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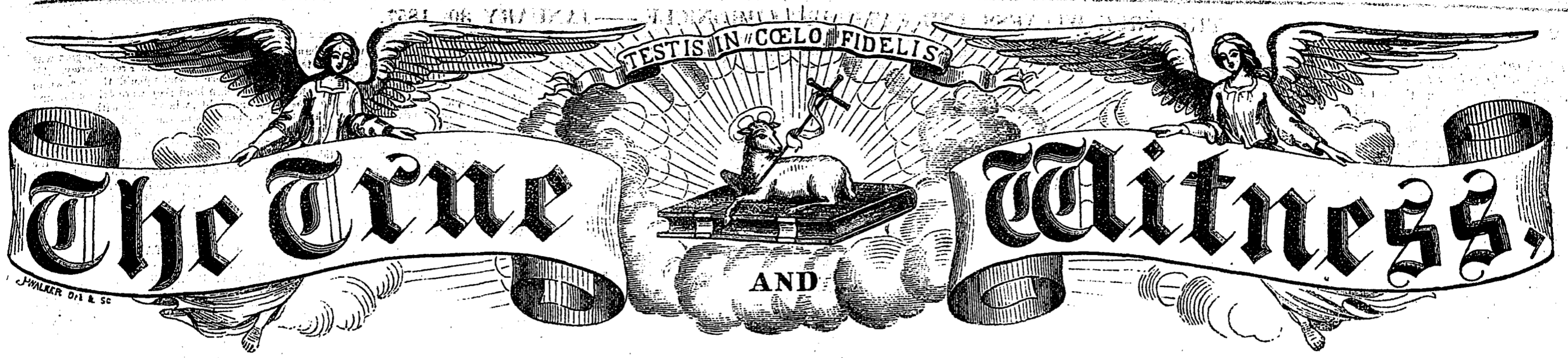
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CATHOLIC CHRONICLE.

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LETTERS FROM ROME.

Mr. Maguire, M.P., in his correspondence with the *Cork Examiner*, gives us some interesting particulars relative to the

SOVEREIGN PONTIFF.

The first time on which I saw the Pope was at Vespers, in his private Chapel in the Quirinal, on which occasion he was surrounded by Cardinals and Prelates, amongst whom was conspicuous an Armenian Bishop and a Greek Archbishop. In the place set apart for those who desired to be present at the ceremonies, might be seen, whether priests or laymen, the representative of almost every nation under the sun—French, Italian, Greek, Spanish, German, English, as well as Irish and Scotch, American, the swarthy Indian and the Nubian, with fine eyes and forehead full of intellect, but a skin of the duskiest jet.—Every form of feature and hue of skin might be found amongst a group of the students of the Propaganda, who stood a few paces from where I had an admirable place. To me, as indeed to all, the Pope was the chief object of attraction—his every look and gesture being fraught with interest, deeper of necessity to the Catholic, who recognised in the mild and noble figure before him the head of the Venerable Head of the Church, the spiritual Sovereign of the greater portion of the Christian world. The features of Pius the Ninth, made familiar to most people through portrait and cast, are more remarkable for gentleness, mildness, and benevolence, than for any other quality; but I could not imagine a manner and bearing more full of dignity than his, as he sat enthroned amidst the Princes of the Church, or rose to intone the vespers, or impart the apostolic benediction. I have elsewhere seen many pious priests in the performance of their sacred functions; but I had never beheld a countenance more expressive of more profound piety, or so illumined with that heavenly brightness which manifests outwardly the working of the Spirit within. Heart, and mind, and soul seemed, as they really were, absorbed in the ceremonies in which he assisted; and not for a second's space did his attention wander from his devotions. On three or four subsequent occasions I had the good fortune to be present when the Pope assisted at various ceremonies of the Church more or less grand and impressive; and I was on each occasion struck by the same piety, the same devout abstraction, the same beautiful expression of that holiness which irradiates the human face as with beams of light. Judge, now, from the daily life of this good man, how far from the truth is the picture which prejudice and misrepresentation have drawn of the present Pope. He rises before six o'clock, and celebrates Mass himself every morning in the year. Not content with this act of daily devotion, he always hears another Mass. He then gives audience to his Secretary of State, on matters of public importance, and next to his Major Domo, on the affairs of his household. He then receives all the letters addressed to him, which, as I shall have reason to show, are of the most varied character.—These he carefully reads, and places in the hands of his Private Secretary, for further information, or to be at once acted upon, as the case might be. At ten o'clock, his audiences, properly so called, commence, and generally last till two, when he dines, his fare being of the simplest kind. At three o'clock he frequently drives out, his excursion lasting generally till five. At five o'clock the audiences are resumed and usually last till nine or ten at night. He then reads his office, just as an ordinary priest, and retires to bed as simple and plain as belongs to the humblest student in Rome. Besides special audiences, which may happen at any moment, each day is set apart for those of a particular kind, and the transaction of certain classes of business, connected either with the internal administration of the Papal States, or appertaining to those less grave matters which demand the daily consideration of the Sovereign Pontiff.

It may be asserted, with perfect truth, the Pope is the sovereign who of all others in the world is the most accessible to his subjects.—Even the humblest may approach his person; nor is the blackest criminal in the States debarred from the privilege of addressing him by petition. Hence the numerable claims for audiences; and hence the flood of appeals, on every imaginable subject, that pours in on His Holiness, either directly, or through a multitude of channels, official or otherwise. A petition to the Pope is no idle mockery, but an appeal that, in one shape or other, is certain to reach the ear, if not touch the heart, of the most merciful and benevolent of living men. No matter for what offence a prisoner may have been incarcerated, the prisoner may appeal directly to the Pope; and no officer or person in charge of a prison dares to stand between the criminal and the seat of mercy. As in all other places in the world, but perhaps more peculiar in Southern countries, there are crimes, even terrible ones, which are almost wholly the result of passion and excitement; and if, upon due enquiry, through the proper channel,

which is unfailingly made, the Pope feel convinced that mercy may be beneficially extended, it is so extended, and the punishment is either greatly lessened, or a free pardon is granted.—As I shall have something to say of the public prisons of Rome, which I have personally examined in detail, I shall not further allude to this portion of the subject at present, but content myself with the statement of a fact which will afford the best idea of the real value of this privilege of petition—that no fewer than 60 or 70 pardons are granted by the Pope every month in the year—that from 700 to 800 persons, condemned for various offences, are annually restored to freedom by the exercise of that noble prerogative of Princes—mercy. The clarity of the Holy Father is also hourly appealed to, and scarcely ever in vain. If we walk through the streets, hands may be seen stretched forth, holding letters of supplication—perhaps complaints of injustice, or of wrong inflicted, but more general appeals for alms; and these are taken by one of the Noble Guard, a number of whom accompany His Holiness, and afterwards handed to himself personally. Then the Post-office is a constant means of communicating directly, and without any intermediate agency, with the Pope; and there is no letter or petition which he receives, be it from the humblest, the meanest, or the most guilty, that he does not read, and into the subject matter of which he does not enquire. Since his accession to the Pontificate, in 1846, Pius the Ninth has spent in charitable and pious works, no less a sum than 1,500,000 scudi—a sum fabulous in amount when taking into consideration the extent of his private resources. These consist of 355 scudi a month, or about 4,200 scudi in the year, which would be about equal to £1,000 a year of English money. What a revenue for a Sovereign Prince! How then were the 1,500,000 scudi obtained?—from what source was this enormous fund derived? The answer is significant, and may afford a lesson to those who foolishly imagine that the Papacy would be destroyed the moment that, by revolution or plunder, the Pope should be deprived of his temporal power, and of his sovereignty over the Papal States. The greater portion of the wealth which the Pope so generously devoted to works of piety and charity poured in upon him at Gaeta, while he was an exile from his country and his throne—poured in upon the Father of the Christian Church from all quarters of Christendom, at the very moment that fools and bigots were frantically shouting out—"the Papacy is at an end." There are those in Rome and throughout the States who long for a change of Governments—for any change, by which they might hope to realize their dreams, or accomplish their personal objects—and who therefore, are hostile to the existing state of things; but in the breast of the people, there exists a sincere loyalty to the throne and person of the Pope, and a profound conviction of those virtues which adorn his character as a man, a ruler, and a priest.

THE ROMAN CATACOMBS;

OR, SOME ACCOUNT OF THE BURIAL-PLACES OF THE EARLY CHRISTIANS IN ROME. BY THE REV. T. SPENCER NORTHCOTE, M.A.

(From the Weekly Register.)

There are few subjects of interest with regard to which authentic information has been so little accessible to the mere English reader, as the Roman Catacombs. Indeed, with the exception of "Fabiola," in which they are of course only touched incidentally, we know of none to which we could refer such a person, except a sketch by Mr. Northcote himself, accessible only to those who have the old numbers of the *Rambler* in which it appeared. The present little volume, therefore, which gives in a short, clear, and interesting form the chief results of the investigations which have hitherto taken place and are still in progress, will be most acceptable, both to those who want a handbook for a visit to the Catacombs, and to tarry-at-home students, who wish to gain information with regard to them.—The earlier chapters, the author says, will convey all the preliminary information essential for the former, while the later chapters will meet the wishes of the latter.

What may be called the literary history of the Catacombs in England is not the least curious circumstance respecting them. Had they been known in the middle ages, they would have afforded an additional and powerful motive for a pilgrimage to the *Limen Apostolorum*. Kings and Queens, Barons, Knights, and Ladies, would have visited them with devout reverence.—Palmer would have borne back accounts of them on their return. The news of them would have reached even country villages, when the parish Priest came down from the Universities, and they would have been familiar to the inmates of every convent and monastery. But they were discovered, and after having been lost for ages, at the end of the sixteenth century, "by Antonia Bosio, a Maltese, who after having been educated by

the Jesuits, resided at Rome as agent, or Procurator for the Knights of Malta," and "the city," says a contemporary writer, "was amazed to find that she had other cities, unknown to her, concealed beneath her own suburbs; beginning now to understand what she had before only heard or read of." Unhappy England had already been separated from the Unity of the Church by the axe and quartering blocks of Henry and Elizabeth. But the profession of Protestants was that they had returned to the ancient faith, corrupted by the Popes, Monks, and Priests. Nothing then ought better to have pleased Protestants than the rediscovery of the Christian Rome of the earliest ages; the martyr disciples of the Apostles; the members of that glorious Church of Rome whose obedience, as St. Paul testifies, was "published in every place." Protestants might have been expected at once to rush forward to claim these Primitive Christians as their own, and to rescue them from the intrusion of Papists, with whom they had nothing in common. Alas! they set themselves, without inquiry or examination, to maintain that the Catacombs were no real relic of the early Christians. The first English writer on the subject (Burnet) maintained that they were merely the quarries in which the bodies of the Roman slaves were thrown to putrefy; that they had been closed up by "the monks," after they had forged "some miserable sculptures and some inscriptions," intending to make a pretended discovery of them; that they died without doing this, and they were thus left to be found by accident in the 16th century.—The truth is, that to be forced to admit the genuineness of any remains of Christian antiquity is gall and wormwood to a staunch Protestant, like Burnet. Cicero's Villa, the edifices of Augustus or Pericles, nay, even the traces of the ancient Israelites in Egypt or in the Desert, any of these it is a real pleasure to him to find genuine. He will swallow down considerable improbabilities, rather than question them. But the burial-place of an Apostle, the relics of a martyr, or the more sacred spot where the earthly flesh of the Divine Word lay in the grave or suffered on the cross, or was born of the Virgin, the true cross, or the nails, or the crown of thorns, these it is agony to him to be obliged to admit. They are sure to be tricks of the Monks, or inventions of the Popes. For this apparent perverseness, there was, in this instance at least, a great excuse; for the paintings and inscriptions of the Catacombs are enough to show any man that, whatever the first Christians of Rome were, they certainly were not Protestants; and it was a much less blow to such men as Burnet to make them out heathens at once than to admit, what is the plain fact, that they were just what he was pleased to call Papists. And yet nothing can be plainer, if we admit the testimony of their own monuments (e.g. upon such subjects as the *cultus* of Our Blessed Lady, and the whole glorious communion of prayers and merits existing between the Church Militant and the Church Triumphant. Burnet's explanation was at once adopted as part and portion of the great Protestant Tradition, and has been handed down nearly unaltered till our own times. It was no doubt nonsense. What business then had sense to be Popish? It was false; but truth loses its rights, and falsehood inherits them when it becomes necessary to assail Popery, and defend Protestantism. As far as we know, the publication of "Fabiola," was the first serious assault upon the Protestant tradition of the Catacombs, though the general English practice of visiting Rome, since the peace of 1815, has probably opened the eyes of many individuals.

The fact is, as Mr. Northcote shows, that the Catacombs were not ancient excavations made use of either for Christian or heathen burial or for both indiscriminately; but were a gigantic work, undertaken and executed by Christian hands expressly for the burial of departed Christians, and used by them also for the concealment of their assemblies for worship, and in times of extreme danger of the person of the Holy Father, and perhaps of some other Christians especially exposed to danger. They are wholly unlike the sandpits and quarries, some of which, more ancient than themselves, still exist. They are dug in strata useless for such purposes, and exactly fitted for the objects of the Christians. They seem to have been commenced as soon as there were Roman Christians to make them, in the times of the Apostles, or, at the latest, of their disciples. The heathen Romans burned the bodies of their dead. The Jews at Rome, abhorring this custom, had, as Mr. Northcote shows, a catacomb of their own. The Christians, whether Jew or Gentile, naturally adopted the mode of burial which most closely imitated the sepulchre of their Lord, who was wrapped in clean linen, with spices, and laid in a cave hollowed out of a rock, and closed at the mouth with a stone. Imagine a concealed gallery, narrow and of various heights as suited the situation, and with such resting places so closed on each side, in tiers one above another, and you have a Christian Catacomb. To make them was, as we see in

"Fabiola," a distinct profession, and they were extended, branching out, crossing and recrossing each other, till the length of the galleries excavated is estimated at 900 miles, and the number of graves at "almost seven millions." They are exclusively Christian; for, although heathen inscriptions have not unfrequently been found on the stones which close the mouth of the graves, they are plainly palimpsests, the inscription being turned upside down or on one side, or being on the inner side of the stone towards the grave, while Christian words have been inscribed on the outside.

We must refer to Mr. Northcote's book those who desire a more particular account of the contents of this Christian city of the departed. It is so small, so cheap, and so deeply interesting, that we can hardly doubt it will find its way into the hands of every one of our readers; and we have left ourselves room to refer to but a very small part of the subject which we have marked for notice or quotation. They will find a very interesting detail of the construction and history of the Catacombs, the entrances to them, apertures for air, &c., and their subsequent history, and some account of the paintings, distinguishing those of earliest times, which are chiefly symbolical, and those of later days; and in the last chapters, a more particular account of several Catacombs in which researches have lately been or are still in progress under the Cavaliere De Rossi. In the fourth chapter there is an interesting account of the resting places of the holy relics of the glorious Fathers of the Roman Church, St. Peter and St. Paul, who were at first buried each near the place of his martyrdom, then removed to the site where the church of St. Sebastian was afterwards built, two miles from the city, on the Appian Road. After nineteen months they were restored to their original resting places. The body of St. Peter was moved for safety to the same place at a later period, and remained there half a century, when it was restored to the Vatican, where it still awaits the second advent of his Lord. The spot where these holy remains rested for a time was for some ages the only part of the Catacombs known, and it was there that "St. Bridget went to kneel rapt in contemplation, where St. Charles Borromeo spent whole nights in prayer, and where the heart of St. Philip Neri was so inflamed with Divine love as to cause his very bodily frame to be changed;" for "in the days of those saints it was the only one accessible, but on that very account has suffered more than others from the devastation of careless, curious and greedy visitors." We will conclude with one instance, which shows how much light is thrown even upon Ecclesiastical History by the investigations now in progress. An ancient Itinerary mentions that S. Cornelius and S. Cyprian were buried in a part of the Catacomb of S. Calixtus. The statement was evidently unhistorical, as we know that the great African Martyr was buried in his own country. Dr. Rossi has lately found the tomb of S. Cornelius, "apart from the chapel of all the other Popes, because he was not martyred at Rome, but at Civita Vecchia, and his body was brought to Rome and interred in this cemetery by the private devotion of a noble Roman lady." S. Cyprian suffered on the same day, though not the same year, and the two were therefore commemorated on the same festival. Accordingly, "by the side of S. Cornelius is another Pontifical figure, and the letters of the name, which still remain, are sufficient to show that this was no other than S. Cyprian." Mr. Northcote truly observes, that this instance shows how easily the mistake may have arisen upon which Protestants pride themselves, as if to impute fraud and falsehood to others, proved some special and peculiar sagacity in themselves, when the same relic is stated by tradition to be preserved in two different and remote churches.

COMMERCIAL MORALITY OF PROTESTANT ENGLAND.

The London *Times* deprecates the sanctified rascality of the present age:—

Englishmen have long prided themselves upon their recognised character for honour and truth. It has been their pride to compare their own staunch frankness with the polished submissiveness of Southern Europe or the supple falsehood of the reinoter East. It has been at once the reproach and the boast of their diplomacy that it would not lie to serve a turn or gain an advantage; and that whenever it overreached a rival it overreached him by plainspoken truth alone. It has been the traditional glory of our commerce that to the ends of the globe our merchants' words were as good as other merchants' formal bonds. It was surely no slight thing to enjoy such a character, and it would be no slight privation to lose it. But it may not be unreasonable to inquire—is this character quite so safe as once it was?

There is no man, whether engaged in business or a profession, who can help feeling that recent

ourences throw a stain on the morality of our age. Go on further back than the year now drawing to a close, and what do we see? Breaches of trust the most flagrant; embezzlements and frauds the most iniquitous and most ruinous. But this is not all, neither is it the worst part of the case. There have been dishonest men—forgers and embezzlers—in all ages and in all countries, just as there have been burglars and footpads. In a people generally honest there will always be some men who are rogues, as in a people generally brave there will be some men destitute of courage. But, so long as the social tone is healthy, the exceptional rogues will be punished and the exceptional cowards despised. The grave and serious evil is when public censure or public contempt fall lightly on the craven and the rogue; more serious still when the habits of society provoke, or seem to provoke, the very crimes which it should condemn; when collusion is disguised in the mask of charity, and grants to the rich and the educated the pardon which it withholds from the poor and ignorant.

The past year has, indeed, been fertile in enormities which are incompatible with a general and earnest love of mercantile integrity;—a great banker, a man of family, education, and social influence, purloining securities entrusted to his care; a great City firm making advances in order to prop up a rotten and fraudulent imposture; clerks forging certificates to the extent of thousands of pounds; and then two joint-stock banks pillaging alike their depositors and their contributors to further the speculations of their directors and their functionaries. The year which has witnessed the malversation of Paul and Strahan, the frauds of Sadler, Davidson, Windle Cole, and Co., the robberies of Robson, and the explosion of the Tipperary and British Banks, is more eloquent on the state of our social morality than any elaborate theme can be.

Bad as the naked truth is, there is worse behind, detection does not constitute guilt. How many persons must have been—or, at least, might have made themselves—cognizant of the iniquities at work long ere the explosion took place! Will any one tell us that Robson's frauds could not have been suspected and nipped in the very germ? How many men—respectable men—in the city were privy to the misdeeds of Davidson and Gordon? And how many were participants in that monstrous swindle, the concoction of the Royal British Bank, and the dissipation of its funds?

This last case is so much the more flagrant than the rest inasmuch as the guilty conspiracy of several men indicates a lower tone of morality than the scheme, however bad, of one or two men. A man may plot some infamy in the solitude of his own house, and be scouted as a monster when the contrivance bursts upon the world. But a score or two of men combining to pervert the opportunities of their education and position to the ruin of some thousands of people, meeting day after day and week after week to authorize first of all a public deception, and then a series of private robberies, in the heart of London, in the daily gaze of hundreds of respectable citizens, without opposition or remonstrance—this is a thing far more painful, far more pernicious, than the delusion of any number of subscribers or the losses of any number of depositors. Luckily, for future warning, a history of this rascality has been given to the world by one who was behind the scenes. And what scenes there must have been in Great James street and Threadneedle street!—the needy M.P. touting for subscribers, then introducing his canny *protege* from the Highlands, then both launching the bank on the world with religious ceremonies and a delusive capital of borrowed money, and within six years dispensing upwards of £100,000 between themselves and their favorite directors! Of these last, two were legislators and magistrates, the others men of business—not, indeed, of note, but not of greater obscurity than many hundreds now engaged in commerce. There is no special reason for supposing that they were much worse men than others who have not attained so evil a notoriety. The manager was a man who had many clients and many agencies; who lived not only with external decorum, but with something like sanctity. And all these people met one another week after week, met other city men of influence, were on terms of friendship with them, yet they were allowed to proceed without opposition in a career which was patent to all conversant with the banking transactions of London, and without a reproach on manoeuvres which cannot have been concealed! As in another case we have cited, the most unscrupulous of the set continued his ostentatious performance of religious duties, his attention to religious societies, and all the Pharisaical observances which disgust one half and delude the other half of mankind. And perhaps, too, in a few years, when the memory of disclosures now recent has passed away, many of these architects of ruin will return unquestioned and uncensured to vary their contrivance of new schemes of plunder by presiding at religious and charitable meetings, and to enjoy the com-

binad advantages of thoroughly respectable and thoroughly dishonest men. It is idle to moralize on these things. They are lamentable, deplorable, humiliating. They are fraught with national disgrace no less than private ruin. It may not be useless to inquire whether society is not in some degree responsible for the crimes from which it suffers. Is not every class infected with a morbid appetite for the glitter and show of opulence? Do not people dress, dine, entertain, and furnish their houses in a style far beyond their present and probable means? Are not dozens of patres familias at this moment teaching their boys at home for the holidays that the great virtue of life is "to get on"—St. possess, recte, but quocunque modo to get on? Does not Robinson propose to the tender scion of his house the example of young Brown, already "doing" shares on his own account, and keeping a horse on the profits? Are there not hundreds of middle-class families who have learnt to sneer with vulgar contempt at the simplicity which becomes a modest fortune? Is there not among almost all classes a craving abhorrence of poverty, and a shame at acknowledging it? And, when people commit rogeries, is not society too ready to palliate and even pity them as misfortunes? While these things are so we must be prepared to find some "respectable" men forging certificates, embezzling trusts, and lending other people's money to each other. And when such things are done without punishment, and almost without reproach, can we feel nothing but unmixed surprise at the emulation of his "betters" which prompts the retail dealer to sell us sand with our sugar and red lead with our cayenne—to say nothing of the justification which may be pleaded for a rougher and ruder, but not essentially more guilty, class of criminals?

IRISH INTELLIGENCE

THE NEW BISHOP OF FERNS.—We have much pleasure in announcing the nomination of that eminent Divine, Dr. Furlong, of Maynooth, to the Episcopal chair of Ferns, has received the sanction of the Holy See, and that the Bulls for his consecration may shortly be expected from Rome.—Wexford People.

COLLECTION FOR THE CATHOLIC UNIVERSITY.—The country parishes of the diocese having, as we understand, not yet sent in the list of their collections to the Catholic University, we shall not be able till next week to give the total amount to be received; but we are in a position to state that the treasurers are already in receipt of more than one thousand pounds. This is truly gratifying, and augurs well for the steady sustenance of an institution the importance and utility of which cannot be overrated.—Dublin Telegraph.

DEATH OF THE REV. P. MAGUIRE, P.P.—It is with feelings of deep sorrow we have to record the death of the Very Rev. Philip Maguire, P.P., of Clough, county Longford. He was a man who nobly exemplified all the high qualities which dignify one who consecrated his life to God. He was loved by all who had the honour of his acquaintance, and never did a clergyman depart this life more regretted by his parishioners. May he rest in peace.—Dundalk Democrat.

DEATH OF THE REV. P. McKENNA, C.C. CASTLE-ULRYST.—We deeply regret to announce the demise of the Rev. P. McKenna, for the last five years Catholic Curate of Castleulryst, in the 28th year of his age, after a long and painful illness, which he bore with the greatest resignation to the Divine will. The melancholy event took place last night at the residence of the Rev. Mr. McEel, the worthy Pastor of the Parish, and has caused the utmost sorrow amongst the pious and faithful flock amongst whom he laboured in the vineyard of the Lord.—Id.

THE INCOME-TAX.—The citizens of Dublin at large are at length bestirring themselves, and a requisition addressed to the Mayor for a public meeting, to pronounce against the war ninence, has received the signature of all the leading commercial men in the city, without distinction of creed, political or religious. Similar demonstrations are in preparation throughout the provinces, and, as the opening of the session draws nigh, a short time only must elapse before the opinion of this portion of the empire will be expressed with regard to the policy of continuing the impost in its present shape.

The London Morning Chronicle devotes a long article to the "Irish Catholic" party. Speaking of their influence in the Legislature, it remarks that: "In domestic policy, these gentlemen are in harmony with the leaders of the Opposition—those, at least, who desire to emancipate their party from the trammels of bigotry—and with the Peelites, the Free-traders, the Dissenters, and the Independent Liberals. They demand for themselves and Protestants alike absolute civil and religious equality. With the Peelites they have peculiar sympathies, because those gentlemen made so gallant a stand against the Ecclesiastical Titles Bill; and although, on the question of tenant right (as it is called) they hold opinions more advanced than those which are current in England, still, if we rightly understand their scheme of action, they do not put that question so completely in the foremost rank, as to preclude political union, on other subjects, with the statesmen who are the devoted apostles and disciples of modern economical science. So much for the general principles of those Irish independent Catholics, which, it should be added, they profess to hold not merely for themselves, but as equally good for their Protestant brethren.—Their purposes are quite as clear, and they bear with the same force on the condition of things we may expect to witness when parliament meets. They lay it down as the primary law of their public conduct, that they will "act with every one who agrees with them, and against all who differ from them." Superadded to this is a deep-seated, burning sense of their having been "betrayed" by the Whigs, who, they think, made tools of them when it suited their purpose, but cast them aside when they desired to ride into popularity on a Protestant reaction. Accordingly, as they consider Lord Palmerston the chief for the time being of the Whigs, and believe him to be opposed by character and conviction to their extreme claims, they have devoted themselves to an uncompromising opposition to that statesman, his party, and his policy. From such a combination of conviction and passion, it is impossible but that some specific action must come. Let no man despise the mouse that may one day gnaw the net of the lion.—When we recollect by how small a number of Irish Catholics votes the Melbourne, and Russell administrations were from time to time preserved, and that Lord Derby was voted out, and the coalition in, by a majority of the same complexion, which was not out of its teens, who shall say that this manifestation of determined spirit by the Irish independent Catholics, co-operating with the anti-income tax agitation in Ireland and England, with the philosophical Liberal statesmanship of the Peelites and the more advanced Tory leaders, with the reforming instincts of the English independent Liberals, and the settled desire for peace which animates all thoughtful men of the day, of whatever party—who will have the hardihood to affirm that, unless a radical change takes place in both the policy and the conduct of Lord Palmerston, that statesman may not discover that he has lost his usual facility in managing the House of Commons?"

Thomas Garde, Esq., J.P., Garryduff House, is to be High Sheriff of the County Waterford, for 1857. He has appointed Edmund Foley, Esq., Ouseg, Sub-Sheriff.

Duncannon Fort (says the Kilkenny Moderator) is at length ordered to be dismantled, and the ordnance stores, to be removed to Cork, whilst the storekeeper, William Blackwell, Esq., retires on a superannuation pension. The barracks will still be retained in use for the accommodation of troops receiving instruction in Minio file practice. This fort is well known in Irish history, but its defences have for the last century been allowed to go into decay.

A letter from Clonmel mentions that the head branch of the ill-fated joint-stock bank in that town, in which the Sadleir gang concocted the frauds which have been the source of woe to many, is about to be converted into a provision store.

There is a decrease of pauperism in the Armagh union. The number of inmates, last year, was 343 in Christmas week, and this year it is only 268.

The old year, still maintaining what may be called the war price of provisions, has, as it passed over the land, left somewhat of a precarious sediment in the pockets of our agriculturists. But they would do well to remember that they enjoy no permanent prosperity. There has been no radical change in their position since the famine years. We advise them to bestir themselves, and seek, ere their voices dwindle down again to a beggar's whine, for such a change in the law as will enable them to meet the fluctuations of the market, the variations of the seasons, and the risks and chances of their crops. If they will not do this, they will yet regret their supineness; a time will come when their cravings and petitions will be disregarded, and they will again be spurned as impotent and discontented paupers.—Nation.

DESPISING OF LOUGH ERNE AT PORTORA.—This project has at length been now fully completed by the contractor, Mr. Campbell, and the lake at Portora is deepened to such a pitch, that the Countess of Milan can pass up and down freely without any interruption. Thanks to Mr. Bloomfield, of Castle Caldwell, and the Railway Company for having it completed. This will be of much advantage to the Lough Erne Steam Navigation Company, owing to their having made such exertions in the way of creating traffic and trade in the waters of the Erne. As regards the fact of Mr. Campbell, having fully completed his part of the job, we fully congratulate him, that in the heaviest part of the storm, and when the waters rose high threatening to inundate his banks; he, with his hard working men, cleared the channel at Portora of all obstructions, which reflects the highest credit upon his scientific ability. We hope, ere long to see the Countess of Milan plying fully between Belurbet and Enniskillen—a town, that taking Cavan into account, would well pay the company by the steamer's trips.—Anglo Celt.

SIGNIFICANT SIGNS OF IMPROVED TIMES.—There are at present in our county only twenty-nine prisoners of all classes. There is not even a solitary case for trial at the assizes; and the offences for which prisoners are paying the penalty of confinement are generally such as are incidental to the best regulated communities. At no antecedent period for the last ten years there so few inmates of the workhouse. At Christmas nearly all the local poor outside the workhouse were enabled to fare comfortably out of their own humble earnings, and there was no necessity for urgent appeals to the rich.—Newry Examiner.

DOWNPATRICK QUARTER SESSIONS.—The criminal business of the Session commenced on Saturday last, before Thophilus Jones, Esq., Assistant-Barrister. There were only seven cases for trial, and there was none of them of any special importance. Among them was one in which a man, named William Savage, was charged with unlawfully taking possession of a farm at Ardmintin, about three miles from Portaferry, on the 24th of November last. It appeared that the farm belongs to John Hastings, Esq., J.P., Downpatrick, and that Savage was in the occupation of it, not living upon it, but keeping it in succession to his mother who was then a tenant, as an out farm, and residing himself on an adjoining tenement. Savage was served with an ejectment for nonpayment of rent; and Mr. Hastings was put in possession of the farm in November last, and a caretaker was placed over it. It was alleged that Savage afterwards unlawfully entered on the farm, and re-took possession of it, but the barrister held that there was no evidence to sustain the allegation, and directed the jury to acquit the prisoner.

The Carlow quarter sessions were opened before Sir Coleman O'Loghlen, and there, too, the affairs of the ubiquitous Tipperary Bank formed a portion of the business. The correspondent of the Freeman's Journal writes:—"The civil bills were gone into yesterday, and it was anticipated that those at the suit of the official manager of the Tipperary Bank would be proceeded with, but while I was in court I did not hear any of them called on, and I believe if any entries were made they were against persons residing in the Queen's County or Graig district, and that they will be heard by the assistant-barrister of the Queen's County. It is amusing to hear the people talk of Sadleir and his bank, and of the defences that are intended to be made, in some cases where persons are liable on bills and on money advanced. They say that the understanding or agreement was, that they were never to be asked for the money if they rendered certain services to Sadleir at the Carlow election. Those intended defences are most probably fictitious; but I have heard several persons say that they are intended to be made. The fact is, that the people who are really debtors to the bank persuade themselves that there is nothing morally wrong in endeavoring to evade their liability by any device or stratagem they can have recourse to, and that as Sadleir robbed the people of their deposits no one ought to pay a shilling on any account. One man has been sued for something above twenty pounds, whose brother lost forty, and he thinks his debt ought to be set off against his brother's loss. On the whole there is a fixed determination on the part of the debtors to the bank to pay nothing—some of them have left the country, and others are determined to try what the Insolvent Court will do for them, and it is anticipated that we shall have a good number of suitors here of that character at the next sessions."

Paragraphs have gone the rounds of the papers, under the titles "Treasure Trove," "A county Meath El Dorado," &c., stating that a quantity of old guineas found by the laborers of Henry C. Singleton, Esq., while making a drain on the site of the late Mr. Patrick Steen's house, at Drennan, near Drumconra, became the property of the finders, Mr. Singleton having declined to interfere. It is but justice to the poor men, to state that they have to a man unconditionally signified their willingness to give up the money to Mr. Patrick Ward, of Ballylonghan, Carrickmacross, who is married to the only daughter of Mr. Steen, and who occupied the premises up to a late period. Mr. Ward, in an equally spirited manner, is refunding them 6s per pound, so that in a temporal point of view, their honesty will not go for naught.—Argus.

A ROLLICKING, ROVING, TIPPERARY BOY!—Thomas O'Brien, an athletic and well proportioned young fellow, from the town of Tipperary, who lately bound himself to the seagery trade, and who permitted his fair proportions to be squeezed into one of those schoolboy looking coats of the 9th regiment, was brought before the bench, in custody of three of his comrades, in order to be delivered into the hands of the civil power, to be dealt with according as the law directs, or as the justices should deem meet for playing the very deuce at the railway terminus on the previous evening, by thrashing four railway porters, one down the other came on, and swearing that

he'd kick every rail-way porter from that Dublin-upsetting four of the passengers who were looking on; flooding by a regular smash, the ticket-taker who interfered—finally, by tripping off his coat, being fully determined, as he solemnly threatened, to knock the engine into little bits. The soldier stood listening to all these charges against him, like one just awoken out of a dream, and when the list of his offences had been gone through, and that he was asked what defence he had to make, or could make against these weighty charges, he replied that he did not know anything at all about the one-half of them as he had taken a drop, and must have lost his senses; all he knew about, the matter was that he was in a row, and wallowed away as well as he could. Three of the discomfited porters appeared to support the charges against the accused. One of them had a swollen jaw and split lip. The second had a black eye and a puffed cheek, and the third complained that the prisoner had a ticket to go by rail, and getting into one of the third class carriages, stood in door, there, and swore that no one else should pass in. The witness expostulated with the prisoner who jumped on to the platform and saluted him in return for his expostulations by giving him a box in the mouth which split his lip and tumbled him. The second porter said he did not know anything of the row until he saw the former witness running along the platform bleeding at the mouth, and holding his lip in his fingers; he then ran down to see what the matter was, when the prisoner met him with a punch in the eye with one fist, whilst, with the other, and as "quick as the electric flash," he gave him a level in the cheek which knocked him down also. The third porter said that he came down when he heard the commotion, and he then saw the prisoner peeling off his jacket to box with the engine, and shouting that he was a Tipperary slasher, and would thrash every railway porter from Limerick to Slievenaman; Cahel, or Carrick-on-Sair, and back again. The ticket-taker and another porter then came up but he tumbled them and gave him (third porter) a rap in the side of the head which raised a lump twice the size of one's fist upon that useful as well as ornamental portion of the human frame. Alderman Watson wished to know if the prisoner was drunk? The third porter said he was not to say drunk for he laid about him like a Trojan. It would be much better for him if he had been something more drunk than he was, or drunk entirely. Alderman Watson observed that that was very bad morality. It would be far better if he had not been drunk at all; but, as it unhappily happened for his own sake as well as for that of the public, he should be taught to behave himself drunk or sober, when he next appeared on the platform of the railway. He should pay a fine of £1, or go to jail for a month with hard labour. The prisoner wanted to know if he would get back the fare he paid the railway company? Dr. Gibson said not—he forfeited his fare by not going forward with the train. It was not the company's fault that he was not carried. The penalty imposed was not paid and the slashing Tipperary boy was sent to spend his Christmas with the governor of the city gaol.

THE BROADSTONE TRAGEDY.—Here in the seventh week after the butchery of Mr. Little it would appear that the efforts of the police to trace home the crime have been utterly paralyzed, and that the only effect of all the solemn investigations has been the casting of suspicion upon parties against whom there was not in reality a shadow of ground for the foul imputations that have been whispered abroad during the last 10 days or fortnight. To such lengths had these slanders been carried that a semi-official contradiction was published on Saturday evening in one of the Dublin journals; and the Mail, referring to the subject, makes the following severe remarks upon the mode in which the whole proceedings have been conducted by the officials:—"The detectives now confess that they have altogether failed in accomplishing anything towards the discovery of the guilty party; but they have done a great deal towards fixing suspicion upon the innocent. As to the extent of their inquiries little is certainly known; but an anecdote is current which, whether it be true or false in its exact details, does, we believe, faithfully illustrate the mode of their mysterious process. Early in the business, it is said, the police made use of the services of a French clairvoyante, who was introduced to them and brought to Ireland for that special purpose by an eminent dignitary of the (Protestant) church. This lady having been put en rapport with Jonathan Wild, or some other detective departed, made her revelations at a cour pléniere of the railway directors. It is remarkable, however, that the proprietors who could see back into the past, and forward into the future, and who could tell the secrets of other worlds, could not understand nor speak a word of English. Both she and the worthy chairman were, in short, gravelled for lack of that small matter in a miracle—the gift of tongues. There is no knowing what might have been learnt upon the occasion had a universal language been matured for service in that board-room; but all that could be spelled out by the aid of Boyer's Dictionary was that the murderer was in the building. The scene and the result do we believe show the manner and the extent of the police inquiries into this most horrible transaction. So far as the public can tell, no step more effectual, or likely to be more effectual, than the employment of the clairvoyante has been taken to unravel the mystery. It is most certain that the impression has been most firmly fixed in the public mind that the murderer was some one familiarly conversant with 'the building' and everything pertaining to it. Now, we must again state that in leaving the matter in this state the most horrible cruelty is practised upon a number of innocent persons, upon whom grave suspicions have been cast by the mysterious and more mysterious hints of the police. To this hour the public does not know whether or not money was taken from the office of the murdered man. It is entirely ignorant of the state of his accounts and transactions with others. It has received no explanation of the strange circumstances attending the finding of the body—of the cause that prevented the opening of his office for so many hours—of the extraordinary rumor of suicide so long kept afloat. It has not been informed respecting the connexion that must have subsisted between individuals and the locality where the bag of money is said to have been found. We repeat what we have said upon a former occasion, that the ends of justice and the safety of innocent persons imperatively demand that what is known upon all those and other points should be made public. So long as matters lie in their present obscurity a grave suspicion that the police have not done their duty, must remain upon every man's mind."

Saunder's Newsletter also refers to the mystery, and to the inexplicable line of conduct pursued by the authorities.—Notwithstanding the lapse of time, which usually exercises a contrary effect, the public mind is still in a feverish and painfully unsettled state with regard to the Broadstone murder, and the studied reserve maintained by the authorities tends rather to heighten than to diminish this sentiment. Day after day the assurance is given that the police have the guilty party or parties; that they have evidence against him or them to a considerable extent; and that a link only is required to insure conviction. It is known that for days, almost for weeks past, authorities in high official positions have been expecting an arrest to take place almost momentarily, and that parties of police have been more than once actually told off for that duty; and yet from day to day the event is deferred, and the investigation appears to proceed from rather than to approach a climax. To this is added the distressing belief—resting on more than mere surmise—that opinions are divided at headquarters as to the course to be adopted; that the police and high Government officials look on the testi-

mony that can be brought forward as conclusive, while the Crown lawyers, with whom the decision rests, shrink from advising a prosecution upon the case as laid before them. It has been long more than whispered as a subject of remark that the Crown solicitor, who it the outset took a very active part in the examination of persons in connexion with the railway, ceased some weeks ago to attend at the Broadstone; and some go so far as to affirm that his withdrawal was occasioned by objections on constitutional grounds to the course adopted by the police towards certain of the parties upon whom suspicion in the first instance rested. All agree that either an arrest or the total abandonment of the inquiry must speedily take place. What are the public to think? Are the police acting upon sure information, and are they baffled by superior skill, or does suspicion rest upon the widest surmise? In justice to the persons who are not guilty, but upon whom the cloud of suspicion rests—as is at present the case with nearly everything and everybody connected with the Midland Railway—in vindication of their own name and exertions, and in mercy to the public, the police ought to adopt some course without delay, which would enable them, as far as is consistent with the ends of justice, to publish the information in their hands regarding this mysterious tragedy. One observation is due to them—they did not bring forward, or in any way interfere as prosecutors in the charge preferred against Harrington; on the contrary, they declared from the first that they were not in any way mixed up with it; and it is surprising how such a mistake could have fallen into, when this explicit declaration was published at the time."

THE IRISH LEGION.—A CHRISTMAS MEMORY.—Some time ago was presented to the readers of this paper an account of that celebrated brigade whose desperate valour upheld the glory of the French arms on many a bloody field, and whose fidelity and courage were the admiration of Europe. At this Christmas-time, when the recollections of former days come thronging on our minds like fakes of foam drifting down a river, it would be well to remember those whose bones are mouldering at this pleasant season far away from their native land amid the arid plains of Castile, the dark passes of the Pyrenees, the sunny vineyards of France, the mountains of Germany, and the drear morasses of Holland, the Irish Legion of Napoleon the Great. The terrible war of '98 had passed away like a desolating tempest, and bound, bleeding, and helpless the land lay at the feet of her oppressors, while her best and bravest had to fly for refuge to a foreign land. It was in the year 1803 that Napoleon, when he designed to invade England, determined to form an Irish Legion. The levies responded with alacrity to his summons, and what proud thoughts must have been in each breast when the great hero reviewed them, and told them that soon on the plains of England they would have the opportunity of revenging the wrongs of their country. That hope was never fulfilled, and from the camp at Boulogne they were despatched to Holland and Belgium, where they added new lustre to the military reputation of the Irish by their daring acts of valour. Their dearest desire was that at some time or other they would have an opportunity of crossing swords with the English, and exacting some atonement for the horrors inflicted on their country. Their wishes were gratified, and the corps were marched to Spain. It was here they specially signalled themselves—Junot invested Astorga, and the Irish were commanded to lead the assault. Captain Allen, at the head of the Light Company, advanced towards the breach at a run, and with a wild cry they recklessly flung themselves into the ditch. A tremendous cannonade was maintained by the Spaniards, but still the brave fellows pressed onward over the huge broken mounds of the way. Every instant some comrade was struck down, but still undaunted they clambered up, and finally effected a lodgment in the breach. They could advance no farther. Their number was reduced one-half, but still they determined to hold their position. Throughout that long dark night the brave fellows fought there, cold, and wet, and weary, and without food, and without a bandage to bind their wounds. Still all efforts to dislodge them were fruitless, and at length the morning dawned. Captain Ware dashed along at the head of the Grenadier Company, the garrison capitulated, and at midday the banner of Spain was lowered and the Eagle-crowned tri-colour floated over the walls of Astorga. There were they marched to join Ney, at the siege of Ciudad Rodrigo; one morning, one hundred of the regiment were to attack the British outposts. They advanced with all the ardour of men whose hearts are burning with hatred and revenge. There, on that summer morn, were the Red and Green again opposed to each other. The exiles gazed on the bright ranks before them, and all the memories of '98 rushed on their hearts—memories of the picketings, the burnings, the half hangings, memories of their slaughtered wives and children, of their ruined homes, of the land they were never to see again. "Remember New Ross and Vinegar Hill" was passed along the ranks. Then through the still morn air came floating from the British lines the well-remembered notes of Garryowen while the hand of the Legion struck up the Mistleel Boy. They flung themselves on each other with that hatred which seems destined to be eternal between the two nations. Few shots were exchanged, the men used but the silent and deadly bayonet, and after a desperate contest, the English retreated in confusion, and the exiles stood victors on the field. The disastrous termination of the Russian war obliged them to be recalled from Spain, and they joined the army under Napoleon. In March, 1813, they occupied the village of Celle. The Cossacks attacked the place but were driven back with severe loss. In their retreat they fired the wooden bridge across the Aller. But onward through the flames the Irishmen rushed, came up with them, and inflicted a signal defeat, and then again returned; but the victory was dearly purchased, for numbers of the wounded perished from the fire and intense heat at the recrossing of the bridge. They gained new laurels in the awful engagements of Bautzen, and the succeeding battles. At Lowenberg they were formed into a square to resist the Russian cavalry;—again and again they charged, but the green ranks stood firm, and each time the hardy sons of the North were driven back by the Celtic warriors. It was now mid-day, and the sun shone brightly on the glittering helmets and breastplates of the Russians as they again charged. They came on at a slow trot, and when at musket shot, they suddenly opened, and a battery of artillery in their centre, poured in a terrible fire, four hundred men were stretched dead on the ground. In the second battle of Lowenberg they crossed the river Boier, and unsupported carried the enemy's position under the fire of his batteries, but suffered severely, and their Colonel, William Lawless, had his leg shot away. Napoleon rode down—"Who commands this regiment?" said he—"Colonel Lawless, Sir," was the reply—"Where is he?" The soldier pointed to a man stretched on a little straw—where a surgeon was busily engaged dressing his wounds. "Your regiment has acted well sir," said the Emperor to him—"and I trust that you will soon recover from your injuries; meanwhile take this,"—and he detached the cross from his own breast and fastened it on that of Lawless. A grateful smile played across the wounded man's face, and he attempted to speak. "Do not speak now," said Napoleon. "I am well pleased at your conduct to-day; when you have recovered report yourself to me, Baron Lawless and General of Brigade." It was by such acts as these that Napoleon inspired his soldiers with that deep affection which was the subject of astonishment to Europe. After the retreat from Leipzig they were ordered to Holland,—where, on the 14th of January, 1814, they carried the village of Mersan and obliged the English to retreat in shameful confusion. With this action ended their services. The star of Napoleon had set. Fate decreed that the great fatalist should fall, and after Waterloo, Louis XVIII, meekly yielding to the wishes of the English government,

disbanded the Legion, when the Irish Legion was blotted from the maps of the French army. All honor to the memories of those who upheld the renown of Ireland in the foreign land they were driven to; and on those pleasant nights, when we sit with our friends round the fire, heedless of the wind that howls outside, and of the hard sleet that dashes against the window-pane, let us ponder on this dreary Christmas-tide by the banks of the Elbe, where they lay on the cold earth without drink, without food, and almost without covering; and let us hope, that all, should the day come for the trial, will be as true to Ireland as these—the men of ninety-nine.—Limerick Reporter.

GREAT BRITAIN. CONVERSION.—A correspondent says:—"We understand that the Rev. R. Howell, Vicar of St. Veep, near Lostwithiel, has, within the last few days, become a Catholic. This is one of those cases in which every consideration has been made to give way to conscientious conviction—for Mr. Howell is one of those men who had every prospect of preferment, and everything in his immediate circumstances calculated to detain him. If the truth were known, there are not a few other Clergymen who would follow in his steps in the county of Cornwall were they to allow honest conviction to surmount other considerations."—Plymouth Journal.

REMOVED CHANGES IN THE CABINET.—A correspondent of the Freeman writes:—"The rumours at the clubs are of a startling nature. I have heard it stated, with a tolerable air of confidence, that the rumblings in the cabinet have at length developed themselves into a rupture. I give you the gossip for what it is worth. It is stated that the Reform Bill has been the immediate cause of the disagreement, and that Lord Carlisle, Mr. Horsman, Lord Palmerston, and Lord C. Wood are likely to leave office; that Lord Granville will be the new Lord Lieutenant of Ireland, Sir Robert Peel Chief Secretary, Admiral Lord Lyons First Lord of the Admiralty, Sidney Herbert Secretary at War, and Lord John Russell President of the Council with a peerage.

No fact can more clearly show the enormous activity of British commerce than this—that the exports of our home produce and manufactures for eleven months of the present year exceed by £10,000,000 in value our similar exports for the whole of the preceding year. The value of the produce and manufactures of the United Kingdom exported in 1855 amounted to £25,000,000; when the returns of the present year are published, they will probably exhibit an increase of more than £20,000,000 for the whole year.—Times.

The year being within two days of its close, we are enabled with tolerable accuracy to arrive at the number of emigrants who have sailed hence since the 31st of December, 1855. By a statement which on that day we laid before our readers it appeared that the total emigration for 1855 was 131,923 persons, of whom 122,480 had sailed in vessels registered under the Passengers Act, and 9,443 in vessels not so registered. Throughout that year there was no mention of New Zealand, not one passenger vessel having cleared for that island. The statistics for this year are remarkable as showing the rise of a regular stream of emigration to New Zealand, which will no doubt continue to increase, the accounts which are received from that country being of the most inviting description. The total emigration for 1856, when the returns are made, will be found to be about 130,000 souls, of whom upwards of 97,000 have proceeded to the United States, about 30,000 to Australia, about 5,000 to Canada (being an increase of 2,000 over last year), 1,670 to the Cape of Good Hope (chiefly portions of the disbanded German Legion), 1,136 to New Zealand, 429 to Central and South America, 323 to New Brunswick, 185 to Newfoundland, 64 to Prince Edward's Island, 48 to the West Indies, and about 40 to Nova Scotia. There is one peculiar feature in the emigration to New Zealand which is absent from that to any other quarter of the globe—it is composed entirely of Englishmen.—Liverpool Advertiser.

A writer in the Tablet shows the rapid progress that the Faith is making even in Scotland. We make some extracts:—"For nearly three centuries previous to the passing of the Emancipation Act the historic page of Scotland was darkened and ensanguined by those oppressions and penal laws which plundered and persecuted the Catholics, and despoiled and almost annihilated the Catholic Church in this country. Of late, however, there is a happy reaction; tyranny is overturned, the penal laws are repealed, the Catholic worship is not only tolerated by Protestants, but is actually embraced by the noblest in society. As an evidence of the recent revival of Catholicity it will suffice to mention that, sixteen years ago, Catholicity seemed at so low an ebb in Scotland, that, even in the populous city of Glasgow there was only one chapel (St. Andrew's), and only one or two schoolhouses, in one of which (St. John's) Mass used to be celebrated! Within the period that has since elapsed the glorious change we have referred to has taken place, the light of the true faith has been rilled and rediffused over Scotland, and Catholic churches, presbyteries, convents, schools, and charitable and religious societies have numerously sprung up, and are continuing still to multiply. In the production of this glorious change the Irish Clergy and the Irish people have, under Providence, been mainly instrumental. As in the olden time, Erin sent her scholars and Divines to enlighten and redeem the benighted nations of the world, so now her population, notwithstanding the temptations which seek to pervert and the difficulties which beset them, are in every country to which they emigrate, but especially in Scotland, proving themselves the hereditary Missionaries of Catholic faith, and are justifying their inheritance of their island's glorious title of Insula Sacra. Whatever aids, however, the Church may have derived from the greater number and enthusiasm of Irish Catholics, those aids are soon likely to be equalled by the Scotch people themselves, who are returning in great numbers to the true faith, and exhibiting the noblest traits of good Catholicity. This is manifested by countless proofs, among which we may particularise the founding of a new and splendid chapel at Lanark, at the sole expense of that eminent Catholic gentleman, Mr. Monteith. As in the olden time, the chiefs of Scotland were the first to embrace the so-called Reformation, and to drag their faithful clans into the vortex of infidelity, so, now-a-days, it is consoling to the mind of piety to perceive that those in Scotland who are the most remarkable for Catholic devotion are the members of the aristocracy and nobility among whom may be particularised the said Mr. Monteith, the Duchess of Gordon, the Duchess of Hamilton, the Duchess of Argyll, &c. No doubt, as the heretical example of the Scotch chiefs was formerly potential for evil among their clans, so now, through God's merciful grace, the devout precedent of the good and great nobles and aristocracy of Scotland of the present day will continue to be extensively influential in the real reformation and re-education of their people, and in leading them back from the path of destruction to salvation in the true fold of Christ. This wonderful and glorious conversion of the Scotch people to the Divine Faith of their forefathers inspires the religious hope that the day is not far distant when the Catholic Church shall embrace all the people of Scotland, and when the Catholic Hierarchy in this country shall be reinstated in all its ancient sees, and titles, and Ecclesiastical dignity, and when the Parochial Clergy shall be restored to a position of permanent independence, such as Parish Priests now enjoy in Ireland and in other Catholic countries. This is a consummation which the heart of wisdom and piety hopes and prays for, because then, indeed, would hereby, infidelity, and sin be most effectually resisted and completely put to flight—then might we perceive "the will of God fulfilled on earth as it is in Heaven," and happiness, temporal and spiritual, realised for the generous people of Scotland.

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

The True Witness.
 MONTREAL, FRIDAY, JAN. 30, 1857.

NEWS OF THE WEEK.

By the arrival of the steamer *Arago* at New York, we are put in possession of European dates up to the 14th inst. The "Neuchâtel" difficulty is settled; Switzerland having released the prisoners, and Prussia having recognised the independence of Neuchâtel. Hostilities had recommenced at Canton, and it is said that the Americans are taking an active part therein; having been provoked thereto by the massacre of several of their fellow-citizens by the Chinese.—The French Admiral had given orders for the fleet under his command to join him immediately; and it may therefore be anticipated that the Chinamen have plenty of work cut out for them.

The murder of the Archbishop of Paris by a suspended priest is the great topic of the day, and the papers are filled with details of the assassin's antecedents, from which it would appear that his moral character had been bad from his earliest days—that his ecclesiastical superiors had tried, in vain, every means to reclaim him—and that at last he had been suspended by the Bishop of his diocese. Irritated at this just punishment, he determined on revenge; and thus was led to the perpetration of the crime for which he will most probably suffer on the scaffold. From his evident opposition to the definition of the "Immaculate Conception," it would also seem that the unhappy man, but for his last crime, would in all probability, have openly professed himself a Protestant; and like Achilli, have become an illustrious champion of the Reformed Faith.

A Canadian winter would be a dull season indeed, were it not for the varied amusements in which, during the almost total cessation of business, our citizens generally indulge themselves. The winter is indeed pre-eminently the season for fun and frolicking, singing, dancing, flirting, and last though not least, evangelical spouting. What the month of May is to the frequenters of Exeter-Hall—that is the month of January to the people of Montreal. It is a season of great refreshment, in which the spirit of—well never mind of what—is abundantly poured forth from "elect vessels;" and in which marvellous "experiences" are vouchsafed to the pleasant children of the conventicle. For in this month, falls the great week, the "Holy Week," of the Protestant Church, in which the sects give each its Spiritual Soiree.

This year the lead was taken by the Anglican sect, the members of which gave their Annual Entertainment in the Mechanic's Hall on the evening of the 21st inst.; and as a considerable portion of the evening was kindly devoted to us poor Papists, perhaps our readers will not think it unreasonable for us to devote a small space in our pages to the "Annual Report of the Colonial Church and School Society."

This is a society in connection with the Church of England; the object of which is, not only to provide education for the members of its own communion, but to make proselytes from amongst the Catholic population of this Province. With its internal affairs, or those which concern its own members, we have nothing to do; but will confine ourselves to that portion of the "Report" and those speeches in which allusion was made to us, and to our people, in whose spiritual welfare our Anglican friends feel such a deep interest.

The Colonial Church and School Society is, in fact, but a branch of the French Canadian Missionary Society, in so far as its general object is the same, viz., the perversion of the Catholics of Canada. We must suppose, however, that in addition to this general object, the Anglican proselytizers have a particular object in view—that of converting their hearers to that peculiar form of Protestantism known as "Church-of-England-ism;" whilst the former, or French Canadian Missionary Society, is satisfied with making Protestants in general. This may account for the small success that has attended the efforts of the former; for it is much easier to shake a Catholic's faith in the teachings of his Church, than it is to induce him to yield his assent to the 39 articles.

The *Sabrevois Mission* is the great missionary enterprise of our Anglican friends; and this "has been" according to the Report, "most signally blessed." In what this "most signally blessed" consists, we are further informed by the same document. "The present number of French Canadians who are communicants at Sabrevois and vicinity exceed twenty; and besides these 20 French Canadian communicants, there are 'several others speaking the French

language, who reside in that locality and attend the Church." Of course, as with the "swallowers" and "strabour converts" in Ireland—"those who have visited these converts from Romanism have been struck with their intelligence, and their readiness to give an answer respecting the change through which they have passed." These then are "the most signal blessings" mentioned in the Report—"upwards of twenty," perhaps twenty one, cases of perversion to boast of; whilst the Society's annual expenditure is put down at £2,942.

Now if anything ought to move our French Canadian brethren towards their Anglican fellow citizens, it is this extraordinary and uncalled for generosity on the part of the latter. Can there indeed be anything more marvellous than this anxiety on the part of Anglicans for us poor Papists? Whilst at home, and amongst their own brethren, crime is increasing with a rapidity unequalled in the annals of the human race, whilst from the British press of every shade of politics, the cry is heard that vice is sweeping over the land like a torrent, that life and property are no longer secure, that the mass of the people are fast relapsing into brutal heathenism, and that society is menaced with destruction swift and inevitable, unless means may be devised to convert them to Christianity—regardless of their brethren at home, our generous Anglican friends, lavish with no niggard hand their hundreds and thousands of pounds upon the "Romish" strangers of Canada; amongst whom serious crime is almost unknown, who of all people under the sway of the British Empire are the most moral, orderly, and peaceable, and amongst whom, as even Anglicans must admit, all the doctrines of Christianity, are fully believed. There is indeed something which would be heroic, were it not ludicrous, in this Protestant generosity.

The Rev. Mr. Bancroft, Secretary to the Society, was the "great gun" of the evening, and kept up a heavy fire upon Romanism and its corruptions. Eloquently did he plead in behalf of the "Sabrevois" mission, "as the only effort now making by our church to preach the Gospel to the French Canadians;" who, as he remarked, "were our countrymen, entitled to our love and sympathy;" but amongst whom "there was a spiritual famine," and to whom therefore it was their duty "to give the Gospel." Already "multitudes of French Canadians were leaving Romanism, and seeking for something better."

What Mr. Bancroft means by a "spiritual famine" amongst French Canadian Romanists, we are at a loss to make out. They have at least all that, as a member of the Church of England, Mr. Bancroft holds to be necessary to salvation. They have, what even his sect admits to be, a validly ordained Ministry, and therefore they have valid Sacraments. They have, and hold in their integrity, "the three Creeds, Nicene creed, Athanasian creed, and that which is commonly called the Apostles' creed," which, according to the 8th of the 39th articles, "ought thoroughly to be received and believed;" they hold every Christian doctrine which the Church of England holds and teaches; and differ materially from Anglicans in this only, that they hold and believe many doctrines which Anglicans deny, or protest against. If therefore there be spiritual suffering amongst them, it is from *plethora* and surely not of "famine," that French Canadian Romanists suffer. In becoming Anglicans, they can by no possibility acquire anything which they have not as Romanists; though to become Anglicans, they must first get rid of, or reject, much which they now possess; for, as we have often remarked, all Protestants, including of course Anglicans, and Mr. Bancroft himself, are Christians in so far only as they agree with Romanists; wherein they differ from the latter, or are distinctively Protestant, they agree in every particular with heathens and infidels.

That of the French Canadians who "were leaving Romanism"—that is, renouncing their belief in the teaching of the Church—"multitudes were seeking for something better," we can readily believe. That they are "seeking for something better," is a proof that they have not got it—that, by "leaving Romanism," they have not improved their condition—that their "spiritual famine" is at least as severe as ever—and that it by no means necessarily follows that because a Romanist "leaves Romanism," he will take up with Mr. Bancroft's Anglicanism. If we mistake not, the respected gentleman who presided at the meeting in question, some years ago, warned his clergymen of the dangers of attempting to shake the faith of French Canadian Romanists; and recommended them to be careful how they took from Papists what they had, if they had nothing better to give them. It would be well for Mr. Bancroft and his friends to bear this in mind; for, by their own showing, even if their actual communicants do "exceed twenty," the chief result of their missions to French Canadian Romanists has hitherto been to make "multitudes" of them "infidels." For the man who has "left Romanism," and who is still "seeking" for another religion, must be destitute of religion, and therefore an infidel. Now what we would recommend to Mr. Ban-

croft and his friends is, to try their hands upon some of their own people whose "spiritual famine" is, as he and they must admit, far greater than that of French Canadian Romanists. Amongst Protestants, the great majority of the thinking and educated classes reject the "three creeds" which the former hold—deny the Divinity of the Lord Jesus—and look upon the doctrine of the Trinity as, at least, as incomprehensible, at least as contrary to reason the principles of arithmetic and common sense, and as destitute of all Scriptural foundation, as the Catholic doctrine of Transubstantiation. If Mr. Bancroft can succeed with any of these, and upon Protestant principles convert any of them into Anglicans, and get them to receive the Athanasian Creed, he will have grounds for believing that he may also succeed in imposing the "forty stripes save one"—upon the French Canadians who are leaving Romanism and who are till now "seeking for something better."

BROWNSON'S QUARTERLY REVIEW. January, 1857. New York Series, No V.

The contents of the January number of this periodical are as follows:—

- I. Brownson on the Church and the Republic.
- II. E. H. Derby to His Son.
- III. Maret on Reason and Revelation.
- IV. Slavery and the Incoming Administration.
- V. Archbishop Hughes on the Catholic Press.
- VI. Literary Notices and Criticism.

"It is not often" says the *Reviewer* in the first article in the above list, "that the secular or the Protestant periodicals of the country make any formal attempts to refute our arguments, or to show the inconclusiveness of our reasoning in behalf of the Church." He has, however, for once, met with an opponent, in the shape of a writer in the *Universalist Quarterly*, and *General Review*, whom he deems worthy of his steel; and to whose strictures upon an article which appeared in the July number of *Brownson's Review*, entitled "The Church and the Republic," he replies in the number before us.

In his July number the learned doctor laid down and defended the thesis—that religion, as an organisation, or Church, was essential to the maintenance of the republic; by mediating between the authority of society, or the State, and the rights of the individual, thus restraining each from encroaching upon the other—that a Church alone, resting upon its own basis, independent both of the State on the one hand, and of the individual on the other, could assign to each its due limits; and thus prevent the authority of the State from degenerating into social despotism, and the assertion of the rights of the individual from becoming anarchy. But this independence, argued the *Reviewer*, can be predicated of the Catholic Church alone; she is therefore essential to the maintenance of the Republican form of Government in its integrity.

Dr. Brownson's Protestant opponent objects in this argument to the term of "religion organised." Admitting the necessity of religion as a mediating power between State and individual, he denies the necessity of a Church; not perceiving that religion, unorganised, is merely the private conviction of the individual, and is therefore impotent to mediate between the individual and the State.

We cannot follow out the process by which the *Reviewer* develops and establishes his original thesis; but we cannot refrain from calling attention to one important admission made by his Protestant opponent. That the Doctor is eminently successful, the Protestant champion recognises; that his conclusions flow directly and inevitably from his premises, he fully allows; but he adds, "the secret of his"—Dr. Brownson's—"apparent success will, if we mistake not, be found in the unwarrantable readiness with which Protestant readers accede to the premises of his argumentation."

Now what are these "premises" to which Protestants too readily accede; but which, if admitted, must lead inevitably to the Catholic's conclusions? They are thus laid down by the Protestant writer in the *Universalist Quarterly*:—"Not one Protestant in ten," he says, "will hesitate to admit the proposition, that God has revealed to mankind a perfect and complete system of religious truth."

This is the first premise, which most Protestants too readily, and fatally concede in controversy with the Catholic. The second is as follows:—

"That men are morally obligated to receive, and practically act up to, this revelation of truth."

"Yet"—continues the *Universalist* organ—"out of these propositions, Mr. Brownson will construct an argument for the 'infallible interpreter,' which no skill of controversy can resist."

It would seem therefore, that, in the opinion of one of the ablest Protestant periodicals in America, Protestantism can only be successfully defended—either by denying:—

"that God has revealed to man a perfect and complete system of religious truth;" or—by maintaining that, if God has done so, "men are not morally obligated to receive, and practically act up to that revelation."

Protestantism therefore, must either reject Christianity as a supernatural—i.e., a revealed religion; or it must repudiate natural religion itself, which teaches that man, the creature, is

morally obligated to receive, and practically act up to, the known will of his Creator.

Having disposed of his Universalist opponent, the *Reviewer* quietly extinguishes a foolish gentleman who has presumed to enter the lists of controversy. We should feel inclined to pity poor Mr. Derby, were it not that he has provoked his fate, and may yet, as we sincerely trust, profit by the castigation administered to him by his giant opponent. Such "small deer" however are hardly worthy of such a "mighty hunter" as Dr. Brownson.

In his notice of M. Maret's work, of which the *Reviewer* seems to entertain a favorable opinion, Dr. Brownson gives us one of his admirable philosophical dissertations; which will well repay a careful perusal. This merit at least no one can deny to the Doctor—that whatever subject he treats, no matter how abstruse, he manages to throw light upon it.

"Slavery and the Incoming Administration" is a masterly analysis of the great social question of the United States. The writer is not an Abolitionist; neither is he one of those who admire slavery as an institution to be perpetuated and extended. It exists, according to him, only in virtue of a particular law of the particular States in which the domestic institution obtains: it is not a creature of the Federal Government, which has no power to legislate thereupon, either to extend or limit it. Existing therefore, only in virtue of the *lex loci*, in the *Reviewer's* opinion, it cannot, by any act of the Federal Government, be legalised in a Territory, whilst merely a Territory. But the Territory becoming a State would have the right, and the sole right, to determine whether slavery should be permitted within its jurisdiction. The views of the *Reviewer* seem sound, and the arguments by which he sustains them conclusive; but it would be presumptuous for a stranger to pass any judgment upon such a very intricate question, and one so very perplexing even to Americans themselves.

An able article, most temperately written, and in which we know not whether to admire the more, the skill, or the Catholic docility of the writer, replying to the strictures of an illustrious Prelate of the Church, follows. We dare not offer any opinion of our own thereupon; but we trust that the mutual dissensions which have so seriously impaired the efficacy of the Catholic press in the United States, are about to cease; and that no one will be so ill-advised as again to disturb the peace of a community which, surrounded by enemies, can only look for success in the perfect harmony of all its members. The usual *Literary Notices and Criticisms* conclude one of the most interesting numbers of *Brownson's Review* that we have met with for some time.

Before quitting the subject, we can not but express our hope that *Brownson's Review* may become more extensively circulated in this Province. We, in common with many others, may have had occasion to express our dissent from some of the peculiar opinions of the learned Doctor upon the "Native American" question; and may have thought that at times he was almost disposed to make devotion to American institutions an article of faith. But in spite of these trifling differences, we think no one will venture to dispute Dr. Brownson's merits as a Catholic writer, or to question the sincerity of his attachment to the Church. It is not indeed battery to say that, as a writer, the *Reviewer* has no superior, perhaps no equal, on this Continent; and that there is no man, be he who he may, who may not learn something from the study of his writings. The Catholic laity, not of his own country alone, but wherever the English language is spoken, owe to him a debt of gratitude; for he, more than any other layman, has contributed to impart a rigorous, hearty, and thoroughly Catholic tone to the Catholic press. It should therefore be the object of every man who loves the Church to encourage one, who by the faithful employment of the talents committed to him, has rendered such important services to the cause of our holy religion as has the learned editor of *Brownson's Review*.

MISTER JOSEPH SURFACE OF HALIFAX, NOVA SCOTIA.—A friend writes to us as under, from Halifax, N.S.:—

"DEAR SIR—We are here placed in nearly the same position in which the Catholics of Canada West find themselves. I doubt not, but the next session of our Provincial Parliament will prove itself for us a very difficult one. We shall have arrayed against us a large Protestant party—calling itself *Liberal*—but which is, in reality, more cruel and arbitrary than any autocratic power which has ever degraded humanity by its despotism."

"You have of course often heard of one Joseph Howe of Halifax—the great Nova-Scotian humbug, who by his 'blarney,' and powers of intrigue, has for many years, so hoodwinked the Catholics of this Province, as through their instrumentality, to work himself into political power and the highest offices of the country. This political vampire—his personal ends having been attained—has now placed himself at the head of a crusade against those whose simplicity he had duped; and with fiend-like malice, he has, in a letter of which I forward you a copy, sounded throughout Nova Scotia the tocsin of bigotry and intolerance. Howe is the self-elected chief of the new Liberal Crusaders; and he has sworn to do all in his power to deprive his former friends—the Irish Catholics—of the liberties guaranteed to them by our constitution."

"The mania of 'Common School' education—that diabolical principle, which in our day has effected so

much evil—has found its way into our Province; and the *Liberal* Mr. Howe has become its staunchest advocate; simply because 'he is aware' that Catholics cannot avail themselves of it. We are of opinion here, that before the approaching session of Parliament, and during its progress, a continual fire should be kept up against 'State Schoolism,' as the best means of saving our poor Catholics from a system of education, which for them, would be identical in principle with the 'State Church' or Tythe system in Ireland."

The above extracts will shew, that, if the doctrines of the Catholic Church are always and everywhere, the same, so also are the tactics of her enemies. In the United States, in Canada, and in Nova Scotia, the battle ground is the same; nor can the Catholic in one country look with indifference upon the struggles of his brother Catholic in another; for we are all children of one mother, therefore mutually interested in one another's success. It is for this reason that we revert to what is taking place in the neighboring Province.

The Mr. Howe, mentioned in our correspondent's letter, is one who, like Messrs. Hincks, Drummond, and others, whom we might mention in Canada, has made his way by means of what is known as the Irish Catholic vote; and like our Canadian worthies, having obtained his selfish ends, has turned round upon, and denounced his former friends and supporters. Just as Mr. Hincks, by way of making a little political capital, declared himself the enemy of Separate Schools for Catholics, and gave practical effect to that enmity in his insidious Clergy Reserves Bill—just as Mr. Drummond basely pandered to the groundless prejudices of the enemies of the religion which he professes, in the infamous "Religious Corporations' Bill" of last session—so has this Mr. Howe deserted and betrayed the party to whose good offices, and honest votes, he owes his present position in the Nova Scotia Legislature. The names of Howe, Hincks, and Drummond should be pronounced with loathing and execration by every honest Catholic in British North America.

The particulars of Mr. Howe's treachery, as we gather them from our esteemed and talented cotemporary, the *Halifax Catholic*, are as follows:—

In the course of last spring, a riot took place amongst the Railway laborers, in consequence of long-continued insults offered by the Scotch Protestants employed upon the works, to their Irish Catholic fellow-workmen; and in the course of which several of the former received a severe beating. There were, no doubt, faults on both sides; and if the provocation offered by the Protestants was great, the violence resorted to by the Catholics was unjustifiable.

But Mr. Howe was not content that the legal tribunals should do justice betwixt the contending parties. Several of the supposed participants in the riot having been arrested, and awaiting their trial on a charge of assault, he brought the matter forward at a public meeting; and endeavored to create a prejudice amongst his hearers, against the Catholic prisoners, in the hope of thereby winning for himself an abundant effusion of stinking breath, as a great Protestant champion. But in this Mr. Howe overshot his mark; and the result of his savage appeal to the prejudices of a mob, was to awaken sympathy for the untried prisoners so unfairly treated—and who, having been subjected to a long and severe trial lasting over four days, were pronounced "Not Guilty" of the offence laid to their charge.—This was commented upon in appropriate terms by the *Halifax Catholic*; who very justly attributed the warm sympathy that was felt for the accused—and which sympathy procured for them the advantages of an unprejudiced jury, and a patient hearing—to the malicious efforts made to prejudice the public mind against them. This gave occasion to Mr. Howe to write the letter alluded to by our correspondent; and which has naturally been received by the Irish Catholics of Nova Scotia as an open declaration of war from the man whom they had previously supported, and upon whom they had therefore many and strong claims. This is the plain story of a transaction which has caused great excitement in Nova Scotia, and from which Irish Catholics everywhere may derive a very salutary lesson.

For it should teach them to mistrust every one who comes before them with professions of "Liberalism" on his lips; and it should put them on their guard against the political adventurers and place-hunters who court their votes. They may learn from the example of Hincks, of Drummond, and of Howe, what reliance to place in future upon the "noble sentiments" of the "Joseph Surfaces" innumerable who seek to "blarney" them with "green and orange ribbons," and thus avoid the fate which has too often befallen them—that of being made the tools of designing knaves. The very men whom Irish Catholics on this Continent have by their votes raised to power, have, in every instance, turned out the most bitter, and the most dangerous enemies of our holy religion. It was from Mr. Hincks that our Catholic Separate Schools—through the hands of Mr. Drummond—that our Catholic Religious Societies—received the cruellest stab; it is by another professed friend of Irish Catholics, that the flame of religious discord has been kindled in the neighboring Province of Nova Scotia; and it was chiefly by the aid of

The Irish Catholic vote that Hincks, Drummond, and Howe, were raised to power, and thus enabled to do us injury. These things should be a warning to us, that, in nine cases out of ten, the man who seeks advancement in political life by means of the "Irish Catholic vote" is ipso facto unworthy of our confidence and our support.

Mr. W. Young, a Catholic writing to the editor of the Toronto Mirror, from Whitechurch, Lemonville under date of the 18th inst., gives an instance of the treatment which Catholics everywhere would have to submit to, if the Separate or Denominational system were entirely abolished. There is no Separate School for the Catholic minority of the district in which Mr. Young resides; and the consequence is, that the Protestant majority having taxed their Catholic neighbors for professedly a "Common" School purpose, so conduct their school as practically to exclude therefrom the children of Catholic rate payers. But we will let the complainant speak for himself:—

"Whitechurch, Lemonville, Jan. 18, 1857.

DEAR SIR,—I would have wrote to you sooner, but I was waiting for the school meeting to be over, so as I could let you know the result. For the last two years we have had a Catholic master; he seemed to give general satisfaction until a Scotchman came along, then his service was no longer required. Some said he was not qualified—he had a certificate. But in truth he was not the right stamp. The first day our new man came he introduced new laws; he must pray in the morning, then he must read in the Protestant Testament, then he must expound it; the same course is pursued in the evening, and all in the presence of at least ten Catholic children. I have spoken to the Trustees, but what could I expect? Two of them are of the stamp of Geordy—the other is no better. I complained to the Superintendent of Schools, Dr. Pine; he told me he would see to it, he has not done so; whom am I to complain to? Next I appealed to the inhabitants of this school section at the school meeting, and one of our school trustees, James Hastings, made a great noise. He said he thanked God that he could procure a school teacher that could offer up prayers and expound the Scriptures in his way of thinking, and that he thought it was the height of impudence for a Catholic to come here into a Protestant school to dictate laws to them, and that no books only Protestant books should be taught therein. So they had the majority, and Catholic children must listen to them, or else go out of doors. Is not that nice conduct, where there are eight Catholic families, and there are four fresholders, each one supporting the school according to his property? We must pay for teaching our children, and then it is a Protestant school.

I wish you would let me know whether such conduct is according to the school law, or not, and if they can make me pay for a sectarian school, when they turn it thus. I am sorry for having to trouble you so much; but I am like one crying in the wilderness; perhaps I will be heard yet.

Yours truly, WILLIAM YOUNG.

It is on record on our Statute Book that it is desirable to do away with all "semblance even" of connection between Church and State; and if this be more than a printed lie, it implies that the State has no jurisdiction whatsoever in matters of religion,—that it has no right, either to enforce any religious observances, or to compel any of its citizens to contribute towards the support of any religious system. But if Catholics are compelled to pay for the support of schools in which Protestant masters expound Protestant Bibles, it is evident that the former are taxed for religious purposes, and that a gross outrage is offered to our rights of conscience.

In answer to the writer's question "whom am I to appeal to?" we should recommend him, and all who feel themselves aggrieved by the operation of the present school laws, to embody their grievances in a petition to be presented to Parliament as soon as it assembles. Thus at all events, will they be able to elicit an answer from the Legislature as to the legality or illegality of the conduct complained of.

In his last letter to the Rev. M. Bruyere, the Methodist minister who presides over the State School system of Upper Canada defies his reverend opponent, and Catholics in general—"to adduce a single fact to show that anything is taught or done in the Public Schools to proselyte Roman Catholic children, or that is inconsistent with the wishes of their parents." We reply by the above statements of William Young, which, if true, fully substantiate every charge brought against the "Common Schools" of Upper Canada, either by the Rev. M. Bruyere, or any other of their opponents.

The Toronto Christian Guardian replies to a complaint made by a writer in the Toronto Mirror—that "the Common School Houses are polluted every Sunday" with Methodist orgies—by the retort—that, "he had never witnessed any performances at such meetings that were half so much like heathen orgies, as the performances which may be seen in the Romish Cathedral in this city" (Toronto.) We would remind our Methodist cotemporary however, that the said "Romish Cathedral" is built out of Romish funds exclusively; and that therefore Romanists have the right to do what they please therein; whilst on the contrary, the "Common School houses" wherein the Methodists hold their meetings, are built with the money of Catholics, as well as of Protestants; and that therefore the latter have no right whatever to use them for their own peculiar religious assemblages. That they are enabled to do so, is owing to the fact that the Chief of the Educational Department is himself a Methodist minister; and one from whom therefore it is vain for Catholics to look for justice or impartial treatment.

THE CATHEDRAL.—On Sunday last, it was announced in all the churches of this City, that His Lordship, the Bishop of Montreal, proposed to collect himself the subscriptions for the new Cathedral. His Lordship would therefore request all persons who are prepared to pay a sum of, at least, One Pound, to give notice at any of the undermentioned places:—The Episcopal Palace, the Seminary, St. Patrick's Church, the Jesuits, the Rev. P. Oblats, the Providence Convent, or at N. D. de Bonsecours—leaving, at the same time, their address in full—their own names, that of the streets, and the number of the houses in which they reside. On Tuesday of each week His Lordship will visit them, and receive personally the amount of their contributions.

It was also announced, on the same occasion, that His Lordship having some special proposals to lay before the citizens of Montreal with reference to adopting the best plan for assuring the success of the enterprise, invited all those who had the object at heart, to attend at a meeting which will be held in the chapel attached to the Episcopal Buildings, on Sunday, the 8th of February, at half-past six in the afternoon. The meeting will be addressed in both languages, and the Bishop's plans will be explained at length.

The severity of the present winter is unparalleled even in the memory of the "oldest inhabitant." On Friday the 23d inst., the thermometer showed—35 of Fahr in exposed situations, accompanied by a strong N. W. gale. Many serious accidents have arisen in consequence of frost bites, and the sufferings of the poor must have been great.

MONTREAL CITY, AND DISTRICT SAVINGS' BANK.—The following sums have been distributed by the above-named institution to the different Charitable Societies of this City:—

Table with 2 columns: Society Name and Amount. Includes The Good Shepherd (£50), St. Patrick's Orphan Asylum (100), Ladies of the Providence (100), Ste. Pelagie (50), Ladies Benevolent Society (£100), Protestant Orphan Asylum (75), University Lying-In Hospital (25).

We have received from the Chief of Police, the "Police Report" of the City of Montreal for the year 1856. The most important feature of this document is this—that a great increase of population during the past year, has been attended with a very considerable decrease in the number of arrests. The population of Montreal has been increased 5,000; and the decrease of persons confined in the Station House is marked at 314.

In all, there were arrested by the Police during the past year, 4,135 persons; but of these 1,020 or about one fourth, have been confined in the Police Station merely for protection; only 162 of the offenders were under 15 years of age, or belonging to the class of what may properly be termed the "juvenile offenders." The national origins respectively, of the prisoners is given as under:—

Table with 2 columns: Origin and Number. Irish (2,175), Canadian (925), British (870), United States (83), Other Countries (82).

Of the offences, 2,010 have arisen from intemperance, the fruitful parent of crime always and everywhere. In other respects it would seem that Montreal has good reason to be proud of its immunity from serious crime; for, of the 4,135 arrests made during the year—from which we must deduct the 1,020 arrests for protection, thus leaving only 3,115 cases of arrests for crime properly so called—there were only 125 persons committed for trial. The remainder were either discharged, or committed to prison for periods varying from two weeks to two months. Bearing in mind that Montreal is a seaport, and the channel through which yearly flows a vast stream of European emigration, the absence of serious crime, and the lightness of our criminal statistics, are indeed extraordinary. The Chief of Police appends some valuable remarks to his "Report," recommending the establishment a place of refuge attached to the jail, for the number of poor and infirm persons in our midst; but for whose relief our existing charitable institutions are quite inadequate, owing to their limited means, and the extraordinary pressure upon them caused by the annual influx of hundreds of helpless creatures from the mother country.

Our Catholic friends will read with pleasure the annexed communication to the Toronto Mirror, showing the progress that Catholicity is making in the Diocese of London, C.W. —

DEAR SIR,—Some time ago, and when there was not so much cause as at present, the theme of your London correspondents used to be the progress of the good cause here: I am sorry that of late this course has been neglected, and therefore to resume the good old practice, I beg through your Mirror, for the information of the friends of religion, to give you an account of what we are doing in London now. The zeal, the energy, the devotedness with which our good Bishop applies himself "in season and out of season" to the cause of religion, (notwithstanding the numerous claims which this immense diocese has upon his attention,) I am not fit to speak of, and will leave that to persons competent to the task, and content myself by mentioning what has been done, and what we are doing here now. I will not speak of what has been done externally to the cathedral, nor of the additions and improvements to the episcopal residence, but of what has been done to the interior of the church. There has been lately two chapels erected, one to the Blessed Virgin and the other to St.

Joseph. The former will be beautifully fitted up, exclusively (to their honor be it said) by the young ladies of London. They have already furnished it with a nice altar, surmounted by a beautiful statue of the Virgin and Infant Jesus, six superb gilt candlesticks, &c., &c. I am happy to have it in my power to record such zealous and liberal acts of the young ladies of London. A beautiful lamp furnished and kept constantly burning, presaging to the faithful the life and light of the Blessed Sacrament on the altar, is also the donation of a few pious ladies. Such works as these, sir, speak volumes for the ladies of London. But it is not to the ladies of London alone that such pious and generous actions are confined; the gentlemen too are doing their share. There has also been a donation of a Holy Water Font, of cut stone, chiselled in the ancient Gothic and crocketed style, the bowl standing on a pedestal in height three feet, given by Mr. Hawkins, one of the best stone-cutters in this city. There is also an organ in course of erection for the cathedral, which will cost £500. It will be equal to any, if not the best instrument of the kind in Upper Canada. A few liberal and zealous members of the congregation have already subscribed £200 towards it, although no general call has yet been made on the people. The subscription list is still open to give an opportunity to all the well-disposed to be sharers in the good work. The names of the subscribers with the amount of their subscriptions will shortly be published, and also a record will be kept in the archives of the cathedral, that posterity may look back with pride and pleasure to the zeal and piety of their forefathers in the cause of religion and of God. Such zeal and disinterestedness, as this deserves the applause, and will surely get it, of every man. Thus you see the good work goes on, surely and steadily progressing, and with the help of Providence, under the energetic and enterprising management of our beloved Bishop, will continue to progress until the extreme west—the diocese of London, will not only be the material garden of Canada, as it is, but also the garden of the Church of God. Knowing that your Mirror's columns have ever been open to all communications for the good of Religion, I will from time to time let you know of its progress; and in the meantime, am yours very truly,

N. C.

To CORRESPONDENTS.—Our advertisement for a Book-Keeper has been answered, and an engagement entered into.

SAINT PATRICK'S CATHOLIC INSTITUTE, QUEBEC.

Pursuant to notice, the Annual General Meeting of this body took place in the Hall of the Institute, on Tuesday evening, 13th inst.

M. Mernagh, Esq., President, in the chair. The minutes of the preceding General Meeting having been read and confirmed, the President submitted,

THE FOURTH ANNUAL REPORT OF THE COUNCIL FOR THE YEAR ENDING 13TH JAN. 1857.

To the Members of the St. Patrick's Catholic Institute of Quebec.

In resigning the charge entrusted to them, the Council of the St. Patrick's Catholic Institute beg to lay before the members the following report, with the assurance that no exertions have been wanting on their part to manage the affairs of the Institute in the most economical manner, thereby giving satisfaction to the members, as well as to themselves.

The first and most important matter to which the Council would draw the attention of the members is:—

1. THE FINANCES OF THE INSTITUTE. And have to express their regret that the Institution is not more generally supported by the Congregation of St. Patrick's, who, in their opinion, ought to feel proud in having an establishment, capable of being of such general utility. Referring to the accompanying statement of the Treasurer, the Council would next direct your attention to

2. THE LIBRARY: And regret to state, that, with the exception of the Donations hereinafter referred to, they have been unable to make any addition to the stock of books during the past year. 1165 volumes were circulated during that period.

3. LECTURES. Instructive and interesting Lectures, and the establishing of a Library and Reading Room, were the chief objects in view, at the founding of the Institute, and your Council have great pleasure in stating, that during the past year, they succeeded in having 13 lectures delivered under the auspices of the Institute, by the following gentlemen, viz:—

- By Rev. Thomas Quinn, [U.S.] 3.
By Rev. J. P. Colfer, 1.
By Mr. D. Carey, 1.
By Mr. T. J. Murphy, 1.
By Mr. T. D. McGee, [U.S.] 3.
By Mr. J. McElhern, [U.S.] 3.

And have also the pleasure of stating that they have obtained the promise of other gentlemen to lecture.

The lectures delivered were, your Council are happy to report well attended. The great expense, however, incurred in bringing gentlemen from the United States, &c., to lecture, caused your Council to determine that all Members and Subscribers should be charged half-price for admissions to lectures, when such expenses are incurred. The expected beneficial results to the Institute, not having followed the issue of "Lecture Season Tickets" to ladies, your Council are determined that no more should be issued, but instead, ladies will be admitted to all lectures at half the usual price.

4. THE READING ROOM. Your Council are gratified to report that, as usual, the Reading Room has been well attended during the past year. On the table, may be found the following newspapers and periodicals, viz:—

European.—Dublin Nation, and Tablet, London Catholic Standard, Builder, Illustrated News, and Rambler.

United States.—New York American Celt, and Freeman's Journal, Boston Pilot, Ballou's Pictorial, Brownson's Review, and Metropolitan.

Provincial.—Toronto Mirror, and Catholic Citizen, Montreal True Witness, Quebec Colonist, Chronicle, Gazette and Journal.

In addition to the ordinary uses to which the Hall has been devoted, your Council have with the consent of the Honorary President, on several occasions during the year, leased it to parties for the purpose of Lectures, Concerts &c., and have also granted its use for charitable objects. Some of the Conferences of the Society of Saint Vincent of Paul meet in the Council Room for the transaction of their affairs.

5. HIBERNIAN DEBATING CLUB. It affords your Council great satisfaction to report that this body, formed under the auspices of the Institute, is still in existence, and continues to progress in a manner calculated to satisfy its best wishes.—The best proof of this is, perhaps, the number of new Members who continue to enrol themselves in its ranks.

6. DONATIONS. Your Council have pleasure in reporting the receipt of a number of Donations to the Institute, during their term of office, viz:—

From Mr. Wm. McKay, a full length portrait of our Patron Saint;

From L. B. Schwabie, Esq., 2 volumes; and From Charles Alley, Esq., M. P., 20 vols. Journals &c., of the Legislative Assembly, as well as several Parliamentary documents forwarded by that gentleman during the sittings of Parliament, for the Library and Reading Room.

7. CELEBRATION OF ST. PATRICK'S DAY, 1856.

Your Council, a short time previous to the last Anniversary of Our Patron Saint, being of opinion that it might be celebrated in a very becoming manner by a Soiree, and having obtained the consent of the Honorary President thereto, the celebration was held in the rooms of the Institute; on which occasion several clerical and lay gentlemen, invited by the Council, delivered appropriate addresses, and with the assistance of an excellent Choir presided over by J. R. Magrath, Esq., composed of several ladies and gentlemen who kindly lent their assistance, contributed to render "St. Patrick's Day, 1856," a memorable occasion in the annals of the Institute.

8. THE BUFFALO CONVENTION.

Early in 1856, as the members are aware, a Convention of Delegates from the Irish Catholics of the United States and Canada, assembled at Buffalo, N. Y.—Your Council considering that much good to the poor emigrant, lauding friendless and penniless on our shores, as well as to many of our countrymen compelled to drag out a weary and wretched existence in the cities and towns, and on the public works of these countries, might follow from this movement, resolved on convening a meeting of the members of the Institute and Congregation generally, to consider the best course to be taken regarding the Convention. At this meeting it was resolved to appoint Delegates to represent the Irish of Quebec; and to invite the co-operation of the neighboring Parish of St. Columba. This co-operation, your Council are gratified to state, was cordially given; and at a subsequent meeting, which was attended by a Delegation from that Parish, the Reverend James Nelligan, P. P. of St. Patrick's and the Reverend P. H. Harkin, P. P. of St. Columba, were unanimously nominated to represent these two influential bodies at Buffalo. What results may follow from the labors of this convention, it is not for your Council to say; but this much has been satisfactorily proved; That the Irish Catholics of St. Patrick's and St. Columba are not backward when the interests or welfare of their countrymen are at stake.

9. ENLARGEMENT OF ACCOMMODATION FOR THE INSTITUTE.

Your Council have had proved to them on more than one occasion during their term of office, that an increase of accommodation has become necessary. The large number to whom they were, however reluctantly, obliged to refuse admittance to the celebration on St. Patrick's evening, was in itself a sufficient proof; and the Council have had under their consideration several means of effecting the desired improvements; the plans, &c., of which are still in their possession, and which they trust, will be of service to their successors in office.

10. REV. MESSRS. NELLIGAN AND CAMPBELL.

Your Council regret to have to report the departure from among us of the Rev. James Nelligan, late Honorary President, and the founder of the Institute, and the Rev. Joseph N. Campbell. Learning that it was the intention of the members of the Committee of Management of St. Patrick's Church, to procure at their private expense a portrait of the Rev. Mr. Nelligan, to be placed in the Sanctuary, the members of the Council requested to be allowed (in their private capacity, also,) to co-operate in procuring the same, and to have it placed in the Hall of the Institute, to which the Committee consented.

On the departure of the Rev. Mr. Campbell, a suitable testimonial and address were presented to him, under the auspices of the Institute.

11. MEMBERS AND SUBSCRIBERS.

In conclusion your Council would impress on the members, the necessity of making every exertion to procure an accession of members and subscribers to the Institute.

The whole, nevertheless, respectfully submitted. On behalf of the Council.

(Signed) M. MERNAGH, President.

Countersigned, M. F. WALSH, Recording Secretary, St. Patrick's Catholic Institute of Quebec.

The President also submitted the Treasurer's annual statement as follows:—

Table with 2 columns: Description and Amount. Includes To balance from last year (£5 13 9), To Members' subscriptions (65 15 0), To Subscribers' subscriptions (50 17 6), To proceeds of Lectures (147 10 9), To Ladies' Lect. Season Tick. (11 5 0), To sale of Newspapers (3 5 4), To received from Debat. Club (2 0 0), To Fines (0 3 11).

By Guardian's salary, £22 18 10
By Postages, 1 10 5
By Fuel, 12 17 3
By Band at Lectures, 20 0 0
By expenses, &c., of Lecturers from United States, 70 0 0
By Newspapers and Periodicals, 40 6 7
By Plan of New Wing, Gas and Gas Fittings, 47 9 6
By Rent of Hall, 42 10 0
By Sundries, 14 13 6

Balance, £14 9 2 (Signed) JOHN LANZ, JUNR., Treasurer.

To the Editor of the True Witness. Montreal, Jan. 19, 1857.

MR. EDITOR.—It is not often that the "white chokers," who are now holding their "Anniversary Meetings" in the Ebenezer of St. James street, are guilty of using apt or forcible illustrations in support of the swaddling doctrines they delight in; or of saying what is usually called a good thing. But a certain Brother Kemp, who appeared on the platform of the "Religious Tract Society" is reported by last night's Pilot to have delivered himself of the following anecdote, by way of peroration to a speech on the usefulness of Tracts—and it is a gem in its way:—

"He then related an anecdote of a Scotchman, who emigrated to Australia, and took a thistle with him, and planted it in the best part of his garden.—It grew up a splendid thistle; people came from all around to see it. They took seed and planted it in their gardens, and it grew up, and the winds made the birds took a fancy to the thistle, and they carried away seed and spread it over the land; and the result was, the country was covered with thistles. So it is with the 'Tracts'; they are destined to cover the earth. Will you not then aid this Society, that the world now lying in darkness may see the light, and the song of Hallelujah may be sung by the liberated."

Now, that thistles are a good thing in their way, any donkey can be forced to admit; but that the horticultural experiment of the patriotic Scotchman, which resulted in covering the virgin soil of Australia with thistles, is entitled to any thing else than the execration of the community at large, most people of ordinary perception will deny; the same thistles being, maugre the patriotic associations connected therewith, neither more nor less than a curse to the country, and the terror and abomination of all good husbandmen, who do all in their power to extirpate and destroy them; knowing that, if suffered to grow, they would choke up the good seed. And so with Brother Kemp's nasty little tracts. The Lord forbid that this goodly earth should ever be covered with thistles, or tracts; they are bad weeds both, especially the tracts.

Yours, &c., X.

REMITTANCES RECEIVED.

Ottawa City, P. Maguire, 18s 9d; Allumet Island, J. Lynch, 10s; Alexandria, D. Kennedy, 10s; A. Kennedy, 10s; Chambly, J. Donnelly, £2 10s; St. Anicet, W. Hussey, 6s 3d; Sherrington, M. McCaffrey, 10s; St. Philomena, T. M. Prud'homme, 5s; Farmersville, A. Fox, 15s; Norwood, J. Fitzpatrick, 10s; Dundas, A. M'Fae, 10s. Per J. M'Far, Dewittville—Self 7d; J. Mulholland, 18s 9d; P. Welch, 15s 7d; M. Farlong, 12s 9d; J. Scully, 12s 6d; E. Murphy, 12s 6d; M. Smith, 12s 6d. Per J. R. Rossiter, Gananoque—Self, 1s 3d; M. Melleville, 6s 3d; J. Murphy, Brewers' Mills, 6s 3d.

CORNWALL NEARLY SUMMERGED.

On Friday last, shortly after noon, nature exhibited to the wondering and affrighted inhabitants of our town, one of her most extraordinary and unexpected freaks. The ice, which, owing to numerous "shoves" covered the river and shores to an immense depth, and was supposed to be firm and immovable for the present winter, commenced moving in one vast, conglomerated mass. Accompanied by a noise, resembling the rumblings of an earthquake, or the hoarse roar of distant thunder, on it passed, piling up in huge mis-shapen mounds, anon assuming pyramidal and other fantastic shapes; presenting to the beholder a scene of grand and almost inconceivable interest. The spectacle was strange and awe-inspiring in the extreme. But the rapid rise of the water warned the people that the time had arrived for energetic action. They hastened to the mills and other places threatened by the deluge, and there labored with untiring and most commendable alacrity, so long as there existed any possibility of rescuing property from destruction. Their efforts availed much, but still we regret to say that Mr. Elliot, and the Messrs. Hitchcock have suffered to a very considerable extent. These gentlemen have the warmest sympathies of the public. No one anticipated such a flood. Col. Vankoughnet, who preserves a distinct recollection of such events during the past half century, and who once saved himself and family at great hazards from a like irruption of the waters, assures us that the rise of Friday is unprecedented.—From reliable authority we learn that it reached twenty seven feet above summer level. All the cellars, sheds and stables south of the canal filled, and a stream flowed over the lower locks. Readers at a distance may form a correct idea of the state of affairs from the fact that the water rushed into the canal from the mills. Had it risen another foot, the Town must have become a lake. Horses and cattle were saved by swimming. Pigs were not so fortunate. In one instance the pen floated, and the occupants being fastened one by one to a line by an adventurous swimmer, were hauled into an upper story of the mill, but some of them had ceased grunting, having perished from cold. The water subsided as rapidly as it rose.—Freelholder.

At Quebec.—True bills have been returned against A. Solomon and Isaac Levine for setting fire to a house in which persons were living.—Montreal Herald.

MINISTERIAL CONDEMNATION IN PERTH.—A large meeting held in this county, Mr. Daley, the present Ministerial member, being present, resolutions were passed loudly condemning the existing Government, and the member who supports them.—Id.

A HINT FOR M. P. P.'s.—The New York Herald thus describes a financial operation by a republican member of Congress from New England:—"It may be deemed a jest, but it is only a plain fact, that some members are so anxious to turn an honest penny, that they will sell their seats on the floor, when they happen to be well located, to other members less fortunate in their selection, but who have cash wherewith to better themselves. A member from New England thus sold his seat last session to a New York member for \$100; and this session, being again fortunate in drawing a good seat, he sold it again to another New York member for \$50." Our members, far more acute than their Yankee brethren, keep their seats and sell themselves.—London, C. W., Free Press.

MR. HINCKS IN A NEW CHARACTER.—We propose, in the last news from Barbadoes, that Mr. Hincks, the Governor, had been presiding over a Methodist meeting. He certainly must have been "improving the occasion" of his residence in Barbadoes; for when he was in Canada his "revivals," we suspect, were generally regulated by his majorities in Parliament, and his penitence by his defeats. We should like, however, to have heard his speech. It must have been rich. What shall we hear of next? Mr. Gatchon going Precursor for Dr. Burns? or Mr. George Brown doing down upon his marrow-bones to his neighbor Bishop Chaboussel? Wonders will never cease.—Toronto Clarion.

Married.

At Pointe Claire, on the 12th instant, by the Rev. L. L. Pominville, P. P., Wm. R. van, Esq., to Miss Philomene, only daughter of the late Amable Brisbois, Esq.

Died. At Quebec, on the 11th inst., Catherine, aged 20 years, only surviving daughter of Mr. John M'Elroy.

THE GRAND SOIREE AND BALL

OF NO. 4 VOLUNTEER MILITIA RIFLE CO., WILL TAKE PLACE AT THE CITY CONCERT HALL, ON TUESDAY EVENING, THE THIRD OF FEBRUARY.

Upon this occasion, the Company will do all in their power to contribute to the enjoyment of the friends who will do them the honor of being present. The Hall will accommodate 2,000 persons comfortably, for all of whom, the most ample arrangements will be made.

Gentlemen's Tickets, 6s 3d; Ladies', 3s 9d; can be had at the Book Store of Messrs. Sadler; at the Franklin House, Donegana Hotel, St. Lawrence Hall, Mr. John Phelan's, Dalhousie Square; and at the Music Stores.

Refreshments of the choicest description will be supplied by COMPANY. By permission of Lieut. Colonel WILLY, the RIFLE BAND will be in attendance. LESTON'S QUADRILLE BAND will also be in attendance. Jan. 22, 1857.

B A Z A A R.

THE BAZAAR OF THE SISTERS OF THE HOLY NAMES OF JESUS AND MARY, at LONGUEUIL, will be held in one of their BOARDING SCHOOL DEPARTMENTS on the 9th, 10th, 11th, and 12th of the month of FEBRUARY next. Longueuil, Jan. 19th, 1857.

TEACHER WANTED.

For the school at Caughnawaga, a Catholic teacher with good testimonials is required. The salary offered is £50 per annum, with house, garden and, perhaps some other little advantages. Address to the Rev. P. ASSONNE, Missionary, Caughnawaga, Jan. 22nd, 1857.

FOREIGN INTELLIGENCE.

FRANCE.

PARIS, JAN. 4.—The Archbishop of Paris was assassinated at half-past five o'clock on Saturday evening in the ancient church of St. Etienne-du-Mont, while officiating pontifically at the novena in honor of the festival of Sainte Genevieve, the patroness of Paris. The relics of the saint are said to be kept in that church since the destruction of that which had been dedicated to her on the 3rd of January, the anniversary of her death; and a solemn novena, or nine days' devotion, prayers, masses, and other acts of piety, and which attracts, from its celebrity, crowds of people, is regularly celebrated there. After vespers and a sermon, which was preached by the Abbe-Lacarrière, the procession of the ladies patronesses of Sainte Genevieve took place.—The Archbishop presided, as he had at the religious ceremonies during the day. As he was passing the outer door to enter the principal nave, a young man, apparently about 30 years of age, suddenly advanced, and stabbed the prelate in the direction of the heart. The victim retreated two steps back, his crozier fell from his hand, and, exclaiming "Ah malheur!" sank to the earth. He was carried to the sacristy, and having received absolution from the Abbe Surat, who had caught him in his arms as he fell, expired in less than five minutes. The body was borne to the Archbishopal Palace, in the Rue Grenelle St. Germain, at eight o'clock. The assassin's name is Verges. He was a priest of the diocese of Meaux, and had been several times suspended from the exercise of his functions. He made himself known some short time since by a violent pamphlet against the Procureur-Imperial (the law officer of the Crown) of Laon, Department of the Aisne. He was proceeded against, and condemned to punishment. He also incurred for this pamphlet the censure of his ecclesiastical superiors, and particularly of the Archbishop.—He is said to be likewise suspended from his functions, for having written or preached against the dogma of the "Immaculate Conception." It was in consequence of the last suspension that he came to Paris, where he first meditated the crime which he had just perpetrated. A Sister of Charity, who had observed the movement of the assassin, and attempted to throw herself between the Archbishop and him, was wounded in the hand. The assassin made an attempt to escape in the crowd, but he was seized by five or six of the congregation, and narrowly escaped being strangled by them. In his examination before the authorities he answered coolly. He says he was suspended without just cause. Some time since, he affixed a placard to the gates of the Madeleine, complaining of his punishment by the Archbishop, and stating that he was perishing of hunger. He had already been pointed out to the police for having threatened one of the most respectable parish priests in Paris, but he never said that he entertained any evil designs against the archbishop. He came to Paris on Christmas eve, and lodged at No. 2, Rue Racine. He has passed his time since then in reading at the public libraries. He was dressed as a layman, and his paletot was stuffed with writings. The following notice has been posted on the doors of the church of St. Etienne-du-Mont:—"Monsieur, the Archbishop, having been stabbed to death at half-past five o'clock this afternoon, by a criminal hand, in the church of St. Etienne-du-Mont, the church remains under an interdict until the expiatory ceremony which shall be subsequently commanded." On Sunday the outside of the church of St. Etienne-du-Mont was hung with black cloth. No high mass was chanted on Sunday in any church throughout the diocese of Paris. In its place a low mass was celebrated, after which the clergy sang the Seven Penitential Psalms. The Metropolitan Chapter has already met for receiving the official notification of the death of the Archbishop, and for taking measures for the administration of the diocese until a successor be appointed. The body of the deceased will be laid out in state, arrayed in his pontifical robes, in a chapel ardente of the Archbishopal Palace, immediately after the embalming. The church of St. Etienne-du-Mont is placed under interdict by the fact of the crime having been committed there, and it will not be opened until it is purified by an expiatory ceremony. The Abbe Surat, who received the prelate in his arms when he fell, is the Vicar-General of the diocese; he was Vicar-General of Archbishop Afre, who met his death in the barricades of the Rue St. Antoine, in the insurrection of June, and then also received the murdered prelate in his arms. The late Archbishop (Marie Dominique Aguste Sibour) was born in 1792, in the diocese of Valence (Tarn et Garonne.) He was, consequently, in his 65th year, though he looked several years younger. He was named Bishop of Digne in 1839. He was promoted to the archdiocese of Paris in August in 1848, by the Government of General Cavaignac. He is said to have exhibited much talent in the administration in the diocese of Paris; and of the purity of his life and his eminently Christian virtues, I have heard no one ever express a doubt.—Paris Times Cor.

before the Correctional Tribunal, he was condemned to fifteen months' imprisonment and 50fr. fine.

The Paris correspondent of the *Guardian* writes thus about the Emperor:—"He continues to show himself very constantly in public, riding, driving, and even walking through all parts of the city. One day last week he rode slowly through the Faubourg St. Antoine, amidst the working classes, looking at the different improvements and buildings going forward, and stopping to converse with the people employed on them. Not very long ago, during one of these perambulations, he dismounted from his horse and went aboard a steam tug he saw at work in the canal, the machinery of which he caused to be explained to him, and after steaming a considerable distance, landed at one of the quays amidst the assembled bystanders. The other day his Majesty might be seen crossing the Place de la Concorde on foot, from the Tuileries, and strolling leisurely through the Champs Elysees, to visit another of his palaces, the Elysee Bourbon. In the portions of the garden of the Tuileries railed off from the public, family groups may sometimes be seen of no small interest to strangers and sight-seekers. Passing in that direction lately at a somewhat earlier hour, I witnessed the Imperial circle taking the morning air with a freedom they seemed greatly to enjoy. The Emperor in a stout pea-jacket, was amusing himself with, and helping to amuse his infant heir, who sat smiling in a superb coach drawn by a couple of goats, magnificently caparisoned, and whose possible caprices were duly restrained by two dapper little grooms or pages, with gold-laced hats, standing at the heads of the animals. The Empress herself looked down from a window upon the group, chatting and laughing with her Imperial spouse.—High health, merriment, and perfect ease and security, characterised the happy-looking party. Louis Napoleon grows stout on his prosperity, and gives the lie, by his hale and hearty appearance, to all the vain prognostications of those enemies who are for ever killing him by the course of nature. Her Majesty, too, shows signs of a recruited health; and as to the future hope of France, even the tongue of envy cannot refuse to his plump cheeks and twinkling pair of orbs, the designation, so dear to matrimony, of 'an uncommonly fine child.'"

The French papers generally approve of the hostile measures of the English against Canton. The *Semaphore* of Marseilles publishes a letter from Canton of the 14th November, brought by the Valetta, which gives a French version of the affair at Canton:—"The city of Canton is in consternation in consequence of England having declared war against China under the following circumstances:—A junk carrying the British flag had on board the son of a Chinaman, who had taken to flight after committing murder.—According to the Chinese law, the son is responsible for the father. The police of the country accordingly made a descent on the vessel to seize the young man. The captain having refused to give him up, the Chinese, exasperated, tore down, as is said, the flag of the vessel and trampled it under foot. The English consul, having seen in this act an insult to his nation, immediately summoned the naval forces under the command of Admiral Seymour. The Admiral demanded reparation of the outrage from the Chinese authorities. The Viceroy of Canton made a very firm reply, which did not content the Admiral, and the English squadron opened fire against the city."

SPAIN.

The *Independence Belge* has an interesting letter from Madrid. If it is entitled to credit, Narvaez's star is waning, and that of O'Donnell again in the ascendant; or, more plainly speaking, the former is likely to be set aside, and the latter returned to power. The following are extracts in support of this opinion:—"Yesterday (22nd Dec.) some high personages assembled in the Queen's saloon. Politics were discussed. One person, after declaring that Narvaez was used up, said the only ministry possible was one which would unite the firmness of Gen. Pezuela with the administrative qualities of his brother, the Marquis de Viluma. The Queen thereupon exclaimed: "Signore, I have heard infinite trash within the last twenty-four hours; but this exceeds all. Do not be surprised if, within the course of a few days, I go straight to the point and recall O'Donnell." Such, says the writer, were the precise words of her Majesty; the Queen, he adds, received her present ministers very coldly at the Court held on the birth-day of the Princess of the Asturias; and, on the contrary, was most gracious to O'Donnell.

PRUSSIA AND SWITZERLAND.

The Swiss difficulty is virtually settled, by the interposition of France and England. The Emperor Napoleon undertakes that Prussia shall renounce all claims upon Neuchâtel in consideration of the release of the prisoners. France further undertakes to prevent any aggression by Prussia against Switzerland. Switzerland approves of these terms, and the Federal Assembly is summoned to ratify them.

RUSSIA.

The *Univers* announces the important fact of the publication, in the kingdom of Poland, of the Concordat between the Holy See and Russia, concluded in the year 1848, but which has not as yet been put in execution. Though many of the points settled in the Concordat were of the deepest interest, many others were left for subsequent discussion, on which a solution is yet expected. The Papal Allocation of July 3rd, 1848, enumerates these points as follows:—Free communication with the Holy See; restitution of the property of the Church; the withdrawal of the lay envoy of the Government at all meetings of the Bishops; the repeal of the law by which the blessing of a non-Catholic Priest is required for the validity of mixed marriages; the right of Catholics to have their matrimonial causes in mixed marriages, judged by a Catholic tribunal; and the repeal of the laws which fix the age for religious professions, destroy conventual schools, and prohibit all conversions to Catholicity. Numerous and weighty as are the grievances of the Church in Poland, every step which indicates any disposition, however slight, to repair the injuries

of late years is welcome, and may, we trust, be hailed as a forerunner of substantial justice.

ITALY.

ROME.—A letter from Bologna, of the 13th, in the *Tessino Gazette*, says:—"An attempt was made two days ago to assassinate Major Zambelli, of the Carabinieri, a native of the republic of San Marino, in the Papal service. He was in company with another officer of the same corps when he was fired at, but the ball only passed through his cloak. The two officers pursued the assassin, but he made his escape. Several persons accused of the murder of Count Lovatelli have arrived here, and will be tried by the German military tribunal."

NAPLES.—The recent attempt on his life has but served to confirm the King in his resolve not to make those changes in his system of government which the western powers have declared to be necessary to the peace and welfare of the whole of the Italian peninsula. About a week since the Neapolitan minister at this court, received instructions from his government to communicate to Count Buol the determination of his Neapolitan Majesty to govern his subjects according to his *bon plaisir*.—Vienna Correspondent of the *Times*.

The leaders of the late insurrection were shot at Palermo on the 20th of December, 1856.

CHINA.

The *London Times* gives the following details of the causes that led to the attack upon Canton:—"A *lorcha*, possessing a colonial register, and entitled, therefore, to bear the British flag and claim its protection, was anchored off Canton on the 8th of October, when a party of Imperial soldiers boarded the vessel, seized 12 Chinese of the crew, whom they sent on shore, and, hauling down the Union Jack, retained possession of the *lorcha*. The master, an Englishman, applied to Her Britannic Majesty's Consul, who forthwith went on board. On remonstrating with the Mandarin officer, he was insulted and even threatened with violence. The Consul then addressed the Viceroy, detailing the facts and requiring immediate redress, which so far from being granted was distinctly refused, the Viceroy appearing determined to defend the act. Mr. Consul Parkes then communicated with Her Majesty's Plenipotentiary here, and 24 hours were granted to the Viceroy Yeh to apologize for the insult to our flag and Consul. Such an apology not being forthcoming, Mr. Parkes on the 22d October publicly notified that the task of exacting satisfaction had devolved on Her Majesty's naval officers. Meantime his Excellency Rear-Admiral Sir Michael Seymour had proceeded to Canton, taking with him all the fleet except Her Majesty's ship *Winchester*; the boats and spare force from that vessel, however, joined the expedition.

BOMBARDMENT OF CANTON.—The most striking feature of the week's news is the bombardment of Canton, an account of which has come to hand by the last *Overland Mail*. We have carefully read the facts out of which this misunderstanding arose, and the impression left on our mind is not favorable to the course which has been pursued by our Consul and Admiral. The leading morning paper of yesterday justifies the attack, but with less than its usual force of reasoning; and there are incidents favorable to the Chinese view of the case altogether kept in the back-ground in the recital of the circumstances. It is important to bear in mind that the *lorcha*, a small trading vessel called the *Arrow*, was Chinese built, belonged to a Chinese owner, and was manned by Chinese sailors. She certainly hoisted the British flag, but while the British authorities assert, the Chinese authorities deny, that she had qualified herself by a colonial register to hoist our ensign. When the Governor of Canton learned that this vessel had on board amongst her crew two men who had been engaged in notorious acts of piracy, he sent for the seamen; but on the representation of the British consul, Mr. Parkes, he released nine, and retained the two charged with the serious offence we have named. Mr. Parkes demanded the restoration of the whole number, a letter of apology for the seizure, and an assurance that a similar offence should not occur again—all within forty-eight hours. The Governor was inexorable; he had examined witnesses who identified the two prisoners, and the evidence of the witnesses convinced him that the men were really pirates, and he would not release them. To Mr. Parkes' communication of the 12th of October he made no reply. Another letter was forwarded on the 21st, threatening reprisals if the prisoners were not forthcoming. The men at length appeared, but a message was sent to the Consulate that the two criminals must be sent back, which so far outraged the feelings of Mr. Parkes that he disappeared from the scene, and Sir Michael Seymour, the admiral, then appeared upon it. The Admiral demanded an interview; but Yeh would hold no personal communication with him, and the city was bombarded. It will be seen from the facts, as far as we can gather them, which we have compressed into this brief space, that if Yeh was sulky and incommunicative, the British authorities were arrogant and tyrannical; while as far as the evidence goes, the two men who have been the cause of this assault on a populous city, and a fearful destruction of life and property, were what Yeh believes them to be—pirates. But is a punishment like the one which has been inflicted in this instance, worthy of a great country.—*Willmer and Smith European Times*.

The *Daily News*, in an admirable article on this subject, puts the case thus:—"What inference must the world draw? What verdict will history have to pronounce on the policy of England when it is thus found to reverse the proud maxim of the Great Republic—to be abject with the powerful, and arrogant with the weak.—When Hungary perished from the catalogue of nations—when the struggles of Sicily were trodden out in blood—the might of England rested tranquil and unmoved. Even now, when the country of Tell—the old traditional motherland of European freedom—is menaced by a dotard King, England contents herself with the remonstrances of a cautious diplomacy, and the counsels of a craven prudence. But an insult from a kinglet of Greece, or a decayed dynasty in Persia, stirs the lion heart of a great people to a

noble strain of self-assertion. Worse and more indefensible than all this, is the monstrous fact that in order to avenge the irritated pride of a British official, and punish the folly of an Asiatic Governor, we prostitute our strength to the wicked work of carrying fire and sword, and desolation and death, into the peaceful homes of men, on whose shores we were originally inoffending intruders."

AUSTRALIA.

FRUITS OF ILL-JUDGED EMIGRATION.—From the *South Australian Register* we learn that notwithstanding the general employment of all classes of able-bodied emigrants, it is still necessary to maintain an establishment for the support of those who cannot find employment, and of those who are incapable of work. The former class consists of the remnant of the female orphan emigration, which they have not yet succeeded in disposing of; the latter class consist of women deserted by their husbands and left in charge of young families, orphan children, aged persons, the sick, infirm, and lunatics. It is hoped that the Emigration Commissioners, when they see the amount of destitution yet chargeable upon the resources of the colony, will exercise an increased vigilance in making their selections of Emigrants for South Australia.—*Australian and New Zealand Gazette*.

THE PILGRIM FATHERS.—The Eastern papers contain accounts of various celebrations of the anniversary of the landing of the Pilgrim Fathers. It is a custom with New Englanders, in commemorating that day, to indulge in extravagant adulation of the Puritans who landed at Plymouth Rock in 1620, and it is customary, in other assemblies, to exalt them to the positions of apostles of liberty—to hold them in holy veneration, and pay them the homage due to those who secured the rich blessings we all enjoy. This traditionary glory, which encircles the names of the Pilgrims as with a halo of brightness is annually burnished by their descendants. The pride of ancestry is cultivated to such a degree that it would be looked upon as almost irreverent, to doubt that the passengers in the Mayflower are not on as lofty thrones as the early disciples occupy.

At the risk of being thought infidel, justice to truth and history, we must say that we cannot unite in these odes to the Pilgrim Fathers as being the founders of our institutions of civil and religious liberty, because we believe that in this respect they wear laurels that of right belong to others. They fled from the home of their childhood on account of persecution and oppression, it is true, and for this they are admired and commended. Their proud souls would not bow to the tyrant's yoke, but their noble manhood rising to the dignity of true heroism, they preferred the dangers of the storm and flood, and the hardships and privations of the wilderness, all alive with untamed beasts and fierce savages. Had they perished thus manfully, defying the powers that sought to fetter their consciences and their will, all the world would have blessed their names and embalmed their memories as martyrs to the glorious cause of human freedom, both of body and mind. But they lived to libel the pretensions, and to prove that their love for liberty was a mean, miserable, narrow-minded selfishness. One would have supposed that in the rigid school in which they suffered, and from whose iron rule they fled, they would have imbibed a horror of all restraint upon thought and action; that they would have become so inspired with devotion to freedom as to outlaw any hardy enough to check its utmost exercise. But what do we find? The very men who braved the dangers of the trackless deep, the very men who suffered so much, struggled so hard, and travelled so far, to enjoy the right to worship God according to the dictates of their conscience, no sooner gain that priceless privilege than they rival those from whom they escaped in petty tyranny, grievous oppression, rabid bigotry, and blind superstition.

It was to be expected that they who had endured so much for freedom and conscience, would be the last to throw the shackles upon religious liberty. It was thought that those who had groaned and suffered under the rod of oppression would be the last to apply the lash to others. Coming as they did to establish freedom, and claiming to be such devout followers of Christ, it was little thought that they would disgrace their sacred cause, and darken this fair land with a bloodier and blinder tyranny than that of the despots of their native land, and with a proscriptive bigotry that shamed Christianity and outraged humanity. But, alas! for the frailty of human nature. Possessed of the power, they were inconsiderate, rash, unfeeling, exultant even in its exercise. Religious liberty with them meant a strict conformity to their severe, contracted and unyielding notions. It was hollow mockery—an empty, idle, unmeaning—or rather, much perverted word. He, who in the exercise of a God-given right, thought for himself, and mapped out his chosen pathway to Paradise, was an execrable object in the sight of the holy Fathers; and the stake, the halter, or the whipping-post, soon satisfied him of the Pilgrims' understanding of religious liberty. In the history of the Anglo-Saxon race upon this Continent, there is no blacker or bloodier page than that which records the stupid, silly superstition, the heartless oppression and injustice, the stern and sullen bigotry that made religious liberty sigh, and bleed, and weep, and the base and cruel ingratitude of the early settlers of Massachusetts. Hence it is that the annual extravagant panegyrics upon the religious character of the early Puritans of New England wakens no lively and grateful emotions in our breast.—*Pittsburgh Union*.

CHANGE FOR THE WORSE.—We venture to call the attention of Christian Philosophers, who really believe in Jesus Christ, as the Saviour God of a fallen race, to the silent, stealthy, but rapid encroachments of infidelity, and paganism; and forgetfulness of the future, and mad worship of the present. In Christendom, about 300 years ago, all believed with the Sacred Scriptures that, "without Faith, it is impossible to please God." But, now the fashionable dogma is, "no matter what a man believes, if he be a good man." "One religion is as good as another," or, "Any religion, except the Catholic." "I belong to the great church," that is "I am a Nothingarian." Alas! his almost become honorable to say "I believe in nothing," and almost a crime to say "I believe in God and in the whole of his truth; I am a Catholic." Swendenborg, who denies the Sacred Trinity and the Doctrine of Atonement—Saint Simon, with his St. Simonism, and his indefinite perfectibility of man—Enfantin with his God, which is man and all that exists; or, *Pantelism*—Fourier with his axiom, "Man is not corrupted, because you restrain him; let him satisfy, at pleasure all his appetites, and all his passions, and he will soon become perfect"—Communism with its degrading consequences—Anna Lee, and her "Shakers"—The Millerites—Mormon and his followers—The Mormons—The Spiritual Rappers and their doctrines of a God more careless than those of paganism, or of a no personal God, but of a mere *principle*; of a heaven, that Paganism would not accept; and of infernal regions, less fearful than those of the Grecian Mythology; in a word, the doubt of all truth, and the eager seeking after each novelty, has reconquered the non-Catholic world to paganism. The unity of the family is disappearing under laws of divorce, that approximate to the ancient repudiations. Free Love and Polygamy have Christian advocates! The Shakers have advanced in Paganism even beyond the Lacedæmonians.

In that military colony, a shadow of the family remained; among the Shakers, even the shadow has faded away. Emboldened by success, in industrial schools, at New Lanark, in Scotland, Mr. Owen, sought to reorganise society, into vast industrial unions, in which material success, and animal comforts, should compensate man for Divine Love, and Eternal Hopes. At a congress of those worthies, Owen, Fanny Wright, &c., the present school system of this state, was concocted.—Its workings in weakening the sacred family ties; in sapping the religious instincts of the human heart, "naturally Christian thro' its aspirations, for communion with God; in inducing and fostering impure habits in early youth, which, prepare, under multiplied forms, too many disciples for the theories of Free Love and Polygamy, are felt in increase of vice, and in horrors of countless riots. And are, not the late efforts to establish simultaneously through the length and breadth of our land, "Juvenile Asylums," in which boys and girls, good and bad, the pure and already tainted, shall meet at least under the same roof; to exchange the Christian system to paternal control for a sterner than Lacedæmonian rigor, impressing, as far as possible, on body and mind, the Pagan type, and forcing whatever religious aspirations are in the youthful mind into the one channel; which a soulless corporation may, in mercy or in anger, leave open indications of this?—*Buffalo Catholic Sentinel*.

A CLEVER THIEF AND CLEVERER POLICEMAN.—The *Pays* (French paper) has the following:—"An old gentleman of property, aged 76, stopped a few evenings ago at the window of a paintshop on the Boulevard to look at the engravings, occasionally making use of a valuable eye-glass to assist his sight. As he was about to quit the spot he found, to his annoyance, that the eye-glass had been cut from the cord to which it was attached, and as he valued it very highly, he broke out into lamentations. A crowd soon collected round him, and presently a well-dressed gentleman-like-looking man, said, "Sir I perceive that your loss causes you great emotion, and therefore I offer you my arm to accompany you home." The old gentleman took the stranger's arm, and as they walked along told him that he was going to dine at the house of a relative, M. de R.—The stranger listened to him with such interest that the old gentleman became loquacious, and gave him an account of the various circumstances of his life; and among other things he related with evident pride that a German prince had for some services rendered made him a present of a valuable dinner service in silver gilt, and he described with considerable minuteness the principal articles composing it; he also said that his valet being absent in Belgium, he had at that time only an old female servant in the house. When the old gentleman had arrived at the residence of M. de R.—he took leave of the stranger, and, handing him his card gave him a pressing invitation to visit him. The stranger went straight to the gentleman's house, and said to the old servant, "I come from your master who is at this moment dining with M. de R.—to request you to give me certain articles of his dinner service which he requires for a personage of distinction who is unexpectedly to dine with that gentleman," and he gave a description of the articles. As the servant, however, hesitated to give them, he said, "to convince you that I really come from your master here is his eyeglass and a card bearing his name and address." On seeing these objects the woman without further hesitation, gave the man the things he asked for, and he went away. But he had not gone far before a man tapped him on the shoulder and said, "My good Louis P., be kind enough to follow me to the commissary of police." The person thus addressed turned deadly pale, and looked round as if contemplating flight, but as he saw a policeman approaching he intimated that he could accompany him. The person who had addressed him was a police agent in plainclothes, and he had seen the robbery of the eyeglass; he at the same time recognized the thief as a dangerous pickpocket, who confined his operations to the higher classes, and who had only recently returned to Paris from the German watering-places. Thinking that after the robbery on the Boulevard he would attempt some other, the officer, instead of arresting him at once, followed him at a little distance. The thief, who has been frequently in the hands of the justice, belongs to a respectable family.

"No visible means of support," makes a vagabond in the eyes of the law; but there will be no more vagabonds if they will adopt the calling of a Frenchman, who was recently arraigned for being one. "Are you a loafer, sir?" said the Judge. "A man without a calling." "I beg your pardon, your honor, I have a vocation." "What is it?" "I smoke glass for eclipses; but just now it is our dull season."

WHAT IS A NAME?—Horse racing is against the law in Boston, New York, so they call a race "a grand agricultural horse exhibition," and "prizes" are called "premiums." A great people those Bostonians.

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THE MONTHLY MEETING OF THE SOCIETY will be held at St. PATRICK'S HALL, on MONDAY EVENING next, 2nd February, at EIGHT o'clock.

A full attendance of Members is requested. By Order, T. C. COLLINS, Recording Sec.

January 28, 1856.

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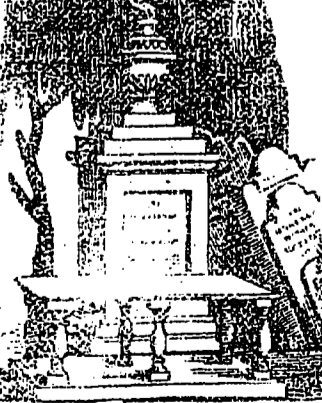
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