on the Continent from France, he, therefore, communicated the Emperor's will, not to the Ministers of the minor states, as ordered, but previously to him whom his Majesty had specially excepted from such communication—Lord Cowley. The latter immediately sent by express to his Government this important menacing intelligence, and desired instructions in the event of the withdrawal or removal of his colleagues of Russia, Prussia, and Austria. He received in reply an order to demand his own passport, should the Emperor's threat in respect of the Ministers of the three northern powers be carried into execution.

With this order Lord Cowley acquainted M. Drouhin de Luys, who immediately sent for the Count de M——, whose influence with the Emperor is all-powerful. They repaired together to the Tuilleries, and being admitted to an audience succeeded in prevailing upon his Majesty to accept the recognition of Russia, Prussia, and Austria in the terms to which he had objected.

Many persons will express surprise at this inconsistency; but when they shall recollect the Emperor's saying, that "L'Empire c'est la paix"—that war with Austria, Russia, and Prussia, and possibly with England, might be the consequence of his adherence of his original determination, they will admit that passion and a hastily formed resolve should give way before reflection, sage advice, and consideration for the nation over which he has been called to rule.

Not one tittle of fear entered into the Emperor's motives for swallowing terms to which he had objected. The indignity which he saw in the omissions of which he complained, and which had been the result of calculation, and, if you will, of combination, was not, in fact, merely personal to himself. It was offered to the French nation, by thirty-nine-forty-six of which he had been elected. But although feeling keenly the personal insult conveyed in the gratuitous and silly impertinence of the coalesced sovereigns, he suppressed his indignation, through consideration for interests he was chosen to watch over; and, with a manhood that does him honor, recalled his objection to the affront contemplated by the imperial and royal triumvirate, apprehensive that if war were to ensue from his enemies would ascribe it to wounded *amour propre* only.

Such is the amount of the communication I have received from a quarter in which I have implicit confidence.

I will candidly confess, nevertheless, that in the present situation of the public mind in Germany, the conduct of Austria and Prussia in the affair seems incredible. Not because that they manifest hostility to France and a Bonaparte, but that those powers should allow themselves (Austria especially) to be duped by Russia. Sure in her position, rendered by the frightful nature of her climate almost insular, Russia would brave all the chances of a war kindled in Western Europe, certain that, terminate as it might, one advantage to herself would result—the exhaustion—at least weakening—of the power of Germany. Her vulnerable point—Poland—might incommode her in a general war, for France would proclaim the *propagande* almost of necessity; but the Poland of 1803 is not the Poland of 1793, nor the Poland of 1807, nor even the Poland of 1830-31. She has been drained of her purest blood, the noblesse (*grande et petite*)—for it was the noblesse who always struggled for the independence of their country—the people being only their aids in that heroic proceeding. Poland has been crushed and colonised, and she has been more than once deceived by France, and would consequently be less formidable in insurrection or revolt than at other periods. Hence Russia would run less risk of positive loss, even in

case of the complete triumph of the French over the coalition, than Prussia or Austria, while she would, by her new interference in Germany be advancing her grand principle, the absorption of the Danubian provinces of Austria, the Principalities; and finally Turkey, preparatory to her meditated conquest of India.

Austria and Prussia have, however, displayed, at comparatively recent periods, so much blindness and folly, that many persons will feel no surprise at this new proof of imbecility on their part; but that the British Government, in the present temper of the British nation, should evince a disposition to enter upon a new crusade against France, without even the Quixotic pretext for it by which the last one was sought to be justified, seems incredible. I feel incapable, therefore, of believing that the rumored instructions of Lord Aberdeen to Lord Cowley are correctly described.

That the Emperor of the French should commit himself, and afterwards recede or retract, is contrary to anything that we know of his character; yet that he has done so I am assured. In yielding to the counsel and advice of the persons above named, he has, therefore, established a new claim to credit for governing powers. His abnegation and self-denial are admirable; for he knew that had he appealed to the nation, in the circumstances, France would have risen as one man in defence of her independence and her honor.—*Correspondent of Dublin Telegraph.*

The *Moniteur* contains a long, bitter, and elaborate article on the commentaries made by the English and Belgian press upon the rights of the new French Emperor, forgetful of the services he has rendered to public order, and at a time when the Governments of Europe are endeavoring to maintain amicable relations between the different countries. The excesses of those journals, the writer in the *Moniteur* maintains, show how much it is for the repose of the world, and the general prosperity, that France should be presided over by the wisdom which now governs the state. Whilst acknowledging that the excesses formerly indulged in against the Emperor are becoming more rare, it is stated that the English journals, which are the most hostile to the new order of things, cannot resist the evidence of facts, and their language is consequently becoming more measured and more worthy. There are still some, however, who exhaust their vocabulary in abuse of the Emperor and prove that they are hostile to the true interests of their country, by the excess of their hostility and abuse.

Two labourers residing at Bercy, and employed at the railway de ceinture, have been arrested in a public house at Saint-Mandé, on Thursday, for using seditious language. When desired to desist by other persons in the house, they said they had already fought behind the barricades, and they would soon fight again. Ten operative stonecutters were tried before the police court of Paris on Friday for having combined to force their employers to reduce their hours of labor or to increase their wages. They were found guilty, and sentenced to imprisonment for periods varying from six to ten days, and to pay each a fine of 16*fr.*

It seems to us that France is again likely to be exposed to some sudden shock, which nothing but profound political skill and discretion can avoid.—*Wilmor and Smith.*

THE ORLEANS PROPERTY.—The whole of this property is, we believe, now alienated. The last sale as just taken place—that of the lands of Carteil, situate in the department of the Loire-Inférieure. Louis Philippe had purchased the property from the Marquis de Coislin for 1,300,000 francs. The price it has just fetched is 800,000 francs.

The following sketch of the future Empress is taken from the Paris correspondent of the *Times*:

"Eugenia de Montijos, Countess-Duchess of Théba, is about 26 years of age. Her mother, Donna Maria Manuela Kirkpatrick, of Clossburn, Countess Dowager of Montijos, Countess of Miranda, and Duchess of Penaconda, is the widow of the Count de Montijos, who was an officer of rank in the Spanish army.—The father of the Countess of Montijos had, I believe, been English Consul at Malaga at the period of her marriage. Her late husband belonged to one of the most ancient of the noble houses of Spain, and was related to the family of the Duke of Frias, the representative of the ancient Admirals of Castile, the Duke of Híjar, and others of the highest rank, and the house claims relationship with the descendants of the ancient kings of Aragon. The mother of the future Empress is first Lady of Honor to the Queen of Spain, and is a member of the Royal Order of Noble Ladies of Maria Louisa, to which most of the females of the Spanish aristocracy of the highest class belong. The Countess of Montijos' eldest daughter—she has, I believe, but two—is married to the Duke of Alba and Berwick, who has also inherited the ducal title of Linares. The present Duke of Alba is not descended from the celebrated Alba of Philip II. The family name of the latter was Toledo. The present duke descends from Marshal Berwick, the victor of Almanza, in the war of succession undertaken to establish the rule of the first Bourbon who reigned in Spain. It is unnecessary to say that Berwick was the illegitimate son of James II. by Arabella Churchill, and the son-in-law of the Countess of Montijos is allied, consequently, to the noble French family of Fitz-James. He signs his name, I believe, James Stuart, Duke y Berwick, y Alba, y Linares, and quarters the royal arms of England. The Countess of Théba possesses considerable personal attractions, but more in the style of English than of Spanish beauty. Her complexion is transparently fair, her features regular and yet full of expression. She is of middle stature or a little above it, with manners extremely winning. Her education is superior to that received generally by Spanish women who do no travel, and she is said to be what the Spaniards term *graciosa*, the French *Spirituelle*. Her paternal fortune is, without being considerable, yet suitable to the rank her family holds in Spain—that of Grandees of the first class. Her mother, the Countess of Montijos, has for years been at the head of the *haut ton* of Madrid; and her house

has, I believe, on more than one occasion, been honored by the presence of royalty; and those who are acquainted with Spanish manners well know that such an honor, from its rare occurrence, is the most appreciated in Spain. Formerly it was the custom to suspend a chain across the doorway of the house the King had visited, and the haughtiest Hidalgo of Castile pointed to that most expressive symbol of devotedness with pride. The receptions of the Countess of Montijos at Madrid comprised all that was most select, and the most distinguished in rank and eminence in Spanish society. To have been invited to the *Condessa de Montijos' tertulia* was considered as a sort of passport to all other society in Madrid. The English particularly, were always made welcome at her house, and for the last fourteen or fifteen years few English gentlemen, who have visited Madrid, will have forgotten these receptions. The family was wont to quit Madrid during the hot season, and generally passed the summer at Biarritz, or at some other watering-place in the South of France. They have, however, spent the last three winters, or the greater portion of them, in Paris.

"The Counts of Montijos and Théba are of the same origin as the Dukes of Medina Sidonia. They have the same family name, that of Guzman, and bear the same arms. The tradition of Spain is, that the family of Guzman was founded in Spain by an English knight of the name of Goodman, and who fought in the Moorish wars. The letter D is pronounced in Spain with a lisp, something like S—hence the name of Guzman. It is not the first time that a member of the illustrious family of Guzman mounted on a throne; in 1633 Donna Luiza Francisca de Guzman, daughter of Don Juan Peres de Guzman, eighth Duke of Medina Sidonia, married Don John, then Duke of Braganza, afterwards King of Portugal, the fourth of the name. The Countess of Montijos, mother of the future Empress, is of Scotch extraction. Her great-great-grandfather perished on the scaffold in 1745 in consequence of the part he took in the rebellion in favor of Charles Edward. His son emigrated, and settled at Ostend; the family afterwards passed into Spain, and settled in the south, where the Countess's father was residing, when the brother of the Count of Montijos (the Count of Théba), whose name is often mentioned during the war of independence, married her, and some time after succeeded to the title and estate of his elder brother, who died without issue. It is the etiquette in Spain that a grandee cannot marry without the assent of the sovereign, and it must be shown that the lady he intends marrying is pure in blood, that none of her ancestors ever exercised a degrading profession—in a word, that she is noble for a certain number of generations. The same condition is required from military men, and the certificates proving the fact are denominated the *limpieza de sangre* or *cleansing of the blood*. When the present Countess of Montijos married it appeared from certificates produced from Scotland that she belonged to the family of Kirkpatrick of Clossburn (not Glasburn), and that her ancestor had been created a Baron by Alexander II. of Scotland."

BELGIUM.

On the 18th ult., the Chamber of Representatives resumed its labors. Ministers laid before the house a bill for the organisation of the army, which was ordered to be referred to a special committee, for the purpose of being reported on. A difficult and delicate question is that relating to the French officers in the Belgian service; but we have grounds for stating, that, undeterred by those difficulties, the Belgian Government is prepared to take steps for removing from the army those natives of France who did not enter it under special agreement, and who have refused to become naturalised Belgian citizens.

PRUSSIA.

The Government had found it necessary in the course of last year to call the attention of the provincial authorities to the agency of Catholic missionaries in localities where Protestant populations had the preponderance, and to point out that where their public preaching was of a nature of itself, or by reason of the attendant circumstances, calculated to cause a breach of the peace, or where in any way a political or social misdemeanor was thereby committed, the authorities were required to interfere to prevent such occurrences, even, if necessary, by forbidding the missionaries the spot. Further, the Government had found reason to refuse a student of divinity its permission to visit the Collegium Germanicum at Rome (which it was empowered to do by an edict of the late King), and in general to refuse to Jesuits and other clerical persons who had studied in Jesuit establishments permission to take up their abode in Prussia. The motion made by the Baron von Waldhoff is for an address to the King, petitioning him to reverse these orders, on the ground that the first of them is in direct contravention of the 12th article of the Constitution, which guarantees the freedom of religious confession, the right of association for religious purposes, and of meeting for domestic and public religious exercise; and that the edict of the late King, which was made the ground of action in the second order, has been virtually repealed by certain articles of the Constitution quoted; and furthermore, that Ministers had themselves adopted this view in their own instructions to the provincial authorities on a previous occasion. The motion is signed by 73 Catholics and backed by 13 Polish members of the same persuasion, and if (as there seems some chance) the Left side, of about 100 strong, and any portion of the Right side and the Bethmann-Hollweg party should join them, they would be able to carry it against Ministers.—*Times.*

AUSTRALIA.

The Melbourne Argus says that there is a market there for almost everything, with very high prices; and that there is little reason to fear a glut of the necessities of life, as the market for them is continually enlarging.

The Melbourne Herald, to illustrate the rapid advance in real estate in and around Melbourne, says, that building allotments, two roods each, were selling for £80 to £270 each; at which rate between forty and fifty thousand pounds worth was sold.—Premises in the town which two years ago cost £2,600, could not now be bought for £9,800.

DR. CAHILL'S LETTER TO THE EARL OF CARLISLE.

The following is the triumphant answer of this distinguished Divine to the recently-published letter of the noble earl:—

TO THE RIGHT HON. THE EARL OF CARLISLE.

"I am aware that it is thought by many that, so far from the case of the Madiais being a solitary instance, the prisons of Italy are at this moment crowded with the victims of religious persecution. They have continually assured us that the old principle and codes of intolerance, once certainly (and I readily admit, not exclusively) attached to their Church, had fallen into practical desuetude, and were viewed by them with at least as much abhorrence as by ourselves. We gave them credit for the generous self-assertion. I will not waste your space by a reference to what is of so little moment as my own career; but I feel that on the whole, it has not lagged in sympathy for their just rights. What has since happened? A man is in danger of meeting with his death under a judicial sentence, for the offence of reading the Bible. The fact, as far as I yet know, is not controverted. It is known there are some—it is believed there are many—undergoing similar risks.

I must repeat, that upon the mode in which the Roman Catholic body at large treat these contemporary occurrences, their place in the estimation even of their most sincere well-wishers must largely depend."

Extract of Lord Carlisle's Letter to the Leeds Mercury.
Cambridge, Jan. 27, 1853.

My Lord Earl—I have been very much impressed indeed to learn from the London journals of yesterday morning, that your Lordship has allied your most respected name, and added the prestige of your exalted character to the insatiable calumniators of the Catholic creed; and that in the composed moments of a deliberate letter you have not only thought proper to make statements at variance with historical, legal, and ecclesiastical records, but even, as may be gathered from the above extract, to introduce half-assertions and covert insinuations, almost approaching to a sneer, below the dignity of Lord Morpeth, and the world-wide reputation of the Earl of Carlisle. Having followed, for many years, the influential language of your advocacy of my unhappy country, it is with great pain that I have read your authority quoted at Exeter Hall by the unrelenting enemies of Ireland; and although I should not have condescended to reply to the scandalous misstatements which issue like a foul torrent against Catholicity from the overflowing daily publications of this country, your name demands an immediate reply, and your long services to Ireland commands the most graceful answer, which personal respect and public gratitude can dictate.

You are well aware, my lord, that the writings of Voltaire, Diderot, D'Alembert, and Frederic of Prussia, with many others, deluged the eastern and southern parts of Europe during the latter part of the eighteenth century. These political and religious revolutionists proscribed all monarchical and Christian institutions; "liberty and equality" were the two principles which their disciples, published and advocated; and the united efforts of the most abandoned men that the world ever saw were concentrated in the unchristian sacrilegious, and treasonable combination to uproot "the altar and the throne." In order to carry out their principles of disorder, infidelity, and vengeance, they met together under the name of "a new and a higher degree of freemasonry, called Illuminism," and their places of meeting were so numerous, particularly in France, that Diderot was heard to say, "We have at this moment enrolled in our society upwards of six hundred thousand men, opposed to civil tyranny and Papal authority." The German Protestants followed in the wake of these revolutionists, and, under the pretext of holding meetings for religious worship, aided—as history asserts—the progress of the infidels against Catholicity. It was under these circumstances that both France and the Italian States took the alarm, and passed laws to protect the State and the Altar; and hence, in the year 1786, the Tuscan government enacted a law against "private conventicles," which prohibited any one to hold a meeting in his own house, or to form a meeting in the house of a third party, under any pretext whatever—even of religion, without the sanction and the written legal license of the civil authorities. Two points are therefore clear from these premises, namely,—this law, which was never before known in Tuscany, grew out of the acknowledged and patent danger of civil revolution; and secondly, that law had no reference whatever, either directly or indirectly, to forbidding the circulation of the Word of God, or punishing the reading of the Bible. Its object was definitely to refuse hiding-places to bands of sanguinary infidels, and to scatter the dens of perjured revolutionists. This is the law under which "the martyred Madiaii" have been condemned—a law, be it remembered, introduced for the first time into Tuscany in 1786, and framed not against the Word of God, but against perfidy; not against religion of any kind, but against blasphemy; not against liberty, either civil or religious, but to protect God and man from a scene of blood and devastation, which these monsters soon after enacted in the streets of Paris, in the autumn of 1791. The slaughter in that city on that disastrous day, the succeeding war of Europe, the blood spilled in Spain, Portugal, Germany, Russia, and Italy, and your own National Debt—all demonstrate the prudence of Tuscany in the laws of 1786, and prove, beyond all contradiction, that your lordship has made mis-statements in ascribing ecclesiastical tyranny in what you are pleased to call "the Roman Church" to the prudent and essential enactments of the Tuscan Government. The Catholic Church, therefore, has no necessity to retrace her steps: her office, at present, is rather to teach history to English lords, and to entreat poets that, before they make speeches to write letters, they will pay more attention to their loose statements, and be convinced that the applause of Leeds is a small compensation for the cutting and lasting irony of the Catholic historians of Europe.

I am now come, my lord, to the precise case at issue, viz., the verdict against the Madiaii; and I assert that they have not been visited by a "judicial sentence," as you are pleased to write, for the reading of the Bible. I regret, for the sake of your lordship, that you have written these words. Beyond all contradiction, you are unacquainted with the case, and, therefore your mis-statement is the result of very great culpability. Under a *decided ignorance* of the fact, you charge the Catholic Church with intolerance: you awaken bitter rancor in hearts not yet cooled down from a late religious burning frenzy which has had no

parallel in Europe, and you call upon all the Catholics of these countries to "earn your future esteem" by condemning laws which have never existed, and branding Tuscany for erasing the progress of civil revolution. As I hold in my hand the indictment of the Tuscan Attorney General, I can command your lordship's attention, while I again beg leave to instruct you in the revival of the law of 1786, and its practical application to the case before us.

The history of Europe records in letters of fire, the scenes of revolutionary violence which have been enacted during the last six years in Switzerland, Hungary, France, Naples, and Northern Italy. You are, I am convinced, acquainted with these facts, and you have no doubt been made familiar with the names of Lord Palmerston, Lord John Russell, Lord Minto, Lord Cowley, Sir Stratford Canning, Mr. Abercrombie, Mr. Howard, and young Sir Robert Peel. And, no doubt, you have heard the names of Mazzini, Garibaldi, Ciceruacchio, Paruzzi, the free corps of Berne, and the red Republicans of at least five European kingdoms; and, I dare say, you have seen that each and every one of the revolutionists have had the honor of corresponding with Her Majesty's Ambassadors of the various Courts, being personally known to them, receiving presents from some of them, and, above all, of being patronised by these official English noblemen and gentlemen, at the very time when these incendiaries were about to involve their respective countries in civil war, banishing their lawful sovereigns, and preparing for unlimited spoliation and universal treason. These are facts, my Lord, which may be read in the records of every city from Constantinople to Turin, and from Berlin to Naples; in each of which cities, beyond all doubt, the English embassies were the public, palpable places of resort of the Revolutionists. In this crisis, the Tuscan government, finding herself threatened on all sides as in the end of the last century, and from none more than the paid-spies of the English government, revised, for the first time these last fifty years, Article 60 of the law of 30th November, 1786, and attached new binding restrictions to their ancient law in articles 1, 4, 9, 14, on March 4th, 1849; and they gave increased power to their officials in Articles 31 and 35 of the Tuscan Police Regulations. But the revival of this law in 1849 had no reference to the prohibiting of the Word of God: its sole object being, as was the case in 1786, to protect the State from the explosive elements of universal revolution. The law referred to is, "The Tuscan Conventicle Act," which prevents men, under the appearance of religion, from meeting privately without the sanction of the civil authority. And here again may I beg to ask of you if this law was not most prudent, seeing the French king hunted from his throne; the Pope concealing himself in civilian dress, as he fled from the Vatican; the Emperor of Austria threatened with imminent danger; the King of Sardinia killed by treachery; and the King of Naples all but expelled his dominions? It was in this crisis that a well-known band of fifty English evangelists entered Florence, and, dividing themselves into five sections of ten each, proceeded, to open several private conventicles in this small city. They neither hid, nor sought a license. Having a place of public Protestant worship in Florence, it may be asked, why have so many private unlicensed conventicles? Again, I have examined the statistics of the city of Rome, and I learn that fifty Protestant families are the largest number ever known to have resided there during winter; twenty the largest number in Florence in the same season. Wherefore, then, the ten conventicles unlicensed? And this too during a year when the surrounding countries were shaken to their foundations. Rosa Maddaloni resided in England sixteen years, and returning to Florence, became and was a Protestant during five years previous to the trial referred to. She read the word of God to which you allude during these five years, without molestation; she could go to church without hindrance; and consequently your lordship's statement in reference to "the offence of reading the Bible," is a shameful mis-statement,—wholly without foundation either in law or fact.

But I will tell your lordship the offence of Signora Maddaloni and her "dear" husband. They perseveringly held closed-door conventicles against the warnings of the police repeated ten times: they distributed at least eleven thousand copies of your Bible containing, as I can prove, upwards of sixteen hundred variations from the original text: they persuaded, inveigled, and bribed the Italian children to come to these five conventicles to hear their instructions, and to take these anti-Catholic sources of instruction: they were associated with several *colporteur*s, as they are called, in sending these Bibles through the country: they had indecent pictures of the Blessed Virgin in fly-sheets, to be distributed by two players of barrel organs whom they hired for the purpose: they had sheets of paper on which was written in large letters in Italian "wafer-Gods": they had pictures of purgatory with representation of souls looking through the bars, and the priests in soutane bargaining with them to loose them for two "scudi"; they had uttered most indecent things on the "Confessional," and they ended all these readings of the word of God by an attack on the Pope, characterising him as the man of sin—the Antichrist. This case, perhaps the most atrocious that can be imagined against the feelings, the convictions, the conscience, and the peace of their quiet and unoffending neighbors, and expressed by your lordship as "reading the Bible," was decided on the 8th of June last by Signor Niccola Nervi, and the penalties of the violated law enforced. The "judicial sentence," therefore, has been pronounced against individuals palpably in connection with wealthy English associates; men who could import eleven thousand Bibles; pay *colporteur*s, as Lord Clarendon did in Spain; employed barrel organ players; print caricatures of Catholicity; revile the laws of the country; insult the Pope; defy the police; ridicule our Holy Eucharist; pay printers for a constant supply of all sorts of fly-sheets, and entertain with great expense the fifty holy men who would not read the Bible in a public church, but make the Word of God a pretext for maligning the laws, creating civil strife, and violating the public peace!

If the Duke of Tuscany, or any one else—no matter who he may be—imposed civil penalties for the religious opinions which his subjects may quietly and individually adopt, I should be the first to raise my voice against him, and cry him down as a sanguinary persecutor. But he has enforced the laws of his state against *covert revolutionist*s, public calumniators, a band of foreign conspirators, and the unrestrained hired disturbers of the public peace. And pray, my Lord, on what authority do you state that the prisons of Italy are "crowded with victims of persecution?" I call for your authority, and I firmly demand it. I know you are an historian and a scholar; I respect your high

acquirements, but I do demand the authority on which you utter this most false assertion. I challenge your lordship to produce it; and I hereby undertake to say, that where the prisons are full, they are filled with the followers of Mazzini and Garibaldi, and with the known cut-throats of Italy.

Leaving the laws of Tuscany, my Lord, for a moment to be executed by the Italians, let me now turn to examine our own laws on this identical point. And as I have formed an exalted idea of the honesty and religious feeling of the English people as a nation, I shall not allude to times gone by when Acts of Parliament were passed which, I am convinced, make the present generation blush in shame; when churches and lands were seized to the amount of at least fifty millions of our present currency; when laws were enacted against nonconformists and recusants which, by fines, banishment, and death, made at least seventy thousand victims in England and Ireland; when to pray to God in public was death, to read or write anything under a teacher was felony, and when it was a crime even to be alive. I shall not allude to these days, my Lord, but shall confine myself to the law called, "dissuading from worship." This law, which was passed 35th Elizabeth, c. 1, s. 1, and afterwards confirmed by the 3rd of Charles the First, c. 4, inflicted fine and confinement on any person who would "dissuade another from frequenting the Protestant worship and who would hold a conventicle for the same." But your lordship will assert, as is your custom, that this law has fallen into desuetude. Quite the contrary, my Lord; as the present Lord Gainsborough has been prosecuted for holding a private unlicensed conventicle, and reading the Word of God in the same; and although his lordship, like Maddaloni, set up a plea that he was only "reading the Bible," he was fined £20 by an English judicial sentence, and if he had not paid the money on the spot, he would have been confined, like your Italian martyrs, in an English bridewell. Here is a case partly in point, my Lord, which cannot be denied; and visited by English penalties, although it wanted the second ingredient of the Maddaloni case, viz., a covert revolution against the state, and palpable combination with foreign conspirators. But, perhaps, your lordship will again say that this offence is now at least obsolete. Far from it. It is still unrepented, and remains in your statute book, to be enforced to-morrow against any offending British subject, as well as Lord Gainsborough. For proof of this, I beg to refer your lordship to the sixth report (page 110) of the Law Commissioners appointed to revise what are called the Catholic toleration laws in the year 1839, two years after the accession of our present gracious Queen. Their report is as follows: "None of the Roman Catholic toleration laws make any mention of the 35th Elizabeth, or describe the offences therein contained. These offences consist in the inciting of others, by a person who obstinately refuses to repair to the church, to abstain from going there, or to frequent unlawful places of worship. Hence, there is no mode under the existing law by which a Roman Catholic who commits any of these offences can avoid the penalties." Here is the precise case of the Maddaloni; divested of the revolutionary element (propaganda Protestantismo), here is the exact case, so far as it goes, of obstinately refusing to frequent the Tuscan church, and dissuading others from the same; so that your laws condemn for a minor offence what is only visited with the same penalties in Tuscany, when combined with covert conspiracy and political revolution. From these premises, my Lord, it turns out, strangely enough, that your condemnation of the Duke of Tuscany, applies with far greater force, unintentionally on your part, of course, to our gracious Queen: that the speeches at Exeter Hall must be fairly shared by the Court of St. James's with the Tuscan monarch: that the deputation of Lord Roden has been a silent reproach on our own divine laws, and that the deputation from Prussia to Tuscany, at present in contemplation, would do well to come by way of London, and make a remonstrance to our beloved, upright, and decorous Lord John Campbell, before they open their sacred mission on the Italian peninsula. You must, I dare say, my Lord, concede to me that I am well furnished with an accurate knowledge of the Tuscan laws, with a clear statement of all the circumstances of the case at issue: that similar laws, divested of revolution, remain unrepented in your own country, and have been enforced on a man still alive; and hence I call upon you as a sincere friend of Ireland, and of her persecuted, maligned creed, either to substantiate your unexpected charges, or withdraw your name from the list of our calumniators. We are trodden down by a numerous host of unprincipled revilers, but Ireland has hearts and heads, and tongues and pens, still to sustain the ancient traditions of her unblemished patriotism, and fearlessly to defend, even unto death, those points in the citadel of her creed where Augustin and Jerome once stood, clad in the invincible armour which had never been pierced by the spear of the enemy!

I have the honor to be,
My Lord Earl,
With the most profound and grateful respect,
Your Lordships's obedt. Servant,
D. W. CAHILL, D.D.

P.S.—I shall send a printed copy of this letter to your lordship, and any communication which you may condescend to address to St. Paul's Square, Liverpool, cannot fail to reach me.

UNITED STATES.

The immigration at New York for January, 1853, has been very small—amounting only to 4,901.

Forty applications for divorce are now entered on the docket of the Supreme Court of Massachusetts.

RENCONTRE IN PROVIDENCE.—A street rencontre took place in Providence last week, between a Judge of the Supreme Court and an ex-Senator, from that city, in the State Legislature. The affair grew out of some private business between the parties. The belligerents were separated before any damage was done to either. The matter occasioned some little excitement for the time being.

One of the most significant facts showing the backward progress, so to speak, of the filibuster spirit, is the vote in the House of Representatives, upon the \$10,000,000 proposition; it only received twenty votes. This does not look like intervention, or as if Kossuth, should he return, as John Smith, having left our shores as Alexander Smith, would receive much countenance at the hands of any party in the United States.—*Boston Pilot*.

A correspondent writes us from Stoughton, Ms., that Mrs. Mary Humphrey killed her child, about 3 years of age.—*Ibid*.

A THRIVING CITY.—A correspondent of the *Boston Pilot* writes from Dubuque:—"We have had an accession of three clergymen here, since the publication of the Almanac. Rev. Messrs. Hannan and Emmons were ordained here, and Rev. Mr. McCabe arrived from the College of All-Hallows. There is no point north of St. Louis, or west of Chicago which promises to be a larger town than Dubuque, or offers better encouragement at this time to mechanics and laborers. The population of this city is now seven thousand."

By the bye, we perceive it said that Kossuth will return to the United States! Never. He secured some two hundred thousand dollars out of our people under false pretences, and will spend it upon himself in Europe, without ever exposing himself to being questioned upon the manner of its application. But this is not all. We speak advisedly when we say he dare not return. We speak from knowledge, and the evidence of our own eyes, when we say that he requited the generosity of our people by the basest ingratitude; and that before he slunk from our shores under the alias of Alexander Smith, he signed a contract to head an expedition from this city against a country with which we are at peace, in open defiance of our Neutrality Laws. This we say we know from the evidence of our own eyes, before the infamous contract was deposited in the Department of State; and if he ventures again to come among us, our Government, whether Whig or Democrat, will not hesitate to arrest and punish him.—*Courier and Enquirer*.

SHOOTING IN WASHINGTON.—On the 2nd inst., Edward H. Fuller, a clerk in the Census office at Washington, was shot at the National Hotel by James W. Schaumburg, formerly of the U. S. Dragoons, because Fuller had posted him as a "liar, coward, and Swindler." The wounds were supposed to be fatal.

HORRIBLE.—On Thursday morning last, Jas. Clark, a well-known citizen of Clark county, made an assault upon his negro woman for a cause which we have not heard stated. He then ordered her into the corner, and commenced pitching his knife, point foremost. As the knife would enter her flesh, he would compel the victim to draw it out and return it to him. This diabolical amusement was continued until the slave was covered with about fifty bleeding gashes. The same day he whipped his wife, cut her all over the head with his knife, not dangerously we understand, but in a mass of cruel and painful punctures. He also cut off her eyelids. This strange drama wound up on Friday last by the commission of murder. Clark, on that day, ordered his wife to go and call Lewis, (a negro belonging to the family.) She obeyed, but the slave refused to come, through dread of his enraged master, we suppose. Mrs. Clark returned, and was whipped by her husband for not bringing the negro. Five times was she sent upon this capricious mission, five times was it fruitless, and each time was she whipped for her failure. Clark then called to the slave, informing him that he would shoot him the next morning. The negro, it seems, did not heed the warning, for while splitting rails the next day, he was deliberately shot by his master. The wound was fatal. The negro ran about three hundred yards and fell in mortal agony. Thus terminated one of the most barbarous transactions that it has ever been our painful and repugnant duty to record. Clark was arrested on Saturday last by a deputation of citizens, who, indignant at the horrible crime attributed to him, deemed it their duty to aid in bringing him to condign punishment. The verdict of the jury of inquest was murder, and the justice committed Clark to jail without bail.—*Paucing (Ga.) Clarion*.

AN ACT TO PREVENT GRANTS OR DEVISES TO ECCLESIASTICAL OFFICERS FROM VESTING IN THEIR SUCCESSORS.—Mr. Babcock, (Whig,) of Buffalo, has introduced into the Senate a bill which reads as follows:—

"Sec. 1. No grant or devise of real or personal estate to, nor any trust of such estate for, the benefit of any person and his successors in any ecclesiastical office, or to or for any person, by the designation of any such office, shall vest any estate or interest in any successor of such person."

"Sec. 2. This act shall take effect immediately."

The foregoing is the form of a bill now before the Senate in Albany, introduced by Mr. Babcock of Buffalo. It is understood on all sides as a blow aimed at the freedom of our religion and the civil rights of its members. It has been worded with no little care; and under the apparent simplicity of its phrase combines insidiously the malice of two recent acts passed by the intolerant British Parliament against Catholics—one entitled the Ecclesiastical-Titles-Bill, the other the Charitable-Bequests-Act. We hope that remonstrances from every city and village and district of the State shall be poured into the Legislature from day to day against this stealthy and nefarious act. The people must be jealous of any interference with either their civil or religious rights. Several thousand names of petitioners have already been forwarded from this city to the Legislature at two days warning, and a vast number of others are in process of signature.—*N. Y. Freeman's Journal*.

The *Tribune* speaks of this Bill as follows:

"It does seem to us that this is not right. A man dies who chooses to will his property, or a part of it, to the Roman Catholic or Protestant Episcopal Bishop of New York, or to any other ecclesiastical functionary and his successors in that station. Can it be right for the State to forbid and prevent his so doing? We cannot see how, if it is right to let him will it to the Bishop of to-day, he should be forbidden to will the reversion of it to the successors in office of that Bishop. Can any one give a satisfactory reason?"

"It were idle to affect not to see that this bill is calculated, we fear intended, to have a special application. Though in terms general, it is well understood that its bearing will be felt by Roman Catholics more emphatically than by others. We protest against this sort of Legislation. If you mean to interdict the devising of property to Catholic Bishops, be manly about it, and say so in your bill; but don't allow the testator a seeming liberty and yet defeat his intent by enacting that the property so willed shall take a direction contrary to and subversive of his purpose."

WHAT WAS FOUND INSIDE THE AMERICAN SEA-SERPENT.

The papers make mention of the contents of the American Sea-Serpent, when its stomach was cut open. We were sadly disappointed with the poverty of the Catalogue. The principal article in it seems to have been "a squid,"—whatever that may be.—We have seen many wonderful things in our lifetime, but we never recollect of seeing "a squid."—We suppose it must be one of the numerous (s) quidi-

ties to which the American Sea-Serpent, in its extraordinary career, has given birth.

But we are confident of some terrible omissions in the catalogue. When we think of the capacity of its swallow—and the capacity of the public's swallow, also, with regard to it—we are sure there must have been inside the American Sea-Serpent something more than a mere "squid." If not, a great opportunity has been lost by way of invention, and we hasten to supply the articles which were or ought to have been inside "its stomach."

The disappearance of the Falls of Niagara;—an authentic account of that wonderful freak of nature, as related in the American papers some years ago.

The certificate of the birth of Washington's black nurse and a mug belonging to the same, with the inscription "A trifle from Brighton." [These have been bought for \$20,000, by Mr. Barnum.]

A hearth-rug that was made from the wool shorn from the celebrated "Woolly Horse." [This has likewise been purchased, at an enormous sacrifice, by Mr. Barnum.]

The whip with which America flogs all creation, and the American Flag, showing the "Stripes" that were received from it.

A Pennsylvania bond, with "Paid" at the bottom.

A New Orleans paper without an advertisement of a runaway slave in it.

The ruler with which Britannia ruled the waves, before she was beaten at Cowes, by the Yankee yacht *America*.

Portraits of the 250,000 British ladies that were kissed by General Tom Thumb.

Cheque-books of the American publishers who have ruined themselves with the enormous sums of money they have given to English authors for their works—very curious.

The Green Spectacles which the clever Dairyman put on his cows, when he turned them into a chalk-pit, to persuade them they were eating grass.

The color of the Gentleman's Money who was so tartarum sharp that his shadow even could cut him bread and butter.

Portrait of the fast young New Yorker, who when called upon to pay the debt of nature, proposed to do one-half in dry goods, and the other half in pills.

But this is quite enough to prove the number of things and people the American Sea-Serpent has taken in ever since it has been running through the seas and the American newspapers.—*Punch*.

BECOMING A MEDIUM.

The fascinating spiritual rapping is without a doubt gaining strength among us, and some very ludicrous incidents often grow out of it at times, as well as more serious and deplorable ones.

A few nights since, within this week, a young male friend of ours, who from a sneering sceptic had become a devout believer, retired to rest, after having his nervous system partially destroyed by the information, through the spirit of his grandfather, that he would very shortly become a powerful medium. He was in his first comfortable snooze, when a clicking noise in the direction of the door awoke him. He listened intently; the noise was still going on—very like the raps of the spirits on the table, indeed.

"Who is there?"
There was no answer, and the queer noise stopped.

"Anybody there?"
No answer.

"It must have been a spirit," he said to himself. "I must be a medium. I'll try.—(Aloud.) If there is a spirit in the room it will signify by saying 'aye'—no, that's not what I mean. If there is a spirit in the room, will it please to rap three times?"

Three different raps were given in the direction of the bureau.

"Is it the spirit of my sister?"
No answer.

"Is it the spirit of my mother?"
Three raps.

"Are you happy?"
Nine raps.

"Do you want for anything?"
A succession of very loud raps.

"Will you give me a communication if I get up?"
No answer.

"Shall I hear from you to-morrow?"
Raps very loud again, this time in the direction of the door.

"Shall I ever see you?"
The raps then came from the outside of the door.

He waited long for an answer to his last question, but none came. The spirit had gone, and after thinking on the extraordinary visit, he turned over and fell fast asleep.

On getting up in the morning, he found that the spirit of his mother had carried off his watch and purse, his pants down stairs into the hall, and his great coat off altogether.—*Western Tablet*.

WHERE "IGNORANCE IS BLISS."—Yesterday morning, the following certificate, from a Disciple of Esculapius, was returned to the City Inspector:—

"This is to certify that a still-born-child of William H—, at No. — Eighteen street, died still-born, on the 3rd January 1853.

Cause of death, Apoplexia."
Dr. —, Physician,
No. — Avenue C.

The hand-writing and orthography are presented at so great variance, that the certificate would sorely puzzle the brain of a Philadelphia lawyer to decipher.

The medical fraternity in our city have, of late, made much noise about the incorrect classification of diseases in the City Inspector's office, yet here is a case from a "regular," who reports the cause of death in a "still-born child" as "apoplexia." This individual who loads himself as one stroke of his pen as "M.D." and "Physician," has certainly exceeded the bounds of science. Were this a solitary case, it might be overlooked, but scarcely a day passes without the presentation of similar certificates.—*New York Star*.

BRANDY, GIN, WINES.

FOR SALE.

Martell's Brandy, in Bond Free
Do Do Do Do
DeKuyper's Gin, in Bond Free, and in cases
Do Do Do Do
Wines, in Wood and Bottle
Teas, a few good samples
Tobacco, &c. &c. &c.

G. D. STUART,
154, St. Paul Street,
Opposite the Hotel-Dieu Church,

Montreal, December 16.

MONTREAL MARKET PRICES.

February 15, 1853.

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

AGENTS FOR THE TRUE WITNESS.

- List of agents for the True Witness, including names like Mr. D. McGillis, Mr. Jas. Dayie, etc.

JUST PUBLISHED.

Text regarding the publication of 'THE MOST REV. DR. BUTLER'S CATECHISM' and other religious works.

CHURCH VESTMENTS AND SACRED VASES.

Advertisement for J. C. Robillard, dealing in church vestments and sacred vases.

Notice to the Reverend Clergy regarding the transfer of the stock of J. C. Robillard's establishment.

Advertisement for Joseph Roy, dealing in church vestments and sacred vases.

Advertisement for J. C. Robillard, dealing in church vestments and sacred vases.

NEW BOOKS JUST RECEIVED

Advertisement for D. & J. S. S. Advertiser & Co., dealing in new books.

COLERAINE IRISH LINENS.

Advertisement for W. McManamy, manufacturer of Coleraine Irish Linens.

Advertisement for Groceries, Sugar, &c. &c. by John Phelan.

Advertisement for Edward Fegan, manufacturer of boots and shoes.

Advertisement for Mrs. Reilly, Midwife.

Advertisement for Devlin & Herbert, Advocates.

Advertisement for H. J. J. Parkin, Advocate.

Advertisement for John O'Farrell, Advocate.

Advertisement for M. Doherty, Advocate.

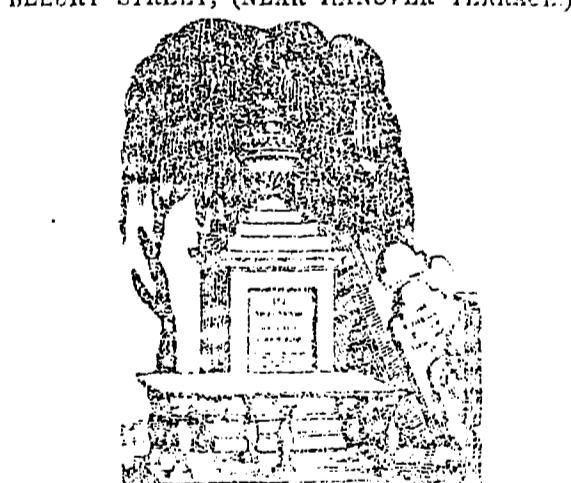
Advertisement for P. Munro, M.D., Chief Physician.

Advertisement for L. P. Bowin, Advocate.

Advertisement for Thomas Patton, Dealer in second-hand clothes.

Advertisement for William Cunningham's Marble Factory.

Advertisement for William Cunningham's Marble Factory.



Advertisement for Wm. Cunningham, manufacturer of marble monuments.

Advertisement for American Mart, dealing in various goods.

Advertisement for American Mart, dealing in various goods.

BOOKS SUITABLE

Text regarding the commencement of a Catholic library.

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Text regarding Moral Entertainments, by Manning.

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