

THE SARDINIAN ELECTORS.—We cannot for the first time understand why there should be such a commotion in England about the recent election of Members of Parliament in Sardinia. We know that there are two parties in that country—the Liberal, or rather the Revolutionary party, of which Count Cavour, the Prime Minister, is the leader; and the Conservative or Church party, which adheres to the old traditions of the Monarchy. Count Cavour is a politician of the Palmerston school, clever, eloquent, unscrupulous, and prepared to purchase power at any sacrifice. Half an adventurer in Sardinia, he first devoted himself to win over the King, which he did by gratifying the selfish appetites of that Prince, regardless of the remonstrances of the Queen Mother; and next he sought to strengthen himself by foreign alliances. The King wanted money, and so did several of the more profligate courtiers; and Count Cavour significantly intimated that the Church of Sardinia was very rich—that poverty was one of the Apostolical virtues, of which an example might be set to the whole kingdom by applying the wealth of the religious houses to fill the Royal Exchequer; and to reward the services of certain court parasites. Of course there were the examples of France and England close at hand, demonstrative of the facility of robbing Monks and Nuns without danger to established dynasties. This seed of mischief fell upon fruitful ground. In a remarkably brief space, of time the property of some hundreds of religious houses in Sardinia was confiscated to the Crown; and such a war made upon the possessions of the Church in Sardinia that simple people in England (of the Lord Shaftesbury school) fancied that the King and his Minister had become Protestants—whereas, in reality, the one was only a imbecile, addicted to vulgar vices, and the other was nothing but a clever schemer, to whom all religions were alike indifferent. No wonder that the clergy were alarmed. No wonder they threatened the downfall of the Minister. To save himself, Count Cavour persuaded the King to ally himself with France and England in the war with Russia—to stipulate for the payment of 10,000 troops, to be recruited, if possible, from the adherents of the Church party—and to secure to England a sort of right of interference in Sardinian affairs by borrowing from John Bull five millions of money. For a while all went on prosperously. The families enriched by the robbery of the convents held firm by the minister. But Sir Henry Seymour wrote a book in the year 1833, to prove that from the beginning of the world to that time sacrifice was not a thriving trade on the part of either States or individuals; and this began to be very soon felt to be the case in Sardinia. The appropriators of the Church property began to discover that they were not much the richer; while to open a door for general reconciliation, the Pope allowed such of the holders of the alienated Church lands as had purchased them at the market price to retain them till redeemed by the repayment of their money. In one word, the whole movement in Sardinia, which had a great deal to do with plunder and infidelity, but nothing with religion of any kind, broke down, and popular reaction set in. If the clergy contributed to it all we can say is that they did no more than their duty. Instead of making progress, Sardinia during the last five years has been going to the dogs. Pauperism has largely increased, while the public charities of the country have been confiscated, and their revenues appropriated to purposes of bribery and corruption. In the course of the late election the Sardinian clergy are reported to have employed their influence in the return of members favorable to an amicable arrangement of all state differences with the Pope, and their success has been such as to fill Count Cavour with great alarm. After two days debate in the Chamber of Deputies, a ministerial majority of eighty-eight votes against thirty-six has decided that the use of spiritual means on the part of the clergy to influence the elections constitutes a moral pressure, and which may give an occasion to an inquiry. Now, if we did not know what was the nefarious conduct of the Sardinian Government towards the mass of the people and towards the clergy for the last five years, we should extol the language of this resolution as most parliamentary in its form and in its spirit. But it is mere times, intended to gull the English press. What did the plunder of the Church of France do for Protestantism in France? Less than nothing; for it not only did not advance the Protestant religion in that country, but it filled England with Catholic refugees, whose zealous labours as ecclesiastics are visible among us. What did the plunder of the Church of Spain do for Protestantism in Spain? Less, if possible, than it did in France; while great numbers of Spanish priests sought fields of missionary labour in London, and in all the British colonies. The same thing is true of Portugal. And since the commencement of these troubles in Sardinia some of the refugee priests robbed and put to flight by the myrmidons of Count Cavour have been in this very town of Hull, on their way to establish Catholic Missions among the Esquimaux in the dreary regions of eternal snow. Remember, that this struggle in Sardinia has now been going on for upwards of nine years—and that it is after an Archbishop was imprisoned, the Church Courts abolished, and the property of hundreds of convents confiscated, that the ministers find themselves in danger of being beaten on the hustings. This shows that the mass of the Sardinian people never were favourable to the policy of the ministers. For more than nine years the friends and supporters of the Marquis of Azeglio, Count Siccardi, Count Rattazzi, Count Cavour, and Count Mamiani, have been doing everything in their power to bring the Sardinian church and clergy into contempt, and now it is acknowledged that unless a new revolutionary movement can be got up the clergy will be too strong for them. Now, so far as the people of England are concerned, we do not see that they have the least direct interest in this contest. As Protestants, it has no bearing whatever upon the diffusion or non-diffusion of their religious principles. Count Cavour does not so much as pretend to make the Catholic religion other than the religion of the State in Sardinia. We all remember how he advised the King, his master, to snub the Lord Provost and Town Council of Edinburgh; and at this moment he represses, with a crushing hand, all the efforts of our evangelical proselytizers to extend Protestantism in Turin. The Sardinian electoral battle is, therefore, purely a local one, in which if it be true, as Count Solara Della Margherita declared in the course of the recent debate, "that the church party is not reactionary, but desires the public good the consolidation of the constitutional edifice—the independence of the state—the faithful observance of the treaties, free instruction, and the renewal of amicable relations with the Head of the Church"—there are few public men of sense in England but must wish it to succeed. We have had quite enough to do with the payment of revolutionary bills on Sardinia.—Hull Advertiser.

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Will be ready on the 20th of March, (NEW AND REVISED EDITION,) THE LIFE OF ST. ELIZABETH OF HUNGARY, by the Count de Montalembert. The Life, translated by Mary Backett, and the Introduction, by Mrs. Sadler. 12 mo., of 427 pages, with a fine steel engraving. Cloth, 5s; cloth gilt, 7s 6d. The first edition of Three Thousand having all been sold, and there being many calls for the work, we have put to press a New Edition. The translation has been read over with the French copy and carefully corrected. Of the merits of the work, we can safely say, that no biography ever issued from the American Press equals it—it is as interesting as a romance. The Press have been unanimous in praise of the first edition. We give extracts from a few of them: "The book is one of the most interesting, instructive, and edifying that have been produced in our times, and every Catholic will read it with devout thankfulness to the Almighty God, that he has been pleased to raise up, in this faithless age, a layman who can write so edifying a work. It is marked by rare learning, fine artistic skill, and correct taste; and breathes the firmest faith and the most tender piety. His work is as refreshing as springs of water in a sandy desert. Let every one who can read purchase and read this beautiful Life of one of the most lovely and most favored Saints that have ever been vouchsafed to bellow our earthly pilgrimage."—Brownson's Review. "The whole introduction shows the hand of a master, and it loses nothing in Mrs. Sadler's racy and elegant English. It enhances the merit of the work, which, in the Dublin edition, was published without this essential proface. Of the Life itself, we cannot speak too highly. The exquisite character of the dear St. Elizabeth, (as the good Germans have at all times styled her), is brought out with a clearness, a tenderness, and a vigor, which bring tears from the heart. We do not think there is any book of the kind in English, at all to be compared to this 'Life of Saint Elizabeth.'"—American Cell. "We might say much in praise of the narrative and Life of St. Elizabeth, attending which, from the beginning to the end, is a charm which cannot fail to attract and secure the attention of the reader, did not the well known abilities of this distinguished author render it unnecessary. We cheerfully recommend the work to our readers."—Pittsburg Catholic. "This magnificent work of the great French Tribune of true liberty, has at last been translated into English. The name of its Author is a sufficient guarantee for the value of the work. Montalembert is one of the lights of the age—a man who combines rare power of intellect, with unswerving devotion to the cause of liberty and the Church. Let every one who desires to study the spirit of the Middle Ages, read this book."—Catholic Telegraph. D. & J. SADLER & CO., Cor. Notre Dame and St. Francis Xavier Sts.

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