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CATHOLIC CHRONICLE.

VOL. III.

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NO. 43.

INTRODUCTION TO COUNT DE MONTALEMBERT'S LIFE OF ST. ELIZABETH OF HUNGARY.

TRANSLATED FOR THE "TRUE WITNESS" BY MRS. SADLER.

(Continued from our last.)

Casting our eye along the same geographical line, we see Poland already manifesting the foundations of the orthodox kingdom: Archbishop Henry of Gnesen, the legate of Innocent III, restored discipline and ecclesiastical freedom, despite the opposition of Duke Ladislaus: St. Hedwige, aunt of our Elizabeth, seated on the Polish throne, gave the example of the most austere virtues, and offered up, as a holocaust, her son, who died a martyr for the faith, fighting against the Tartars. Poland, presenting an impassable barrier against the advance of those terrible hordes, who had enslaved Russia, and overrun Hungary, poured out rivers of her best blood during all that century—thus preparing to become, what she has ever since been, the glorious martyr of Christendom.

Descending once more towards the South of Europe, and contemplating that Italy which was wont to be the most brilliant and the most active of the Christian nations, the soul is at first saddened at the sight of those cruel and interminable struggles of the Guelphs and Ghibelins, and all that vast empire of hatred which diffused itself throughout the land under favor of that war of principles in which those parties had their origin. It is this fatal element of hatred which seems to predominate at every period of the history of Italy. It was connected with a certain pagan and egotistical policy—a lingering memory of the old Roman republic, which prevailed in Italy, through all the middle ages over that of the Church or the empire, and blinded the Italians in a great degree to the salutary influence of the Holy See, whose first subjects they should have been, and whose power and devotion they had a good opportunity of appreciating, during the long contest between the Emperors and the Lombard cities. But, however disgusted we may be by those dissensions which rend the very heart of Italy, we cannot help admiring the physical and moral energy, the ardent patriotism, the profound convictions impressed on the history of every one of the innumerable republics which cover its surface. We are amazed at that incredible fecundity of monuments, institutions, foundations, great men of all kinds, warriors, poets, artists, whom we behold springing up in each of those Italian cities, now so desolate and forlorn. Never, assuredly, since the classic ages of ancient Greece, was there seen such a mighty development of human will, such a marvellous value given to man and his works, so much life in so small a space! But when we think of the prodigies of sanctity which the thirteenth century saw in Italy, we easily understand the bond which kept all those impetuous souls together, we remember that river of Christian charity which flowed on, deep and incommensurable under those wild storms and raging seas. In the midst of that universal confusion, cities grow and flourish, their population is often tenfold what it now is; master-pieces of art are produced—commerce every day increases—and science makes still more rapid progress. Unlike the Germanic States, all political and social existence is concentrated with the nobles in the cities, none of which, however, was then so predominant as to absorb the life of the others; and this free concurrence amongst them may explain, in part, the unheard of strength which they had at command. The league of the Lombard cities flourishing since the peace of Constance, successfully withstood all the efforts of the imperial power. The Crusades had given an incalculable stimulus to the commerce and prosperity of the maritime republics of Genoa and Venice; the latter, especially, under her doge—Henry Dandolo—a blind old hero of four score—became a power of the first order by the conquest of Constantinople, and that quarter and half of the Eastern Empire, of which she was so long proud. The league of the Tuscan cities, sanctioned by Innocent III, gave new security to the existence of those cities whose history equals that of the greatest empires—the cities of Pisa, Lucca and Siena, which solemnly made themselves over to the Blessed Virgin before the glorious victory of Arbia; and Florence especially, perhaps the most interesting coalition of modern times. At every page of the annals of these cities, one finds the most touching instances of piety, and of the most elevated patriotism. To quote but one amongst a thousand, when we see people complain, like those of Ferrara, that they are not taxed heavily enough for the wants of the country, we cannot bring ourselves to be severe on institutions which allow of such a degree of disinterestedness and patriotism. By the side of this purely Italian movement, it is certain that the great

struggle between the spiritual and the temporal power was no where so manifested as there; and, indeed, the latter, reduced to the necessity of being represented by the atrocious Eccelin, the Lieutenant of Frederick II, sufficiently demonstrates the moral superiority of the cause of the Church. The South of Italy, under the sceptre of the house of Suabia, was indebted to Frederick II and his Chancellor—Pierre des Vignes—for the benefit of a wise and complete legislation, with all the splendor of poetry and the arts; but at the same time it was overrun, through that Emperor and his son—Mainfroi—with Saracen colonies, until Rome called in a new French race—the house of Anjou—which came, like the brave Normans of old, to maintain the independence of the Church, and close that gate of Europe against the infidels.

But if the Catholic historian has much to deplore in studying the history of Italy, he finds in the Spain of the thirteenth century an object of unmixed admiration. That was, in every respect, the heroic age of that most noble nation, the age in which it gained both its territory and independence, with the glorious title of the *Catholic monarchy*. Of the two great divisions of the Peninsula, we first see in Aragon—after that Peter III, whom we have seen voluntarily holding his crown from Innocent III, and yet dying at Muret in arms against the Church—his son, Don James the Conqueror, whose wife was a sister of St. Elizabeth, who won his surname by taking Majorca and Valencia from the Moors, who wrote, like Cesar, his own chronicle, and who, during a reign of sixty-four years of unceasing warfare, was never conquered—gained thirty victories, and founded two thousand Churches. In Castile, the century opens with the reign of Alphonso the Short, founder of the order of St. James, and of the University of Salamanca; those two great events redound to the fame of the illustrious Roderick Nimesen, Archbishop of Toledo (1208-1215), the worthy predecessor of him who was, two centuries later, to immortalise the same name; he was, like many of the Prelates of that age, an intrepid warrior, a profound politician, an eloquent preacher, a faithful historian, and a bountiful almoner. This king and this primate were the heroes of the sublime achievement of las Navas de Tolosa (16th July, 1212.) when Spain did for Europe what France had done under Charles Martel, and what Poland afterwards did under John Sobieski, when she saved her from the irruption of four hundred thousand Mussulmans, coming on her from the rear. The sway of the Crescent was broken in that glorious engagement—the true type of a Christian battle—consecrated in the memory of the people by many a marvellous tradition, and which the great Pope Innocent III, could not worthily celebrate but by instituting the feast of the *Triumph of the Cross*, which is even now solemnised on that day in Spain. Alphonso was succeeded by St. Ferdinand, a cotemporary and cousin-german of St. Louis—who was no disgrace to his illustrious kindred, for, like St. Louis, he united all the merits of the Christian warrior to all the virtues of the Saint, and the most tender love for his people, with the most ardent love for God. He would never consent to load his people with new taxes: "God will otherwise provide for our defence," said he, "I am more afraid of the curse of one poor woman than of all the Moorish host." And yet he carries on, with unequalled success, the work of national enfranchisement; he takes Cordova, the seat of the Caliphate of the West, and after having dedicated the principal mosque to the Blessed Virgin, he brings back to Compostella, on the shoulders of the Moors, the bells which the Caliph Almanzor had forced the Christians to carry away from it. Conquering the kingdom of Murcia in 1240, that of Jaen in 1246, of Seville again in 1248, he left the Moors only Grenada; but humble in the midst of all his glory, and extended on his bed of death, he weeping exclaims:—"O my Lord! Thou hast suffered so much for love of me! and I—unhappy that I am!—what have I done for love of thee?"

Spain had her permanent Crusade on her own soil; the rest of Europe went afar to seek it, either northward against the barbarians, or southward against the heretics, or eastward against the profaners of the Holy Sepulchre. That great thought prevailed from time to time over all local questions, all personal passions, and absorbed them all into one. It expired only with St. Louis; and was still in all its vigor during the first half of the thirteenth century. In its opening years, Foulques of Neuilly—the rival of Peter the Hermit and of St. Bernard, in eloquence and power of persuasion—going from tournament to tournament, makes all the French chivalry take up the Cross.—An army of barons embarks at Venice, and in passing overthrows the empire of Byzantium, as the first stage to Jerusalem. Notwithstanding the disapproval of Innocent III, founded on strict equity, we cannot dispute the grandeur of this astonishing conquest,

nor even the Christian sentiment by which it was inspired. We always see the French knights laying down, as the basis of their negotiations, the reunion of the Greek Church with Rome, and making it the first result of their victory. This conquest was, moreover, but a just chastisement inflicted on the Greek Emperors for their perfidy, in having always betrayed the cause of the Crusades, and on their degenerate and sanguinary people, who were ever either the slaves or the assassins of their princes. Although the idea of the Crusade, bearing on different directions, must necessarily lose much of its force, yet that force is revealed to us by all those generous princes, who did not think their life complete until they had seen the Holy Land; such were Thibaut de Champagne, who celebrated that expedition in such noble verses; the holy Duke Louis, husband of our Elizabeth, whom we shall see die on the way; Leopold of Austria, and even the king of distant Norway, who would go in company with St. Louis. The wives of these noble knights hesitated not to accompany them on those distant pilgrimages, and there were almost as many princesses as princes in the camps of the Crusaders. Even boys were carried away by the general enthusiasm; and it is an affecting sight to see that Crusade of boys in 1212 from all parts of Europe—whose result was most fatal, for they all perished—but still it was a striking proof of that love of sacrifice, of that exclusive devotion to creeds and convictions which actuated the men of those times from the cradle to the tomb. What those boys had attempted in their early age, worn-out old men failed not to undertake; witness that Jean de Brienne, king of Jerusalem, who, after a whole life consecrated to the defence of faith and the Church even against his own son-in-law, Frederic II, sets out when upwards of four-score, to undertake the defence of the new Latin empire of the East; after almost miraculous success, he expires at the age of eighty-nine, worn-out by conquest still more than by age, and having first stripped off the imperial purple and his glorious armor, to assume the habit of St. Francis, and to die under that insignia of a last victory (1237.)

Besides these individual manifestations of zeal, Europe once more welcomed the appearance of that permanent militia of the Cross, the three great military orders, the martial brotherhoods of the Temple, of St. John of Jerusalem, and St. Mary of the Germans. These last had for their grand master, during the first years of the thirteenth century, Hermann de Salza, famous for his noble and indefatigable efforts to reconcile the Church and the Empire, and under whose government the first expedition of the Teutonic knights into Russia took place, whilst one of the principal seats of the Order, and subsequently its capital, was near the tomb of St. Elizabeth of Marbourg.

Thus then, in the East, the taking of Constantinople, and the overthrow of the Greek Empire by a handful of Franks; in Spain, las Navas de Tolosa by St. Ferdinand; in France, Bouvines and St. Louis; in Germany, the glory and the fall of the Hohenstaufen line; in England, the Magna Charta; at the summit of the Christian world, the great Innocent III, and his heroic successors; this is sufficient, it seems to us, to assign to the time of St. Elizabeth a memorable place in the history of humanity. If we seek its fundamental ideas, it will be easy to find them, on one side, in the magnificent unity of that Church whom nothing escaped; who proclaimed, in her most august mysteries as in her smallest details, the final supremacy of mind over matter; who consecrated, with wise and paternal solicitude, the law of equality amongst men; and who, by securing to the meanest serf the liberty of marriage and the inviolable sanctity of the family—by assigning him a place in her temples by the side of his masters—but, above all, by giving him free access to the highest spiritual dignities, placed an infinite difference between his condition and that of the most favored slave of antiquity. Then over-against her rose the lay power—the Empire—royalty—often profaned by the evil passions of those who exercised them, but restrained by a thousand bonds within the ways of charity, meeting at every turn the barriers erected by faith and the Church; not having yet learned to delight in those general legislatures which too often crush down the genius of nations to the level of a barren uniformity; charged, on the contrary, to watch over the maintenance of all the individual rights and holy customs of other days, as over the regular development of local wants and particular inclinations; finally, presiding over that grand feudal system which was wholly based on the sentiment of duty as involving right, and which gave to obedience all the dignity of virtue and all the devotion of affection. The horrors perpetrated by John Lack-land, during his long contest with the Church, the miserable decrepitude of the Byzantine Empire, clearly shew what the lay power would then have been if left to itself, whilst its

alliance with the Church gave to the world crowned Saints like St. Louis of France, and St. Ferdinand of Spain; kings whose equals have never since appeared.

So much for the political and social life of those times. The life of faith and of the soul, the interior life, in as far as we can separate it from the foregoing, presents a spectacle grander and more marvellous still, and is much more nearly approximated to the life of the Saint whose virtues we have attempted to portray. By the side of those great events which change the face of empires, we shall see revolutions greater and far more lasting in the spiritual order; by the side of those illustrious warriors, those royal Saints, we shall see the Church bring forth and send abroad for the salvation of souls, invincible conquerors and armies of Saints drawn from every grade of Christian society.

In fact, there was a great corruption of morals creeping in amongst Christians; fostered in heresies of various kinds, it rose up with a threatening aspect on every side; piety and fervor were relaxed; the great foundations of the preceding ages, Cluny, Cîteaux, Prémontré, the Chartreux, were no longer sufficient to vivify the masses, whilst, in the schools, the very sources of Christian life were too often dried up by harsh, arid logic. The disease of Christendom required some new and sovereign remedy; its benumbed limbs required a violent shock; strong arms and stout hearts were required at the helm.—This necessary and much-desired succor was speedily sent by God, who has sworn never to desert His spouse, and never will desert her.

They were, indeed, prophetic visions wherein Innocent III and Honorius III saw the basilic of Latran, the mother and the cathedral of all Christian Churches, about to fall, and supported either by an Italian friar or a poor Spanish priest. Behold him!—behold that priest descending from the Pyrenees into the south of France, overrun by heretics—going barefoot through briars and thorns to preach to them. It is the great St. Dominic de Guzman,† whom his mother saw, before his birth, under the form of a dog carrying a blazing torch in his mouth—prophetic emblem of his vigilance and burning zeal for the Church; a radiant star was shining on his brow when he was presented for baptism; he grew up in holiness and purity, having no other love than that divine Virgin whose mantle seemed to him to cover all the heavenly country; his hands exhale a perfume which inspire chastity in all who approach him; he is mild, affable, and humble towards all; he has the gift of tears in great abundance; he sells even the books of his library to relieve the poor; he would even sell himself to redeem a captive from the heretics. But, in order to save all the souls who were exposed to such imminent peril, he conceives the idea of a religious Order, no longer cloistered and sedentary, but wandering all over the world seeking impiety to confound it; an order to act as *Preachers* of the faith. He goes to Rome, in order to have his saving project confirmed; and on the first night after his arrival, he has a dream in which he sees Christ preparing to strike the guilty world; but Mary interposes, and, in order to appease her son, presents to him Dominick himself and another person unknown to him. Next day, going into a Church, he sees there a man in tattered garments, whom he recognises as the companion who had been given him by the Mother of the Redeemer. He instantly throws himself into his arms:—"Thou art my brother," said he, "and dost run the same course with me; let us work together, and no man can prevail against us." And from that moment, the two had but one heart and one soul.—That mendicant was St. Francis of Assisium, "the glorious beggar of Christ."

He also had conceived the idea of re-conquering the world by humility and love, by becoming the *minor*—the least of all men. He undertakes to restore her spouse to that divine poverty, widowed since the death of Christ. At the age of twenty-five, he breaks asunder all the ties of family, of honor, of propriety, and descends from the mountain of Assisium to offer to the world the most perfect example of the *fully of the Cross* which it had seen since the planting of that Cross on Cavalry. But, far from repelling the world by that folly, he overcomes it.—The more that sublime fool degrades himself voluntarily—to the end that by his humility and contempt of men he may be worthy of becoming the vessel of love,—the more his greatness shines forth and penetrates afar off,—the more eagerly all men press on in his footsteps; some ambitious to strip themselves of all like him, others anxious, at least, to hear his inspired words. In vain does he go to seek martyrdom in Egypt; the East sends him back to the West, which he is to fructify, not with his blood, but with

* We read in the inscription—the sole remains of the ancient front—on the modern portal of St. John of Latran:—"Dogmati papali datæ ac simul imperiali, quod sim cunctorum mater et caput ecclesiarum," &c.
† Born in 1170; began to preach in 1200; died in 1224.

* The title since given by the Popes to Poland.

that river of love, which escaped from his heart, and with those five wounds which had been impressed upon his pure body by Him who loved the world even unto death. Francis, too, embraced the whole world in his fervent love; first, all mankind, whom he loved to excess:—"If I did not give," said he, as he stripped off his only garment to cover a poor man—"If I did not give what I wear to him who was more need of it than myself, I should be accused of robbery by the Great Almoner in heaven." Then all nature, animate and inanimate; every creature is to him as a brother or a sister, to whom he preaches the word of their common Father—whom he would fain deliver from the oppression of man, and whose pains he would, if possible, relieve. "Why," said he to a butcher, "why do you hang and torture my brethren, the lambs?" And to captive birds: "Ye doves, my dear little sisters, simple, innocent and pure, why did you allow yourselves to be caught thus?" "He knew," says his biographer, a Saint like himself—"that all creatures had the same origin as he, and he proved by his tenderness towards them, as well as by their miraculous obedience towards him, what man—victorious over sin, and restored to his natural connexion with God, can do for that nature which is only degraded on his account, and looks to him for its restoration. Jesus and Mary open to him themselves all the treasures of the Church in that mean chapel of the Portinucle, which remains to us as a precious relic of that poverty whose "desperate lover" he was, according to Bossuet; the Pope confirms these celestial favors on beholding the red and white roses which Francis presents to him in the midst of winter. He then ascends the heights of Alverno to receive the triumphant stigmata, which were to complete his conformity with the Saviour, and to make him, in the eyes of Christian nations, the true Cross-bearer—the standard-bearer of Christ, whilst the Holy See, three centuries after, styled him the Angel of the East marked with the sign of the living God.

At sight of these two men, the world understood that it was saved, that new blood was to be infused into its veins: innumerable disciples hastened to range themselves under their all-conquering banners. A long cry of enthusiasm and of sympathy arose, and was prolonged for ages, resounding every where, from the constitutions of the sovereign Pontiffs to the songs of the Poets. "When the reigning Emperor," says Dante, "would save his army from a dangerous position, he sent these two champions to his wife's assistance: their words, their influence, brought the people back to reason." "These two orders," says Sixtus IV, in 1479, after two centuries and a half of experience, "like the two first rivers of the terrestrial Paradise, have watered the soil of the universal Church, by their doctrine, their virtues, and their merits, and render it every day more fruitful; they are, as it were, two seraphims who, raised on the wings of sublime contemplation and angelic love, above all earthly things—by the assiduous singing of the divine praises, by the manifestation of the immense favors conferred on man by the Supreme Artificer, do unceasingly gather into the granaries of the Holy Church abundant sheaves from the pure harvest of souls redeemed by the precious blood of Jesus Christ. They are the two trumpets whereof the Lord makes use to invite the nations to the banquet of His holy Gospel."

(To be continued.)

* Happy—a thousand times happy is that humble Francis, the most ardent, the most passionate, and, if I may so speak, the most desperate lover of poverty that perhaps ever was in the Church.—Bossuet, *Panegyricus de St. Francis*.
† Corpore suo Christe triumphalia stigmata preferenti.—Bull of Alexander IV, *Benedictus*.

CATHOLIC INTELLIGENCE.

ERECTION OF AN ANGELUS BELL AT THE BLACK ABBEY, KILKENNY.—After a silence of more than three centuries the citizens were on Saturday last gladdened by the joyous sounds of the *Ave Maria* bell once more proceeding from the ancient Dominican Abbey. This splendid bell, manufactured by Harrison Lee, of Limerick, has been purchased by the generosity of a few zealous Catholics for the Black Abbey, and will henceforth toll morning, noon, and at sunset, according to the pious usage in Catholic countries, in honor and commemoration of the great mystery of the incarnation, when the faithful, in the midst of the various avocations, will pause for a few moments to recall the blessings of redemption and offer their thanksgiving to the Almighty.—*Kilkenny Journal*.

LAYING THE FOUNDATION STONE OF THE NEW CHAPEL AT ARDFERT.—On Tuesday, the 3rd May, the ceremony of laying the corner stone and blessing the foundation of the new Chapel at Ardfert took place. The building will be eighty feet by forty-two, and will consist of nave, with north and south aisles, and a chancel of twenty feet. The site is within about five hundred yards of the noble ruins of the Cathedral of Ardfert, and commands a beautiful view of the Tralee and Dingle mountains.—*Tralee Chronicle*.

PROFESSION AT CABRA CONVENT.—On Tuesday, 10th May, the interesting and imposing ceremony of the profession of three Nuns, Miss Timmon, Miss Feehan, and Miss Cahill, and the reception of Miss Kilduff, took place at the Convent of St. Dominick, Cabra. His Grace the Lord Archbishop of Dublin performed the ceremony.—*Tablet*.

DEATH OF THE REV. MR. BARRY, P.P., BANTRY.—At Bantry, on the morning of the 1st of May, the Very Rev. James Barry, parish priest of that town, breathed his last sigh, and, closing a life of pious labor, surrendered his spirit into the hands of Him whose blessed example and precepts he not only imitated but practised.—*Dublin Freeman's Journal*.

The Rev. Mr. Parlan, for many years the pious and zealous parish priest of Dromintee, near Forkhill, died on Wednesday last, to the deep regret of his flock, and all who had witnessed the earnest manner in which he served his Divine Master.—*Dundalk Democrat*.

DEATH OF VISCONTESS FIELDING.—Our obituary of this week records the name of Louisa, Viscountess Fielding, who died at Naples on the first of the present month, of consumption, after long and lingering illness. The late Lady Fielding was the only daughter and heiress of the late David Pennant, Esq., of Downing, near Holywell, Flintshire, by the Lady Emma Bradenell, daughter of the late and sister of the present Earl of Cardigan, and was born in 1828, so that at the time of her premature death she had not completed her 25th year. Her ladyship's father died in February, 1835, leaving his only daughter heiress of his magnificent fortune and estates in Flintshire, who, in June, 1846, married Rudolph William Basil, Lord Fielding and Callan, eldest son of the Earl of Denbigh. It will be within the memory of our readers that so recently as the year 1850, soon after the decision of the well-known Gorham case, Lord Fielding was received with his lady into the Catholic Church by the Right Rev. Bishop Gillies; and they will not have forgotten the public controversy begun in consequence of Lord Fielding's conversion between the Lord Bishop of Chepstow and the Rev. Mr. Bayley, of Birkenhead. We should add that, even as a Protestant, the late Lady Fielding was well known for her genuine and unostentatious piety, as well as for her great munificence—one proof of which is still to be seen in the noble Church of St. Winifred, at Pantasaph, the building of which was commenced by Lady Fielding while still a Protestant, in the idea of dedicating it to God on the day when she would attain her majority in 1849, an event happily overruled by God's good providence in such a way that she lived to witness its solemn consecration to the service of the Catholic Church. Her health, which had long been declining, was despaired of for many weeks, and she died comforted with the last Sacraments and rites of the Church, and surrounded with all the consolations of our holy religion.—R.I.P.—*Correspondent of the Tablet*.

PRESENTATION TO THE REV. A. MUNRO.—On Wednesday evening, the 4th May, the Catholics of Duntocher and surrounding district presented their much-esteemed Pastor, the Rev. Mr. Munro, with an address and a purse of sovereigns, on his departure for Valladolid, in Spain, where he is appointed to fill a professor's chair in the Scotch College of that city.

"We understand," says the *Constitutionnel*, "that a certain number of the Sisters of St. Joseph are going to reside in the English Antilles. They have been applied for by the Governments of the islands, which, notwithstanding the difference of religion, appreciate the services of these pious women."

The beatification of the Venerable Del Britto, of the Society of Jesus, is announced for the month of August, and for the end of November that of the Venerable Grande, surnamed Il Peccadore, a professed religious of the order of St. John of God, and, perhaps, that of another Jesuit, the Father Bobola.—The cause of the venerable Germaine cousin, has been also nearly brought to a close, and the ceremony of the beatification may possibly take place in the latter months of the present year, or at farthest in the course of next.—*Univers*.

ORDINATION AND CONFIRMATION IN THE DIOCESE OF ALBANY.—The Right Rev. Bishop McCloskey held Ordinations at the Cathedral on Wednesday, Friday and Saturday (Ember Days) of last week. Mr. Eugene Carroll, Mr. William Meyer, of this diocese, and Mr. Joseph Huber, of New York, received the Sub-Deaconship on Wednesday, the tonsure and minor having been given the day previous. On Friday they were ordained Deacons, and on Saturday these young gentlemen and the Rev. Cornelius Fitzpatrick were ordained Priests.—*N. Y. Freeman*.

ANOTHER NEW CATHEDRAL.—The *Chicago Daily Tribune* says, that a new Catholic Cathedral is to be commenced sometime during the season, on the North side, near the Catholic College in that City. It will probably be the largest and finest in that part of the country, and cost between \$150,000 and \$200,000.

NEW CATHOLIC CHURCH.—We understand that Rev. P. Cuddihy, of Pittsfield, has just purchased a very splendid lot of land in Great Barrington, comprising three acres, of Horace H. Day, Esq., for the purpose of building a Catholic Church for this locality. The ground thus purchased formerly belonged to Miss Elizabeth Gorham, and has recently been conveyed to Mr. Day. It lies on the east side of the river, commanding one of the finest views of Mt. Washington, and the valley of the Housatonic.—*Berkshire Courier*.

Rev. Mr. Du Parque, who accompanied Rt. Rev. Dr. Spalding to Europe, last fall, has returned with nine zealous recruits from Holland, Belgium, and France. Of this number, five are Priests, the rest Deacons and Subdeacons. Two of the Holland Priests remain in Cincinnati to give a mission to the worthy congregation of St. Willibrord's Church.—They are the Rev. Messrs. John Henry Bekkers and John Van Lughlaar. The latter, in virtue of an arrangement to which the Right Rev. Bishop of Louisville has kindly consented, will remain in Cincinnati, as pastor of St. Willibrord's.—*Catholic Telegraph*.

A very serious dispute has arisen between the Catholics and the governments of Wurtemberg, the Grand Duchy of Baden, Hesse Darmstadt, Hesse Electoral, and the Duchy of Nassau. Those governments, influenced and guided by a sentiment of defiance against the Catholic Church, a few weeks

ago, took such measures as destroy essentially the Apostolical jurisdiction of the Bishops. They arrogate a supremacy over episcopal authority. According to the tenor of the prescriptions in question, the examination of the clergy, the mission of priests, changing them from one charge to another, the disciplinary punishments which ecclesiastical authority may impose upon delinquents—are to be all controlled by the ministerial pleasure. We are painfully affected in saying such enormities, such pretensions on the part of Sovereigns who sap unconsciously the foundation of their thrones, and destroy their proper authority by endeavoring to annihilate the authority of the Church. The Archbishop of Fribourg, and the Bishops of Rottenbourg, Fulda, and Mayence have protested, in virtue of their rights, against the arbitrary measures of which we have spoken. These illustrious prelates, in referring to their memorial of March, 1851, and to their protestation of February, 1852, both of which they renew, declare that they oppose with all their energies the encroachments of their respective governments. But while they give evidence of their faith, and protest in this resistance against everything that would interfere with the faith and general discipline of the Church, they do not forget to manifest their unshaken fidelity to their sovereigns. It is couched in language worthy of Apostolical times.—*Vau National de Metz*.

It was confidently expected that the religious procession of the Fete-Dieu would take place in the streets of Paris at the end of May, and with extraordinary pomp. These processions were forbidden after the Revolution of 1830.

INTERESTING CONVERSION.—On Sunday last, 1st May, George Elmes, of Cushinstown, was received into the Catholic Church by the Rev. W. Lambert, C.C. Twelve months ago this young man was induced by the example of his neighbors to say the "Angelus" every time he heard the bell, and the result of this small tribute of respect to the Mother of God has been his sincere conversion to the true Faith, which he embraces at a great temporal sacrifice.—*Wexford Paper*.

We are happy to announce that Mrs. Ryan, widow of the late Dr. Ryan, 56th Regiment, was received into the bosom of the Catholic Church, on the 30th of April last, at Gosport, by the Rev. P. Balducci.

IRISH INTELLIGENCE.

The Dublin Exhibition was opened on Thursday the 12th, by the Lord Lieutenant, in the presence of 15,000 spectators. Benson, the architect, was knighted by the Lord Lieutenant, but Mr. Dargan, to whose munificence advances of £50,000 the exhibition owes its origin, declined the honor. Mr. Ingersoll apologized that diplomatic business prevented his attendance.

At a meeting of the Tralee Board of Guardians, held last week; it was resolved, by a majority of 14 to 6, to support the extension of the Income-tax to Ireland. Mr. James O'Connell, the brother of the late Daniel O'Connell, was the chief advocate of the Government proposition. He remarked that he would have to pay on what little property he possessed. But the majority of the Guardians would not have to pay one farthing. Besides, the Government had as much right to lay on the Income-tax as to levy the Consolidated Annuities, which were originally advanced on the express condition that they should be a lien upon land.

THE CHARGE OF CORRUPTION AGAINST THE GOVERNMENT AND THE IRISH APOSTATES.—It is not easy to conceive any situation more utterly humiliating than that in which for the last two days their alliance with the Irish supporters has placed the Queen's ministers. Some of those supporters they bought by the vulgar bargain of pension and place. Office was offered to men who had solemnly sworn not to accept it except upon terms to which the ministry distinctly said they could not and would not accede. Men who had over and over again exhausted the vocabulary of adjurations in attesting their vow never to take place under any ministry that would not make the repeal of the Ecclesiastical Titles Act a cabinet question; those men, we say, were bought, by the ignoble purchase-money of place, in the hope that they would bring over with them the residue of their followers. In part the speculation has been successful. Thirty-one Irish members voted on Saturday morning for the most anti-Irish budget that was ever laid on the table of the house. It was, however, a terrible retribution poured upon the ministry to hear this compact described as it deserved. On Thursday night Mr. Duffy described it as a scandalous corruption, unequalled by the worst profligacy of the Pelhams and the Walpoles. Lord John Russell had the indescribable folly to permit the words to be taken down. Mr. Duffy challenged a committee, and declared himself ready to prove his allegations. Lord John, trembling at first, implored the committee to treat the statement with contempt; but, emboldened by some apparent wavering on the part of his accuser, he had the temerity to say that Mr. Duffy shrunk from proving his charge. The words were taken down, with the assent of Lord John Russell—with the same assent they were reported to the house—with the same assent a resolution was passed that they should be taken into consideration—and that Mr. Duffy be ordered to attend in his place.—Whatever course might have been originally taken, these proceedings emphatically committed the house to deal with this charge as one seriously affecting the honor of ministers. When the committee reported the words to the house they delivered their opinion that they ought not lightly to be passed over. The house, with the Speaker in the chair, concurred in that opinion—nay, more, when they ordered the utterer of them to attend in his place, they resolved that they were words to be substantiated or withdrawn. If this is not the meaning of the resolution it was a mockery; and to this Resolution Lord J. Russell was an actively assisting party. Well, the utterer did attend in his place—he repeated the charge, with the disclaimer of a meaning which no sane man ever seriously put upon it—that of a bribe by payment of a sum of money; but he stated that men have been bribed by office to violate the most solemn pledges, to run counter to their most publicly-recorded opinions, and to leave both their party and their reputation behind them. He de-

clined either to qualify or to retract, and he stated he was ready to prove them, if the house would grant him a committee. Unless the committee were granted it was utterly impossible to proceed further. The honor of parliament, indeed, demanded that, once having voted the use of the words the proper subject of a censure, they should prove the matter to the end. But Lord John Russell dare not take the issue on their truth—he dare no more place Mr. Hayter before a committee to go through such an ordeal as that to which Mr. Stafford is now subject than he would to place Baron Rothschild before a committee to tell the secrets of the London elections. Defied, he yielded—challenged, he ran away, and compromised the honor of the House of Commons, while he saved his own, by moving that the house, instead of considering Mr. Duffy's accusation, should now pass to the orders of the day.—*Morning Herald*.

The independent party are in high spirits at their triumph over the government in the dispute about Keogh and Sadleir. When the house met to hear Duffy's explanation every seat was occupied, and the stranger's place behind the bar was full of peers and other notabilities—even Prince George of Cambridge was there. The independent party, of course, mustered in great force. Duffy entered the house with an arm full of documents to establish his case. All eyes were on him, and when he rose to speak the most intense silence prevailed. From the beginning it was notorious that it was the desertion of Sadleir and Keogh he referred to; but some of the government hacks wanted to shift the ground of attack by pretending that it was some pecuniary transaction he had referred to. You will read his statement in the papers, which he reiterated his charge of corruption, and declared his readiness then and there to name the parties and go into the facts. There were loud cheers from the majority of the house. At this point it was evident that consternation had taken possession of the government camp. Keogh was present, and Duffy pointed at him when he spoke of the scandalous political profligacy which he denounced.—*Correspondent of Freeman*.

Mr. Duffy has addressed the following letter to the *Times*:-

Sir,—Having met and defeated the attempts of a clamorous majority in the House of Commons to compel me to unsay my words, I find myself called upon to answer in your columns, a new and widely different charge. You affirm that my original statement was that "within the last few days" I had seen practised the corruption which I denounced.

I do not know on what authority you make this charge, but, on whatever authority, it is totally untrue. Neither your own report of the proceedings, nor any report which I have seen, gives it the smallest support. It is not only untrue, but absurd. The words attributed to me in the reports are these:-

"Short as my experience of this House has been, I must say I do not believe, in the worst days of Walpole or the Pelhams, more scandalous corruption existed than I have seen practised under my own eyes in corrupting Irish members."

I referred to and repeated the identical phrase in italics in my subsequent observations in reply to the appeals made to me by Sir George Grey and Lord Palmerston. Is there any possibility of believing that a man who has sat in the House of Commons almost daily since the present Parliament met in November last, would say, "Short as my experience in this house has been, I have seen," &c., if he had been speaking "of the last few days?" The charge, you perceive, is not merely a fabrication, but a blunder.

My original statement, from which I never departed a hair's breadth, was this:-

"You are taxing us (I said) without our consent.—More Irish members have voted against this Budget I believe, than against any measure on record. The Government, I confess, have got some Irish support. How they got it I cannot tell, for I am not in the confidence of the right hon. gentleman who whips up the Treasury forces. Some few of them, I have no doubt, voted for it from conscientious motives. But short as my experience in this house has been," &c.—

I have ascertained from personal inquiry—what, indeed, I never doubted for a moment—that the Irish members with whom I act knew thoroughly from the first that I referred to the case of the men who betrayed their public and solemn engagements to get into place. Mr. Serjeant Shee, without the smallest communication with me, stated this to the House. It never was even suggested, till after I had withdrawn, that my meaning was that a bag of money was carried round by the whipper-in, and the votes bought up, like borough electors, at so much a-head. It is too absurd to fancy that an independent member, in opposition to Government, would have been permitted an opportunity of inspecting transactions of this nature, if they occurred. But I have yet to learn that corruption is less corruption because the man who falsifies his life and betrays his constituents is not paid the bribe in a round sum but by quarterly instalments at the Treasury.

In your ordinary report of Friday's proceedings there is an error which I must ask to have corrected. I am made to say, in reply to Mr. John Ball, that "I did not connect my statement of last night with the division on Monday." As my answer is quite differently reported in other papers, I fancy it was imperfectly heard in the gallery. What actually occurred was this:-Mr. Ball was assuming, as I understood, that as my explanation had reference to "transactions which occurred four months ago," the Irish members not in office had of course no concern with it. I interrupted this assumption with a hasty negative; and another assumption, putting the converse of his first proposition, with a second negative. I meant, in fact, to convey as briefly as possible—that while I never charged the body of Irish supporters of the Budget with direct corruption by bribes of money, I could not on the other hand, give them a bill of health merely because I was not impeaching them with the grossest venality.

Your reporter winds up his account of the second day by stating that the business terminated amid considerable laughter. It is quite true; but it was the triumphant laughter of the Opposition at Lord John Russell declining an inquiry, and at one of the culprits shrinking dumb and disconsolate behind the Treasury bench when he was expected to defend himself. For my part, a number of the foremost members of the House, several of whom I had not known before, came to me in my place immediately, or throughout the evening, to thank me for having preserved the honour of Parliament, as well as my own honor, by refusing to unsay a syllable I had said.

I am Sir, your obedient servant,
C. GAVAN DUFFY.

THE IRISH LAND BILLS.—The *Freeman's Journal* contains an outline of Thursday's proceedings of the committee sitting on the Irish land bills, by which it appears that, "the cause of the tenant-farmers has been flung to the winds by the Government and its members on the committee." The meaning of this is, that the first clause of Serjeant Shee's bill, which is in reality an epitome of its leading provisions, and especially relates to the tenant-right of Ulster, has been rejected by a majority of 17 to 9, or nearly two to one, Lord Palmerston and Sir J. Young voted in the majority. This is regarded as "little short of a virtual rejection of the whole bill." The foregoing is confirmed by the *Weekly Telegraph*, with these additions,—"Mr. Serjeant Shee refused to sanction some amendments proposed by Mr. Bright in the wording of the clause, and the consequence was its rejection, and the virtual defeat of the bill itself. In the majority, Mr. Burke Roche, Mr. Bright, and Mr. Kirk voted. The members who sustained the clause were Messrs. Duff, J. Sadleir, Lucas, Shee, Greville, J. D. Fitzgerald, W. Fagan, and Urquhart. The further consideration of Mr. Sharnan Crawford's bill stands formally adjourned to Tuesday next; but, after the decision at which the committee arrived to day, it is not probable that it will again occupy much of the time or attention of the committee."

The *Weekly Telegraph* gives the following as the result of an interview between Sir John Young and the Irish members who voted for the income-tax:—"All arrears of the consolidated annuities are to be renounced; that is to say, independent of the £1,500,000 which the Chancellor of the Exchequer proposed to wipe off, an additional £272,812 is to be cancelled.—The income-tax is not to come into operation in Ireland until after January, 1854. For the purposes of the tax, the Irish tenants are to be rated on the Scotch system of assessment. Non-tenant-farmer paying less than £300 a-year rent will be liable to the income-tax. All tenant-farmers paying under £300 a-year will be exempted from income-tax or consolidated annuities, and those whose rent is above £300 a-year will be liable for income-tax on one-third of their rent. The public Poor Law valuation is to be adopted as a standard of value both as to landowners and occupiers. The inquisitorial features of the Bill will be considerably modified. Generally speaking, the income of a person liable to assessment is to be taken as a multiple of the value of his tenement. Take the case of a shopkeeper or artisan, for instance; instead of subjecting him to the annoyance of an inquisitorial inquiry into the state of his trade transactions or earnings, his income will be set down at four or five times his rent, unless where such an assessment would be manifestly unjust. If a shopkeeper pays £25 a-year for his place of business, he will be presumed to have an income of £100 per annum. All clergy depending on voluntary contributions, if legally liable to the income-tax at all, are to make their returns to a central board in Dublin, and not to local commissioners; or, should they prefer it, through their ecclesiastical superior; and, in either case, the returns are to be treated as conclusive, without further inquiry. The proposed system of licensing traders in tobacco is not to be persevered in."

Mr. Onseley Higgins has addressed a letter to Archdeacon McHale, in which the hon. gentleman treats the case as one most favorable to his own constituents, especially as regards the remission of the consolidated annuities, and accordingly he declares it as his determination to vote for the income tax, accompanied by the entire remission of the famine debts. He holds that, as the farmers in the west of Ireland—all who pay less rent than £200 a-year—will escape the tax on income, they "must be enormous gainers by exchanging the consolidated annuities for the income-tax." Mr. Higgins argues,—"That the imposition of such a tax on Ireland should at first sight raise a host of opponents is nothing more than was to be anticipated. The justice of taxing Ireland to pay a debt she has not contracted is in itself untenable; but if we are compelled to contribute our quota towards its liquidation, it could be imposed in no mode less objectionable than the present, and, in truth, we, particularly of the west of Ireland, are enormous gainers by exchanging the consolidated annuities for the income-tax. To cavil at or oppose such a measure must justify the charge of irreclaimable discontent towards a ministry who seem more disposed to equalize the interest of the old privileged class and that of industry than any that in our days have held the reins of power in this country. In remitting the consolidated annuities, they have given the small farmers, and the numerous class who live by labor, not alone relief, but an exemption from taxation, while the burdens on all classes are considerably reduced. It is unnecessary to remind you, of all men, that I am not sent to Parliament by the aristocracy of our country, who alone, if any, can complain of the tax, that I owe my return to the people, whose interests I am bound to watch over, when I can do so without infringing on the rights of others; and, in fulfillment of my mission, I conceive I must support this measure, unless my constituents desire me to carry out a policy the effects of which would be to sacrifice materially their own pecuniary interests."

THE CLERGY AND THE INCOME-TAX.—It is stated in the *Evening Mail* that some modifications are to be made with respect to Ireland, and the statement is corroborated in the *Cork Examiner* on the authority of Mr. John Francis Maguire. The Catholic priests, it appears, are not to be exempted from the tax, but they are to be freed from its "inquisitorial" operation, and their own return (sent in through respective bishops) to be accepted. It is further rumored that the mode of rating the incomes of farmers will be as in Scotland, on one-third of the rent, instead of as in England, where the farmers' profits are supposed to be one-half of the rent. Some small concession may also be made to the smaller shopkeepers.

The *Louth Pilot*, remarking upon the extension of the Income-tax to Ireland, points to the marvelous unanimity of parties when once the "breaches pocket" policy is the stake at issue:—"Men who could agree on nothing else are agreed in denouncing the project which threatens to take money from them.—Had this union existed before, most of the evils of which we complain would not exist, and Ireland would probably be happy and prosperous. But men did not formerly feel the pecuniary evils of refusing to unite for the common good, though such evils have always existed, even to a larger extent than in this instance."

VOTE BY BALLOT.—COUNTY OF KILDARE.—The subjoined is a copy of a requisition in course of signature to the High Sheriff of the county of Kildare to convene a county meeting to discuss the question of the ballot: "Sir, we request that you will, at an early day, con-

vene a meeting of the landlords, clergy, and inhabitants of the county of Kildare, for the purpose of discussing the expediency of petitioning parliament, that in all future elections for members to serve in Parliament, the votes of the constituency shall be taken by ballot.

ENNIS ELECTION.—The petition by Michael Feny and another against the return of Mr. J. Fitzgerald for the borough of Ennis will not be proceeded with.

GOVERNMENT PATRONAGE.—The clerkship of the Crown for the Court of Queen's Bench, vacated by the death of Mr. Pierce Mahony, has been at length filled up by the appointment of Mr. James Nangle, sessional solicitor for the East Riding of Cork. According to *Saunders's Newsletter*, the winner of the prize is indebted for it to the influence of Messrs. Pollard, Urquhart and Mr. E. B. Roche, the members for the counties of Westmeath and Cork. It was understood that the Lords of the Treasury intended to reduce the salary to £500 a-year—a sufficiently large remuneration, considering that the office bears a close relationship to a sinecure—but the intention has not been carried into execution, and Mr. Nangle will receive the same salary as his predecessor—namely, £900 per annum.

BEAUTIES OF CHANCERY.—The *Evening Packet*, together with four-fifths of the Irish press, holds out no encouragement to Mr. Whiteside's bill for the purpose of conferring on the Court of Chancery a jurisdiction similar to that of the Encumbered Estates Commission. A few cases are selected from the archives of the Equity Court, showing how the remnants of victimized estates have come under the hammer of the commissioners, and which fairly exemplify the tenacity of the Chancery gripe:—"In the case of John McDermott the original bill was filed in the year 1809, and the final decree not made until the year 1846. Again, in the case of William E. Hayden, the bill was filed in 1803, the final decree in 1818, and no sale had until it was brought into the Encumbered Estates Court.—Again, in the case of James Dillon, the original bill was filed in the year 1793, with the like result. In the case of Sir Joseph Burke, the original bill was filed in the year 1787, with the like result. Such are a few of the many examples of a system which it is the desire of Mr. Whiteside to perpetuate."

AN ENCAMPMENT ON THE CURRAGH.—An encampment on a large scale is about to take place on the Curragh, and besides the King's Dragoon Guards and 11th Hussars, now stationed at Newbridge, we understand that a troop of horse artillery is to be ordered down from Dublin, a squadron of the 3rd Dragoon Guards from Athlone, three troops from the 16th Lancers from Dublin, a demi-battery of Artillery from Kilkenny, and a demi-battery from Athlone, and five regiments of the line, not at present selected by reason of the Infantry moves about to take place, will complete the garrison. It is also said his Royal Highness the Duke of Cambridge will inspect the whole, after his arrival in Ireland from the encampment on Baginbun Heath.—*United Service Gazette*.

The viaduct across the Byne is proceeding rapidly. It is a stupendous undertaking. The contractor, Mr. Evans, has seven hundred men employed, and the works are being pushed on with the utmost vigor.—There is now in course of erection a temporary wooden bridge, across the river, to convey the passengers from the Belfast terminus to the Dublin line during the Great National Exhibition. This bridge they expected to have completed about the 27th ultimo. The temporary bridge will not interfere with the building of the viaduct, as the directors intend carrying on the original work, and finishing it as speedily as possible. From various parts of Ireland we are informed that the flight of the people, as emigrants, not merely continues, but is every day increasing. Scarcity of labour, and a remarkably decreasing attendance at markets, are mentioned as among the consequences of the continued and increasing exodus.

We believe at no former period did more money reach from America to the relatives of emigrants at home. All these funds are availed of to enable the recipients to leave Ireland, and these, in turn, will draw after them others. There is scarce at this moment an individual in this part of Ireland who has not relatives in America, consequently each batch of emigrants who leave our shores give earnest of the still larger number who are to follow.—*Roscommon Messenger*.

It has been calculated that £60,000 changed hands in Limerick during the late Munster Fair. The same amount of money was, perhaps, never turned in that city in the same time, nor was there ever so large an assemblage on a purely business undertaking in Limerick. The Dublin, Cork and Waterford trains, overflowed with passengers and cattle, and parties attended from all parts of Ireland, either as sellers or buyers.—Several extra trains ran day and night, and on the second day one monster train containing 75 carriages and waggons drawn by three engines.

The *Waterford Mail* reports that crime of every description has nearly altogether ceased in that now peaceable and well-disposed county.

SALES OF ENCUMBERED ESTATES.—Property to the gross amount of nearly £30,000 changed hands on the 11th before the tribunal in Henrietta-street, Dublin.—The estates thus disposed of lay in Sligo, Mayo, Galway, Kilkenny, Clare, Meath, Dublin, and King's County. None of the properties were of any very great extent, and the rates of purchase varied according to circumstances. The minimum price obtained was 6½ years' purchase for an estate in Mayo, and the maximum 28 years' for a leasehold property, including house and demesne, in the county of Meath. An estate in Galway realized nearly as high a figure, having sold for 26 years' purchase on the net rental.

AGRICULTURE.—We have been presented with a sample of new potatoes, of the ashleaved kidney species, grown at Ballyheigue Castle, by Mr. Waters, the steward. They are of full size, and are quite free from any appearance of disease.—*Kerry Post*.—The weather for the past fortnight has been most favorable for farming operations; there has been a very considerable breadth of oats and barley got in; farmers are using their best judgments to procure genuine seeds.—*Dundalk Democrat*.—Vegetation has set in vigorously. The weather is still changeable, but the occasional showers are of much advantage. Most of the spring work is now completed; and, though late, there is an average complement of land sown.—*Roscommon Messenger*.—The *Belfast Mercury* says:—"Since our former notice the progress of outdoor labor has been rapid beyond anything ever before recollected. The impulsive spirit of progress seems to have caught hold of the farming ranks, and certainly the exertions made this season go far to prove that the agricultural world

is not likely to fall behind the commercial either in enterprise or energy. The soft rains we had at the end of last week tempered the atmosphere, while they refreshed the soil, and for some days past the first indication of summer heat has been experienced. Vegetation, which up to the end of the month was so far in the rear of the season, is at present very active—so much so, indeed, that a close observer can see a daily advance in some particular plants. Young wheats are well forward, healthy, and of good color; the early-sown oats also show a promising braid.—The falling off in the acreable quantity of wheat sown this season may be computed at fully a fifth in some districts, and still more in others. When the entire of the oat crop is finished, we should say it will be fully one-fourth above the highest ever before sown in this part of the country."

TRADE OF BELFAST.—The following satisfactory statement is extracted from the general trade report of the *Banner of Ulster*:—"The decisive majority which the Government have obtained on their financial measure has removed all that uncertainty which, in some quarters, existed as to the issue of the budget, and the consequence is, that business, which here, as elsewhere, was somewhat affected by the contemplated change, has resumed its wonted activity. We have to report a steady week's business in all departments of our local trade, and to repeat what, of late, we have frequently had the gratification of being able to state, that, on the whole, manufacturers and general merchants are fully employed, operatives have abundant work at remunerative wages, and all classes seem to be enjoying common prosperity, with more than ordinary contentment and comfort. Our banks and railway companies participate in the general advantages, and it is not a little satisfactory to observe, by the report of the Harbor Commissioners, that for the first three months of this year, as compared with the same period last year, there has been an increase in the year's trade of the port of 8,126 tons, and a consequent addition to the revenue of upwards of £400. Had the usual quantity of coals been discharged, the increase of tonnage would have exceeded 12,000 tons."

MELANCHOLY OCCURRENCE.—A man named Fadden, living at Colchancey, county Donegal, who had been out of his mind for some time, made an attempt to stab his little child with a pair of hedge clippers, and on his wife interfering, cut her throat, immediately after which he cut his own. Surgical assistance was immediately called in, but the woman's life was despaired of.—*Enniskillen Reporter*.

A man named Thomas Connors, by trade a mason, was choked on Sunday by a piece of veal sticking in his throat whilst at dinner in his house on Hennessy's road, near Waterford.

PROTESTANT IMPOSTURES AND DELUSIONS.

It can hardly have failed to be observed that never, since the introduction of Christianity, unless it were in the early part of the fifth century, at the periods of the Hunnic irruption and the grand systematic attempt to reconquer the world to Paganism, has there been such a tendency of the human mind to break out into new and strange schisms and heresies, as in the present boasted era of civilisation and mental illumination, wherein it is the popular argument that error cannot exist undetected in this nineteenth century.

It is within the memory of the most of us, that, in the great and intelligent city of New York, a centre of arts and learning, a vulgar, ignorant, uneducated adventurer succeeded in passing himself off to a number of persons, men and women far above the average standard of culture and understanding, as Jehovah himself, created a considerable sect, and actually deluded his votaries into the unheard-of madness of forcing their wives to his the impostor's bed, in the blasphemous hope that some of them might become the mother of Messiah.

The imposture of the insane millennialist, Miller, is of too recent occurrence to have been forgotten by any of us, with its miserable dupes numbering literally their hundreds of thousands.

The spread of Mormonism, that gross imposture, has been more rapid than the early growth of Mahometanism, and wider perhaps than ever would have been that of the Arabian imposture, had the latter not called in the sword to aid its propagation. It is already one of the facts of an age pregnant with wonders; and what shall be its results, where the terminus of its extension is yet in the womb of time.

Close on the heels of these travelled a host of new delusions, or old heresies revamped under new titles; mesmerism, phrenomanism, clairvoyance, and, last not least, the arch imposture of the day—spiritualism—all differing in degree between themselves, but all having one general object and tendency, more or less openly avowed—that of subverting and abolishing the authority of the Bible, overthrowing the whole Christian system, and erecting in its place a phantasm of natural religion.

At this last heresy it is useless to laugh, or to treat with levity, or even contempt, a delusion which, however absurd and despicable it may appear to men of sound reason and resolute convictions, is spreading itself like a pestilence through our borders, carrying with it the madness of infidelity, sensuous materialism, if not actual atheism, and distracting the minds of the nervous, the feeble-witted, and the timid, into actual insanity.

It is not our purpose to inquire, at present, into the nature of this delusion, whether it be unaccountable or no; whether, it be in all cases a mere imposture; or whether, as is perhaps more probably the case, it shall turn out to be a natural phenomenon, arising from a diseased and highly excited nervous diathesis, analogous to that form of mania which afflicted the energumeno, or possessed, of the Scriptures, and the many various sufferers of the middle ages, lycanthropists, vampires, and spiritual fanatics of many denominations, not forgetting the victims of the Salem witchcraft in our own country.

That there was something of fact, something of tangible reality, mixed up with all those delusions, is not now doubted, though the fact was not that the persons, tormented by these strange and highly contagious disorders of the imagination and the nervous system, were capable of changing themselves into wolves, or were actually possessed by the spirit of evil, any more than that the assumed spiritualists of the present day are capable of holding communications with departed souls, or with any disembodied spirits whatever. In many of the frantic fanaticisms, some of them celebrated with horrible and obscene orgies and saturnalia of impiety and madness, it was found necessary, especially on the continent of Europe towards the close of the dark ages, to call in the aid of the law, and to resort even to wholesale punish-

ments of the utmost severity, not excepting the infliction of death, in order to check their perilous and demoralising propagation.

And in the present century, during which so much light has been thrown by science on the various and almost inexplicable possessions of the human mind, under various conditions of disease, and their apparently supernatural and really abnormal effect on material bodies, it has been effectively urged by a luminous scientific writer, that, although the Salem hangings were cruel, useless, and illegitimate as punishments for crime—more particularly for a crime which did not exist, communication with the demon—they might yet have been necessary in order to cut short the growth of a horrible and contagious species of monomania; and that there may yet arise, at future periods, similar or analogous disorders of the popular mind, invading and corrupting the whole body politic, which it may in like manner become necessary to suppress by the strong hand of the law.—Indeed, we might point, as already coming within this category the Rochester knockings, with their kindred train of rascalities and abominations.

It is a perilous thing in any body politic to invoke the powers of the State in relation to matters appertaining to religion, and involving the recognition or maintenance of peculiar sects or churches; and to the policy of the United States, it is particularly foreign and averse, the utmost jealousy prevailing concerning any thing that seems to savor of a connexion between Church and State.

The probability, however, is that in the case of Mormonism, some of the practices of which, polygamy in particular, are directly at variance with moral law, and with the statute laws of the several States, sooner or later some legislative action will be taken, and coercive measures adopted, either to restrain the practices sanctioned and enjoined by that so-called religion, or in default of that, to suppress and prohibit the religion itself with such criminal malpractices co-existent.

In like manner it is the general opinion of well-informed and deep-thinking persons, that it is already high time to call in legislative aid, if the execution of no existing statutes can reach the present evil, for the suppression of this perilous imposture, or yet the more perilous contagion of morbid minds. By such far-sighted thinkers, the action is highly approved of by the Massachusetts Legislature, which has recently recommended it to the attention of the Committee on Education to consider whether the interposition of legislative enactments is not needed for the suppression of spiritualism; and, if it be so deemed, to inquire what measures may be best and most effectually taken for its arrest.

It is true, indeed, that in case such measures be taken, the spiritualists will raise a cry of persecution; and such a cry is wont to tend to the increase rather than the check of the sect alleged to be persecuted.—Still, it is generally thought at the Eastward that the evil is of such magnitude, and is increasing to an extent so alarming, literally filling the lunatic asylums to an unprecedented degree with raving victims to this unholy delusion—that it is better to risk the chance of giving it a temporary stimulus by allowing it to constitute itself a persecuted creed, than to permit it to diffuse itself more widely; since it is evident that no arguments of reason, common sense, or religion have any weight or influence to prevail against it; and since no degree of social or even mental elevation seems to be proof against it; in evidence of which men cite the adhesion to this insanity of a celebrated member of the New York Judiciary, and his alleged consultation of spiritual mediums in reference to the delivery of judicial opinions—a fact which, if it can be established, would go very far to show that the application of coercive measures is already and imperatively needed.—*National Intelligencer*.

PAYING LIKE A SINNER.—Several years ago, in North Carolina, where it is not customary for the tavern-keepers to charge the ministers anything for lodging and refreshments, a preacher presuming stopped at a tavern one evening, made himself comfortably during the night, and in the morning entered the stage, without offering pay for his accommodations. The landlord soon came running up to the stage, and said, "There was some one who had not settled his bill." The passengers all said they had, but the preacher, who said he understood that he never charged ministers anything. "What, you a minister of the Gospel—a man of God?" cried the innkeeper; "you came to my house last night—you sat down at the table without a blessing; I lit you up to your room, and you went to bed without praying to your Maker for I stood there until you retired; you rose and washed without prayer, ate your breakfast without saying grace; and as you came to my house like a sinner, and ate and drank like a sinner, you have got to pay like a sinner!"

MORALS OF NORTHERN CITIES.—We live in an age of extraordinary civilization; but it is a mystery of mysteries, which confounds the reason of philosophy and the faith of philanthropy, that evil keeps equal pace with good, and that in the blazing light and humanising institutions, so long as rampant and vice as daring as in the darkest period of the past. While the Christian is shocked at the impieties of Mormonism and Spiritualism, the moralist stands aghast at the mania of wickedness which is spreading in the world, the most enlightened countries being precisely those in which the infection shows the widest and most mortal extension. Crimes against property have perhaps, no where diminished in frequency; crimes against the person are, assuredly, every where on the increase. The spirit of riot rages with an omnipresent ferocity, as if the spirit of a demon unchained for a thousand years; and murder stalks about by day and night, in streets and highways, and in parlors and bed-chambers, and is never still or satisfied. It is a day of blood; and assassins spring out of the ground like mushrooms—a fresh crop every morning. It seems almost impossible now to open a newspaper without finding an account of some new homicide, which is usually, of a most fearful character. Two men have, almost within as many days, been convicted of murdering their wives in the most brutally savage manner in New York; and a third, at the same time, at Fall River, kills his wife by the unimaginably awful mode of tying her feet and hands, and pouring oil of vitriol down her throat. We have had six assassinations, each a most horrid one, in Philadelphia, since the beginning of the year. The community is aroused;—but, it must be said, rather with dread than with resolution: and there is we apprehend, a greater disposition to wonder and lament than to ask why such things are, and how they can be prevented.—*Norfolk American*.

REMITTANCES TO ENGLAND, IRELAND, SCOTLAND AND WALES.

DRAFTS from £1 upwards, payable at sight, free of charge, at the Bank of Ireland, Dublin, and all its branches; Messrs. Glyn, Mills & Co., Bankers, Lombard-street, London; the National Bank of Scotland, Glasgow; Messrs. Bowman, Grinnell & Co., Liverpool.

HENRY CHAPMAN & Co., St. Sacrament Street.

Montreal, March 1853.

THE TRUE WITNESS AND CATHOLIC CHRONICLE,

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JUNE 3, 1853.

NEWS OF THE WEEK.

On the 9th ult., the Royal assent was given to the Canada "Clergy Reserves" Bill. Fresh exposures have been made, in the House of Commons, of the artifices, and cajolery, employed upon the Irish members, and which, to the regret of every well-wisher to Ireland, have effectually succeeded in breaking up the Irish Parliamentary party, which, with so much trouble, and at so much sacrifice, was formed at the last election. The treachery, to call it by the mildest term, of Keogh, Sandler, and others,—their infamous violation, of the most solemn pledges, oaths even—of oaths voluntarily taken, in the holy name of God, and before the face of the people—have proved more fatal to the cause of Ireland, than all that the utmost malice of Ireland's hereditary enemies could have inflicted. Ireland is now, thanks to the treachery of the men in whom she trusted, and whom she delighted to honor, without weight or influence in the Legislature; without hopes of redress for her thousand wrongs; whilst every paltry Jack-an-apes may, unrebuked, lift up his voice against her. Her representatives, many of them at least, have been bought and sold, body and soul; they are but the tools, the chattels of the government, who claim, and enforce, the right of doing what they will with their own.—Had an enemy done this, there might have been comfort, there might yet have been hope for Ireland; but alas! it is her own sons, her own familiar friends, that have betrayed her, and left her naked to her enemies. Not only has the venality of the Irish members proved fatal to the national interests of Ireland, but it has encouraged the enemies of Catholicity, throughout Great Britain, to renew with more virulence than ever, their unholy warfare against the Church. Of this the debates in both Houses of Parliament, during the past week, afford us melancholy proof. It may be doubtful whether these fresh attacks of the enemies of our holy religion will succeed; but it is certain that, if the general opinion had not been that, as a party, as a power in the Legislature, the Irish Brigade, or Catholic vote, might safely be treated with contempt, these attacks would never have been made. We allude especially to the Bill introduced by a Mr. Chambers, on the 10th ult., for subjecting, to the indecent inspection of government officials, the tranquil abodes of Catholic ladies, whose only offence is that, retiring from the world, they have devoted themselves to chastity and charity, to the worship of God, and the service of their fellow-creatures.

This new outbreak of Protestant brutality, and bigotry, commenced in the House of Lords, where, on the 9th ult., the Earl of Shaftesbury presented a petition praying for the inspection of nunneries. This called up Dr. Whateley, who supported the prayer of the petition, like a good Protestant who, when meditating some act of superlative meanness and rascality, invariably launches out into a little self-glorification, and always prefaces an attack upon the rights of others, by a long panegyric upon freedom. Thus he commenced by professing a tender respect for the "religious and civil liberties" of his fellow-countrymen; but thought that the best way of proving the truth of his professions, in general, was by shewing their falsity, in particular. By way of excusing this singular conduct, he related a series of anecdotes about nuns, and nunneries—carefully abstaining, however, from giving names, dates, or localities—all intended to illustrate the horrors of conventual discipline.

"He would mention a case," said this honorable gentleman, "which came within his own knowledge. A boy, in the service of a certain institution in Dublin"—mark he did not say what institution—"was in the habit of visiting his parents; but ceasing to do so, they made enquiries, and finding they could obtain no satisfactory information from the institution, they became alarmed, and applied to the Police, who ascertained that the boy was confined in one of the Roman Catholic establishments mentioned in the petition.—The boy was at length produced, and his appearance was enough to curdle the blood with horror. He had been apparently dreadfully punished—though only a trifling punishment was said to have been inflicted—and incarcerated. The incarceration had been resorted to, as asserted, merely to give time for the wounds to cure."

Upon the strength of this anecdote—between which and the *Montreal Witness*' legend of the runaway Jesuit, there is a striking family resemblance—Dr. Whateley supported, and called upon his hearers to support, the prayer of the petition; and from the complacency with which it was listened to, we have no doubt that it had the desired effect. Still we have no hesitation in pronouncing the legend to be a ma-

licious lie, and the right reverend Protestant prelate who circulated it a malicious liar. The story bears "falsehood" imprinted upon its very front. Were it true, Dr. Whateley would have given, the names, of the boy, and of the Roman Catholic institution, where it occurred. Had such an event occurred, the matter would have been brought before the Police authorities of Dublin—had such an event occurred "with- in his own knowledge," as Dr. Whateley averred, he would himself have given information to the Police; nor would he have allowed the matter to rest so long in silence. This view of the case was taken, as we shall see, by more than one of the speakers in the House of Commons, who pretty plainly taxed the government prelate with falsehood, and with bearing false witness against his neighbor.

On the 10th ult., Mr. Chambers moved, in the House of Commons, for leave to bring in a Bill, for the inspection of nunneries. In his speech, the mover did not so much as attempt to make out any case against these establishments, or to assign any reason why, the sanctity of the domicile should be so extraordinarily violated. "An impression prevailed," he said, "that certain persons in these institutions were subject to coercion"—and upon the strength of "an impression,"—an impression unsupported by a single well authenticated case—the Legislature are asked to set at naught the great constitutional axiom, that an Englishman's house is his castle, and to destroy the surest guarantee for personal liberty. If supported by the State, the State would indeed have the right—it would in certain cases be its duty—to exercise a surveillance over the management of institutions, by it supported. But a convent which receives nothing from the public funds; is as much a private house, and should be, at least, as sacred from intrusion, as the private dwelling house of any gentleman or lady in the land. Mr. Berkeley, the same who won for himself a deal of unenviable notoriety about two years ago, in the Miss Talbot case, seconded the motion.—"Ladies having taken the veil were precluded from seeing their friends, unless in the presence of the Lady Abbess; this had happened to him, and he had been refused an interview with one of his nearest and dearest friends."

This insolent allusion to Miss Talbot, now married to Lord E. Howard, was not allowed to go unchastised by her husband. The young lady, when at the convent, had indeed, with a proper respect for herself, her birth, and situation in society; declined a profligate interview with Mr. Berkeley—a staunch Protestant no doubt—but a person with whom, no lady, especially a young, unmarried and modest lady, would feel inclined to hold any intercourse whatever.

"Lord E. Howard rose and said, that he felt indignant and disgusted that such a person as Mr. Berkeley should presume to speak of Lady Howard in the impertinent familiar manner that he had done. That the lady, now his wife, had ever been detained for one moment, in a convent, against her will, was false—(hear, hear)—and in stating that she had been so detained, Mr. Berkeley had stated what was not true; and certainly he (Lord E. Howard) was by no means a bad authority. So far from having been detained against her will, Lady Howard often expressed herself with gratification at the joy and comfort she had enjoyed whilst in the convent alluded to. It was disgraceful that he should thus be compelled to have the private affairs of his family dragged before the public, in order to refute these false accusations. That the lady whose name has been thus unjustifiably brought forward did, when in the convent, decline to see Mr. Berkeley, is true—and I can assure him"—added sarcastically his Lordship—"that she has not any wish to see him now."

We hope Mr. Berkeley may take the hint, and not again seek to obtrude himself upon the society of ladies, for which, whatever he may be for the society of Exeter Hall, he is, in every respect, eminently unqualified. Mr. Bowyer next analysed Dr. Whateley's pretty little No-Popery legend in the House of Lords, about the "boy," and asked, pertinently enough—"Why, if the story were true, no legal proceedings had been taken? The absence of any such proceedings satisfactorily disposed of the case?"—continued Mr. Bowyer—an opinion in which the House seemed to acquiesce. Lord John Russell also spoke at length against Mr. Chamber's motion, but languidly—as one who was fully convinced of its injustice, and of the falsity of the allegations upon which its supporters relied; but still as the writer of the Durham letter, and the framer of the Ecclesiastical Titles Bill. He argued:—

"That there ought to be strong grounds for passing such a Bill, in a country which boasts of its personal liberty. When we come to the intelligible evil—the evil of persons being confined in convents against their will—which the hon. mover has suggested to the House—without giving any particulars—without any of those cross-examinations without which cases of this kind are little worth—we have no evidence whatever; and yet I think this House ought to require proofs before they legislate upon the subject. The hon. member for Cheltenham (Mr. Berkeley,) complains that he was not allowed to see a young lady, except in the presence of a third person. This affords no grounds for legislation, for the same thing might have occurred if the young lady in question had been living under the charge of a Protestant aunt, or any other friend; the case was entirely of a private and domestic nature. The restraints upon females in a convent were not physical but moral: they were detained, not by bars and bolts, but by their oaths; the only thing which could prevent this kind of coercion, would be a law prohibiting convents altogether. But, Sir, there is a further reason, and it seems to be unanswerable, why we should not come to the conclusion to which the hon. gentleman asks us to come. The hon. gentleman says: 'That the ladies are confined by force—that their personal liberty is denied them—and that the whole power of the British parliament is required in order to set them free from the bonds by which they are detained.' Now, if it is true that we live in a free country, don't tell me that the Roman Catholic gentry of Great Britain and Ireland are utterly dead to those feelings of political freedom which animate the subjects of this kingdom in general (hear hear). Don't

tell me, above all, that they are so destitute of the common affections of humanity that they would willingly see the laws of freedom set at naught, and the doctrines of slavery acted on, towards their nearest relations, and that they have not the heart to stand up in this house and denounce that tyranny, and ask our assistance to shake off their fetters (hear hear). I cannot believe that, if the evil referred to had existed to any extent, the Roman Catholic gentlemen of this country would not themselves have come to this house and asked us to pass a law in order to establish the freedom of their own near relations (hear, hear.) For these reasons I should be sorry to consent to a bill on this subject; but is that all the objection? Does the objection end with that statement? No; I think the objection goes a great deal further than this. It is not only that the persons of the Roman Catholic persuasion do not come and ask us to interfere on behalf of their female relatives, said to be detained in prison; but it is evident that they would feel it a serious injury, and somewhat of an insult, if we were to attempt the passing of such a law (hear, hear). If we are to have any law on the subject—if any remedy is required, let it be a remedy that will apply to the whole nation (hear, hear). Let the Habeas Corpus Act be made more complete—let there be fitter means for all persons, whether Roman Catholic or Protestant, who are confined against their will, obtaining the interposition of a court of justice; but such is not the remedy which this bill proposes. When such a remedy is proposed it will be time enough for the House of Commons to consider its necessity. But it is proposed that application should be made to the executive government of the country—that the authority of the Secretary of State should be interposed, and that he should be asked to send down, to those houses containing nuns, an inspector, armed with the power of investigation, if required. Well, I say that a remedy like this, differing from the ordinary laws of the land, and put in force by a Secretary of State, who may be called upon by the house to interfere in any case which may be got up by a popular gust of passion in the country—such Secretary of State belonging to a party, who may possibly be favorable to Roman Catholics, but who, on the other hand, may possibly be hostile to them,—I say, that such a power could hardly be used without exciting feelings of great indignation on the part of Roman Catholics that their religious institutions were unduly interfered with, and that, not for any purpose of public policy, still far less for any purpose of public necessity (hear, hear). You have heard some symptoms of those feelings in the declaration made by the two hon. members to night, that if such inspection were authorised by parliament, those who belonged to those institutions would immediately quit, both this country and Ireland, and would establish themselves in other countries where they would not be liable to that inspection. I cannot conceive such an event happening—I cannot conceive the sisters and near relations of the Roman Catholic gentry of these two countries leaving this country without exciting the strongest feelings of resentment on the part of the gentry and middle orders, both of this country, and of Ireland (hear, hear). And I cannot conceive that those who have conducted the education—those who have attended the hospitals and institutions for the sick—all at once going out as exiles from this country, without producing in the minds of the lower classes, who have received the benefit of their ministrations, the strongest feeling that they are suffering a grievance from the parliament of this country (hear, hear). Sir, I believe that our interference on this subject is likely to produce bad effects. I can see no sufficient reason for saying that the general law of this country is not ample for the protection of the personal liberty of all the subjects of this country. I see no reason to think so ill of our Catholic fellow-countrymen as to believe that they would behold, without complaint, their near relations immured against their will, or confined in contravention of the law, and to the destruction of their health and comfort (hear, hear). So feeling, Sir, upon this subject, having had before in this house a bill upon this subject, seeing no likelihood that the present bill will be at all more satisfactory to me than the one against which I voted two years ago, I must refuse my assent to the introduction of this bill (cheers from the Irish members).

Mr. Drummond thought that legislation would be utterly inefficacious. He could not go the length that some gentleman did in blaming the Sisters of Charity, for he had seen the good they had done. Besides, they had laws against monasteries and Jesuits, and yet there they were, Jesuits and Monks, increasing every hour, and laughing in their faces. By what means could they insure the efficiency of this new law?"

Sir R. Inglis, Mr. Newdegate, and Sir John Tyrell, supported the motion, which was opposed by Messrs. Lucas, Whiteside, and Fagan. Upon a division, the majority in favor of Mr. Chamber's motion was 23—the numbers being 138 to 115.

From an analysis of the votes, it is evident that the government is not sincere in its opposition to this iniquitous measure. Members of the government, and the leaders of the ministerial party, are free to speak and vote against it, but we may be certain that they will make no very strenuous effort to defeat it, and thereby run the risk of losing the votes of the Exeter Hall party, upon other questions. The whippers in, if judiciously employed, could, on Tuesday night, have ensured a majority against the motion; and that they were not so employed is but a proof of the bad faith of ministers, and of the little regard they entertain for the hostility of the Catholic members for Ireland. If the latter had remained united, and faithful to the policy agreed upon last autumn, Mr. Chamber's motion would never have been allowed to pass; we doubt if it would ever have been introduced.

The member for Westmeath has named Messrs. M. O'Connell, French and Hayter, as the persons who bargained, or pretended to bargain, with the Irish Brigade, that, if they would unite for the ejection of the Derby ministry, the Income Tax should not be imposed upon Ireland. The above named gentlemen have not denied the charge; only Mr. Hayter professes to have spoken unofficially. The scene in the House of Commons to which these disclosures gave rise, is described as having been most violent. The debate upon the items of the Budget still continues, but now that the Income Tax question is settled, excites no very lively interest.

Scandal mongers have been abundantly supplied

with their favorite dish lately. A Rev. Mr. Gordon, a notorious Protestant preacher, having been detected in a most scandalous affair, of which an account appeared in this paper last week, has absconded, after the delivery of a most touching and edifying discourse from his pulpit. A fellow named Wilson has been committed for attempting to extort money from Mr. Gladstone, by means of indecent threats.

The event of the week in Ireland has been the Inauguration of the Great Exhibition. This came off on Thursday, the 12th ult. with great eclat, the ceremony having been performed by His Excellency the Lord Lieutenant. It had been rumored that Dr. Whateley, in his character of Government archbishop, was to have officiated, but this project, if ever seriously entertained, was prudently abandoned; there was plenty of music and good singing, but no Protestant preaching or praying. Mr. Benson, the architect, underwent knighthood at the hands of His Excellency; Mr. Dargan refused to submit to a similar infliction.

France continues quiet; but the No-Popery agitation in Holland still rages as hot as ever. From the correspondence betwixt the Dutch, and Papal, Ministers, now published, it is evident that the King had long ago been informed of, and had then offered no opposition to, the projected re-establishment of the Catholic Hierarchy. In one note, the Minister of Foreign Affairs is anxious to assure the Court of Rome "that no opposition will be shown, on their part, to the Catholic Church in the Low Countries, being freely organised by the Holy See." The conduct of the King in now turning round upon this same Court of Rome is inexplicable; there have been deceit and bad faith it is true, but upon his part, and practised against Catholics. Yet neither these, nor the more active persecutions which are menaced, will be able to undo what has been done. Every blatant bellow from Dutch Protestantism is but another tribute to the completeness of the victory of Popery; Protestants would not sing out so, if they were not hurt, and badly hurt.

By the *Arabia*, we have news up to the 21st ult. The political intelligence is of little importance. On the motion of Mr. Spooner, the sum of £1,235, for repairs at Maynooth, was refused; and immediately after, £2,750, for the Protestant Theological Professors at Belfast, was accorded. This is how Protestants show their regard for "Religious Equality." His Grace the Archbishop of Dublin, as Delegate of the Holy See, had convoked a Synod of the Bishops and Clergy of the Province of Leinster, to be opened on the Feast of Corpus Christi. We regret to have to record the death of the Very Rev. P. Roothan, General of the Society of Jesus, who expired at Rome on the 8th ult. It is again asserted that the Pope is about to visit Paris.

CORPUS CHRISTI.

On Sunday last, the Feast of Corpus Christi, was celebrated with all that pomp and magnificence which the Catholic Church delights to put forth, and which she so well knows how to employ on her solemn festivals. Immediately after High Mass, the Procession in honor of the Blessed Sacrament commenced forming in front of the Parish Church. The Parochial banner was followed by the congregation of St. Patrick's Church, arrayed in the insignia of their Temperance, and other religious, Societies. Then came the members of the different confraternities, the ladies of the religious communities, attended by their pupils—the orphan children, under the charge of the Sisters of Charity;—then the students of the Montreal, and St. Mary's, Colleges. The Clergy came next; and behind them appeared the magnificent Dais, beneath which walked His Lordship the Bishop of Montreal, assisted by the Superior of the Seminary of St. Sulpice, bearing in his hands the Blessed Sacrament, before which, arose clouds of incense, whilst groups of little children, clad in white, and crowned with garlands, strewed the way with flowers; and the multitudes that went before, and that followed, cried, saying:—"Hosanna to the Son of David; Blessed is he that cometh in the name of the Lord. Hosanna in the highest."—*St. Matt. xxi. 9.*

The Procession passed along Notre-Dame street, stopping at the Congregational Nunnery, where the good Sisters had prepared a beautiful temporary chapel for the occasion; it then proceeded to the Church of Bonsecours, and from thence returned along St. Paul Street to the Hotel Dieu; and so back to the Parish Church, which it entered amidst the triumphant pealing of the bells, and songs of praise.

The weather was, as it almost invariably is upon these occasions, all that could have been desired.—The late rains had layed the dust, and the rays of the sun were tempered by a moderate breeze. Not the slightest disturbance of any kind occurred.—Though thousands and thousands thronged the streets, not an obstruction was offered—not the slightest disrespect was shown—by any of this immense concourse of people of all religious denominations; a fact which was observed, and, no doubt, appreciated, by the Catholic portion of the community. Let us hope that nothing may occur to interrupt the good feeling which at present exists, and that honest men of all persuasions will unite in frowning down all attempts to interfere, by violence, with the free exercise of religious worship.

We learn from *Le Canadien* that the *Fête Dieu* was solemnised with unusual splendor at Quebec. Rain fell in the early part of the day, but towards noon the weather became propitious. Our cotemporary remarks with pleasure, as a proof of the harmony which prevails amongst the various religious denominations, that the houses of the Protestant residents were tastefully decorated in honor of the occasion.

We have been asked—"What means this pageant? Cannot God be acceptably worshipped without all this parade? Cannot Catholics confine themselves to

their temples when they wish to pray?" Our answer shall be short—it is in fact but a repetition of that which we have already given to a similar objection.

The Procession means, that the Catholic Church believes in the Real Presence of her Divine Spouse in the Holy Sacrament of the Altar, and thus believing, as a bride adorned—"Sicut sponsa ornata viro suo,"—the Church goes forth to meet Him.—Apoc. xxi. 2. It is also an "Act of Faith," or *Auto-da-Fe*, publicly made, of this her belief; because God will be acknowledged publicly. Every act of a Catholic's life is, or should be, an "Act of Faith." When he lies down, and when he rises up, he makes the sign of the cross, in the name of "Father, Son, and Holy Ghost," as an "Act of Faith" in the Holy Trinity. When at noon, or at the close of day, the wearied laborer, hearing wafted on the breeze the sweet sound of the far off Angelus bell, kneels down and recites the Angelic Salutation, he makes an "Act of Faith" in the sublime mysteries of the Incarnation: he calls to mind, and proclaims his belief—"that for us men, and for our salvation, the Word was made flesh, and dwelt amongst us." And this the Catholic does, in public as well as in private—in the fields, as in the retirement of the sanctuary—whether the eyes of thousands be upon him, or whether he be in secret communion with his God; and this, not to make a parade of his devotion, not to appear righteous in the eyes of men—but because our God, who is a jealous God, will be honored openly.—"Vere dignum et justum est, semper et ubique, gratias agere."

The "Seigniorial Tenure Bill" has been rejected by the Legislative Council. Dr. Rolph has declared his intention of proceeding with his "Marriage Bill," the provisions of which are to be restricted to the Upper Province. The prorogation of Parliament is announced for the 10th inst. The *Transcript* anticipates the resignation of the Ministry, but seems to doubt the possibility of finding any party strong enough to succeed them.

Government is about to recommend a grant of £2,000 for the sufferers by the Ottawa fire.

We copy from the *Baltimore Catholic Mirror* of the 28th ult., the following important piece of news from the "Irish Exiles:"—

"ESCAPE OF O'DONOHUE!—On Thursday morning last, we received the following important information:—Patrick O'Donohue, another of the Irish exiles, has escaped from Van Dieman's Land, and from the clutches of Governor Denison, and the English Government."

"We are in possession of very important information on this subject, but refrain from publishing it at present, or giving the name of the place from whence we have derived our information. Our authority is good for what we say."

Our cotemporary speaks confidently, and we trust has good warrant for what he says; he also adds significantly enough—"Look out for more," from which we suppose that measures are in preparation for effecting the liberation of Smith O'Brien. It would be good policy on the part of the government to connive at, or at all events, to throw no obstacles in the way of, the escape of the gallant gentleman: we trust that the *Catholic Mirror* may soon have it in its power to congratulate him upon his safe arrival in the great American Republic.

The *New York Herald* announces that all, except two, of the passengers on board the *William and Mary* have been picked up by a schooner.

We have received the "Report" of Drs. Nelson, and McDonnell, and Zephraim Perault, Esq., upon the affairs of the Quebec Marine and Emigrant Hospital, but have not had time to digest its contents. A more complicated quarrel than that which gave rise to the appointment of a "Commission of Enquiry" it would be difficult to conceive. Every body connected with the Hospital seems to have quarrelled with every body else, and nobody seems to have been in the wrong. In such an intricate impeachment as this, it is difficult to arrive at the truth, and perhaps not worth the trouble of arriving at it at all. Dr. Lemieux, the house Surgeon, is perfectly exonerated from all the charges brought against his moral character, and the Commissioners have much pleasure in testifying to his capabilities. Dr. Douglas seems to have made himself unpopular by an overbearing manner towards his colleagues, whom he used to liken unto "bulls in china shops"—a figure of speech, highly poetical no doubt, but not flattering. Hence too end of dissensions, recriminations, charges and counter-charges, into the particulars of which we will not enter. The Commissioners however recommend that Dr. Douglas be requested to resign his situation of Visiting Physician, and that the services of Drs. Painchaud, Rowland and Jackson, be retained. The charges of proselytism do not seem to have been investigated; at least we cannot see in the "Report" any conclusion to which the Commissioners may have arrived respecting them; we therefore forbear from giving any opinion of our own.

"NEW LIGHTS," or "LIFE IN GALWAY," by Mrs. Sadlier. D. & J. Sadlier, New York and Montreal.

This new work, from the pen of Mrs. Sadlier, will, we doubt not, add to the already well earned reputation that the lady enjoys, as the authoress of several charming Irish tales, in which the manners, and national characteristics of her fellow countrymen are delineated with great power, and admirable fidelity, whilst no more than justice is done to their ardent piety, their boundless hospitality, and to their unremitting resignation to the will of God under the most trying circumstances—virtues for which the people of Ireland have, for centuries, been prominently and

honorably distinguished. Every scribbler, nowadays writes books upon the Irish; every fool thinks poor Popish Paddy, with his poverty and superstition, a legitimate target to shoot the arrows of his wit against; almost every political quack professes to be intimately acquainted with the cause of Ireland's sufferings, and to have at hand an infallible nostrum for their cure. And yet, how little is known of Ireland!—how hard it is for the Saxon stranger to fathom the heart of the Irishman, with all its untold depths of fun and pathos—exquisite sensibility and ardent attachment—apparent levity, but, underlying all, animating all, and sanctifying all, its fervent and unaffected devotion, or rather Catholicity: for, say what we will, the Irishman is essentially religious, and essentially Catholic, so that a thoroughly un-Catholicised Irishman is an anomaly, a moral monstrosity. Protestantism sits as ungracefully upon an Irishman, as a pig-tail, or a three-cornered cocked hat upon the head of the Apollo: that's a fact. Irishmen do sometimes, it is true, degenerate into very bad Catholics; in this sense only can they ever be said to become Protestants.

In the little tale under review the writer pours out one of the many attempts made to induce the Catholics of Ireland to renounce their faith. The scene is laid during the terrible famine of '46 and '47—that terrible calamity which appropriately ushered in the "New," or "Soup and Stirabout Reformation." We are introduced to the once well-to-do family of the Dalys, reduced however, by a succession of calamitous seasons to poverty, compelled to part with their farming stock, and household gear; and after ineffectual attempts to meet the demands of their landlord, ruthlessly evicted from their holding by Mr. Owen, a staunch Protestant, and ardent proselytiser. From these simple materials, the writer has constructed a highly entertaining tale, agreeably diversified, with incidents, and with a lively, and well sustained dialogue. An apostate priest, Bible readers, tract distributors, and other emissaries of the "Jumping," or Protestant Gospel, who try their arts in vain upon the O'Daly, figure upon the stage, and play their several parts to the life. Mrs. Sadlier has evidently been no inattentive reader of the "Souper" trials which have of late filled the columns of the Irish press, and at which the presiding judges, though Protestants, have been unable to restrain the expression of their indignation at the conduct of the "Souper" missionaries. Poor Katty Boyce nearly fell a prey to the scoundrels; her story is well told:—

"You know, sir, ever since our Micky died, myself an' the children's in the height o' distress—I needn't tell you that, for many's the time you relieved us—well! about three weeks ago Mrs. Perkins—you know her, your reverence—the lady that goes around with the tracts—well! she persuaded me to go an' apply for some o' the soup an' bread, an' when I said that I wouldn't go on any account for fear I'd have to go to church, or get my name down as a Protestant, oh! she was as sweet as sugar, an' told me that I mightn't be the laste afraid o' that, for that she'd put in a good word for me, that I wouldn't be asked any questions at all about my religion—'for,' says she, 'my poor woman! I do feel very much for you—indeed I do! so, sir, to make a long story short, I went every day with my can an' got some soup an' a loaf o' bread, an' for a week or so there wasn't a word said about religion, but last Saturday week, Mr. O'Flanagan that gives out the soup began to me in style, an' he said if I didn't let my name be put down in the book as a Protestant, I might go far enough before he'd be servin' me every day. Well! sir, I told him plump an' plain that I wouldn't, an' so he bid me be off, an' never to shew my face again unless I'd do what they wanted. I staid away two or three days, an' tried to gather a bit among the neighbors, but ochone! they hadn't it for themselves, the craters! I left alone for another, an' the weeny things were cryin' with the dint of hunger, an' myself didn't know what to do.—I prayed to God to keep me from the temptation, an' to give me some way to keep us all from starvin', but no relief came; an' after we were a whole day an' night without tastin' hit, bite, or sup, I got a most crazed listenin' to the pitiful cries o' the children, an' off I runs again to the soup-house: 'Well!' says O'Flanagan, says he, 'you're back again, are you?'—'Yes,' says I, 'I'm comin' to ask charity from you again.' 'Hah! ha! says he, 'you see you can't do without us after all. I suppose I'm to put down your name now? an' he brings out a big book, an' sure enough when I looked at it I began a tremblin' all over. 'Here, now,' says he, dippin' his pen in the ink bottle, 'what's this your name is?' 'I was in hopes, sir,' says I, 'that you'd give me a little help for this day, without askin' me to get down my name—do! an' God bless you!' 'Not as much as would fall from your finger,' says he back to me, an' then he began to look very angry, an' says he, 'Get you gone, you ignorant slave o'—something—I don't remember what the other long word was—I never darken this door again, you may starve and die like a pig, for you're no better.'"

The examination of the little Popish "brands snatched from the burning" by Mr. Jenkinson, schoolmaster, and soup distributor; gives rise to another animated scene, which the writer has hit off very happily. But our limited space compels us to bid Mr. Jenkinson farewell, and to leave the cadaverous, but withal sanctified, Andrew McGilligan undisturbed.—His sufferings, his piety, how he was ducked in a ditch, and lost his tracts, are all detailed in the book itself, which we have much pleasure in introducing to the notice of our readers.

"ALBAN," or "THE HISTORY OF A YOUNG PURITAN," by T. V. Huntington, author of "Lady Alice," &c. B. Dawson, Place D'Armes, Montreal.

Mr. Dawson has favored us with a copy of a new and revised edition, in two volumes, of a novel from the pen of Mr. Huntington—himself a convert to the Catholic Church—which excited a good deal of attention at the time it first appeared, and provoked much severe, and, it must be admitted, by no means unmerited, censure, from the Catholic press, through-

out the United States. That "Alban" evinces much talent on the part of the author—that it contains many beautiful scenes, is true; but it contains also much that a Catholic should never have written; much that the author himself must, upon mature reflection, regret ever having published. It may be urged in extenuation of his offence that the author was but a young convert at the time, and that he had an aesthetic theory of his own to maintain. This may explain, but cannot excuse, the faults against good taste, and even worse, into which the author has allowed himself, more than once, to be betrayed, and which in "Alban" are too often prominently conspicuous. In his later productions, Mr. Huntington has endeavored, and with much success, to correct those defects, which mar the beauties of his style, and render it impossible for the Catholic critic to speak of his writings in terms of unqualified commendation. This improvement is strikingly apparent in "The Forest"—a continuation of "Alban;" and in time, we have no doubt, Mr. Huntington will work off all his early impurities, contracted outside the Church.

Of the manner in which the present edition is got up, it is impossible to speak too highly—printing and paper are first rate.

"A VIEW OF MONTREAL." By D. Ross. For Sale at the Book Stores. Price 1s 10^d.

We have to thank the publisher for a copy of this handsome view of our city and harbor. We have seldom seen a more graphically sketched chart. The delineating power of his pencil is beautifully portrayed in the "view" of the River, with its steam and sailing craft; and of that part of the mountain which immediately overlooks the city.

REMITTANCES RECEIVED.

Quebec, M. Enright, £5; Cobourg, M. Doyle, 10s; Buckingham, W. Russell, 6s 3d, Rev. J. Biady, £1 5s; Carleton Place, E. Dowlin, 15s; Belle River, J. Martin, 6s 3d; La Colle, J. Featherstone, 15s 7^d; Freilighsburg, J. Monaghan, 5s; Sydenham, T. Raile, £3; Carillon, J. Kelly, £1 8s 1^d; Chatham, W. Forhan, £1 5s; S. Mountain, J. Morrow, 6s 3d; St. John, J. R. Johnson, £1 5s, F. Kent, 10s; Sand Point, S. McDonnell, 2s 6d; Plantagenet, Rev. P. McGoey, 12s 6d; Escott, H. Lynch, 10s.

THE EXILES.

TO THE EDITOR OF "THE TRUE WITNESS."

DEAR SIR—Not wishing to say one word in resentment, and having none of this to satisfy, I beg leave to protest, and merely this, against the construction put in this day's *TRUE WITNESS* upon the motives of all those here favoring the Irish Exiles. Whether some may not have intruded their assistance, as you suspect, I am in no position to find out; but as it belongs not to honorable motives in oneself to suspect and publish those of others, without, at least, being sure as day of his evidence, and certain as life of the purity of his own motives in exposing them; and as, to question them at all, just now and here, would only tend to defeat whatever good may yet be effected by the honorable, I decline to violate, perhaps, the eighth commandment in the matter, or to dash the hopes of any by gratuitously deflowering their illusions. But being a Scotch gentleman, and an Irishman, I naturally feel hurt at finding myself among the objects of your present censure, entailing as it does the deepest dishonor upon what I deemed a work of patriotic humanity, admitting of no selfishness. I trust you will exonerate me from this, for I do sincerely say that I, for one, had no "Government situation" at heart—no political object to subserve—no personal hostility to slake, in taking some leading share in those efforts which were made in this place, and which you so heartily condemn, for the liberation of men whom I honor, from a state which Humanity itself must deplore! A selfish motive I had none, whatever ambition I may have felt as an Irishman to share in the *rites* of Irish patriotism in honor of martyr-virtue; and I do trust that it may be allowed to me and all others to dare in human as in spiritual affairs, to raise the humble head according to its bent and opportunity. At all events, I am resolved to act fearlessly on all fit occasions, and without putting my right to the vote, even of Irishmen, whenever I can aid in serving, however slightly, my race or nation, or my proper hopes as the case may be, regardless of opposing prejudice or passion, of which I am wearied.—I am, dear Sir, yours truly,

P. ED. M'KEON.

As Mr. M'Keon feels himself personally aggrieved by our remarks of Friday last, it is but an act of justice to open our columns to his vindication. He will excuse us for saying that he appears, to us at least, to be morbidly sensitive, and too ready to sing out before he is hurt. We can assure him that, until informed of the fact from his own lips, we had no idea of the prominent part that, by his own account, it seems he has played in the movement for the liberation of the Irish Exiles. We did think that Mr. Mackenzie had acted *proprio motu*; and that the proceedings in our Colonial Parliament had originated with the hon. member for Haldimand. It seems, however, that we were in error; and that it is to Mr. M'Keon, that Smith O'Brien and his companions are indebted for the action that has been taken in their behalf. We therefore have no hesitation to acknowledge our error; and hope that, after this explanation, Mr. M'Keon will acquit the *TRUE WITNESS* of any design—either to impugn his motives, or "to deflower his illusions."

We may differ with Mr. M'Keon as to the amount of good likely to result from his efforts; but we assure him, that we shall be glad to find ourselves mistaken; that we do most heartily wish, him success in his undertakings, and that the cause which he so enthusiastically advocates may ultimately triumph. A Scotchman is not necessarily indifferent to the interests of Ireland, or Irishmen; and though we cannot say that we thoroughly comprehend his meaning, we nevertheless can not withhold the tribute of our admiration from that generous sympathy which prompts him—Mr. M'Keon—to strive after the liberation of men "whom he honors from a state which Humanity itself must deplore;" nor do we desire to think unworthily of that noble ambition which he, as

an Irishman, feels "to share in the rites of Irish patriotism in honor of martyr-virtue."

We hope that this explanation may prove intelligible and satisfactory.

THE CONFLAGRATION ON THE UPPER OTTAWA.

The Upper Ottawa county has been visited with a terrible calamity. Hundreds of families are houseless, and almost without food, and a large extent of country presents a blackened picture of desolation.—On the 16th ult., a conflagration swept the country from the Deep River to within a short distance of the Bonnechere River, destroying houses, fences, barns, cattle, provisions, grain, and every description of property that came in its way. It is miraculous that the lives of the inhabitants were saved, only two persons it appears have perished.

The fire originated from the burning of new land in different parts of the country, and owing to the warm sunshine and high wind on Monday, it suddenly increased and spread with fearful rapidity. During the early part of the day the wind blew from the south-west, and carried the fire from the rear of the townships in Upper Canada, north-wards towards the settlements on the Ottawa River. At the same time it was making alarming progress in Sheen and Chichester, on the north or Lower Canada shore and on the upper or westerly part of Allumette Island. Soon after one o'clock the wind suddenly came round to the west and blew with increased violence. The fire, which till then was scattered and spread over a considerable extent of country through the townships of Pembroke, Stafford, and Westmeath, which lie in order as named, soon united and became a dense mass of flame, and swept with fearful fury through the interior, passing over portions of Ross, Bromley, and and Horton towards the Bonnechere River. During the greater part of the afternoon the scene was truly terrific. On the Allumette Island the destruction going on at the same time was equally dreadful. The island is fourteen miles long, and was swept from head to foot. Only two or three dwellings remain out of about one hundred; thus leaving 97 families here alone houseless. The Calumet Island also suffered severely.

The country burnt over extends in Upper Canada, from the upper part of Pembroke and Stafford to near the Bonnechere River in Horton and Admaston, the distance in that direction being nearly thirty miles, and from the best information it appears that it would average some twelve miles in width. The townships which suffer here are Pembroke, Stafford, Westmeath, Bromley, Ross, and Horton, and about two hundred families are in them left houseless; in fact totally "burned out."

The Allumette Island is about fourteen by five miles in extent, with 97 families in a similar condition. The country on the north shore being settled only a short distance back from the river, contains proportionally fewer settlers; and there the number of sufferers may be put at about thirty families. This would make altogether something near three hundred and thirty families, sufferers by this calamity. In some instances the individual loss exceeds one thousand pounds. The area of country burned over is about four hundred and fifty square miles, total.

To provide seed for the ground, and food for four months to come, will require, at the lowest computation, seven thousand pounds. Less than that sum will not do it. One-fourth of this amount may perhaps be raised in this part of Canada, but where is the remainder—over four thousand pounds—to come from? We look to the Legislature for this assistance. For every good reason it should be granted forthwith. The necessity of the case—the importance of the demand—the awful nature of the calamity—and withal the immense annual revenue derived from this section of Canada, should be grounds sufficient to warrant the appropriation required. Let the Legislature speedily appropriate five thousand pounds at least to meet immediate and absolute necessities.—*Ottawa Citizen*.

We have been favored with the sight of a letter from a resident on Allumette Island. He says—"To add to our sufferings, we have lost our two Churches—one a fine building, just completed, and our Presbytery, having managed to save, only the vestments and the consecrated vessels—the Chalice and Ciborium. The priest was absent in a remote part of his mission at the time the calamity occurred."

ACCIDENTS IN THE RIVER—AWFUL CATASTROPHE.

The weather was meltingly hot yesterday until late in the afternoon, the sky was overcast, and there was every appearance of a storm. At half-past 3 o'clock there was a rush of wind which whirled the dust high into the air, covered the surface of the St. Lawrence with spray, and lashed the water into foam. The wind being westerly, the vessels off the Point Levi shore had great difficulty in keeping their anchors. Boats and timber which had broken away from the coves, were to be seen adrift, and the bark *Norder* foundered at her moorings at Tibbet's Cove. The ship sank about 3 past 4 o'clock, and the accident was observed from Durham Terrace. The vessel when first noticed appeared, as the sailors would say, by the head. The bow kept sinking very gradually, and finally got altogether under water. For a moment she seemed to hang and boats were seen to leave her. The stern now began to sink and in a second or two afterwards she went plump down and was completely covered at three quarters tide the upper part of the lower masts being visible out of water. It is said that some of the hands are missing. The accident was caused by the lower ports having been left open. The *Norder* is a Norwegian vessel, recently arrived, and commanded by Captain Halversen. Shortly after having sunk she rolled over on her side and no portion of her is now visible from town. About the same time an awful catastrophe occurred at Gilmour's Cove. The steamer *St. Pierre*, one of the ferry boats, sometimes employed in towing, having put on board of the steamer for Montreal from a vessel in the stream upwards of 290 passengers, proceeded to Gilmour's Cove to take a barge in tow, and while preparing to do so her boiler burst, and out of ten persons who were on board eight perished. Captain Barras who stood over the boiler was blown high into the air, Mr. Terrien, had his skull split open by a piece of the boiler and his wife and two children who stood by him were killed, but their bodies were hardly at all disfigured. The other sufferers were firemen and deck hands, whose names we have not ascertained. Of the two who were saved one is said to have been forward at the wheel, and the other close astern attending to the tow rope. The vessel went instantly down in deep water. Five bodies have been recovered.—*Quebec Chronicle* of Tues.

FOREIGN INTELLIGENCE.

FRANCE.

THE POPE'S VISIT TO PARIS.—The Paris correspondent of the *Times* writes:—"The question of the Pope's visit to Paris for the coronation has been again revived. I have, however, seen private letters from Rome, of very recent date, which speak of that fact as more than doubtful, and here very little hopes are entertained; but I believe it to be resolved upon that, whether his holiness comes or not, the coronation will take place in August, and the ceremony will be performed at Notre Dame, by the Archbishop of Paris, assisted by the Archbishop of Rheims, the French Cardinals, and most of the Prelates, and several foreign ones."

The intention of removing the remains of the Emperor Napoleon from their present resting-place in the Invalides to St. Denis will, I have little doubt, be realized; and though Louis Napoleon has given no positive intimation of his wishes on that head, it is very probable that he has made up his mind in the matter. In the mean time, a gentle pressure is beginning to be exercised, and petitions in favor of the removal have been prepared and will be addressed to the Senate.

I mentioned some weeks ago the rumors of an intended visit of the Duke de Nemours to his cousin the Count de Chambord. This rumor is again current; nay more, it is positively stated that the visit is to take place at the end of the present month. It is expected that during the sojourn of the King of the Belgians at Vienna, whatever difficulties still remain in the way of the "fusion" will be completely removed by that Prince; and that the Duke de Nemours will have nothing more to do than pay at once his allegiance to his legitimate Sovereign. Such, at all events, is what is stated in certain political circles here; and some of the more sanguine Legitimists do not hesitate to fix the month of September next for the period of the Restoration. In what manner it is to be brought about within so short a space of time is not so clearly explained.

The Prince of Canino is said to have received a summons to appear before the civil tribunal of Rome within three months; the cause is not set forth in the document. The Prince of Canino has, it is believed, submitted this unexpected summons to the Emperor. —*Cor. of Times.*

The Paris *Patrie* announces that the French Government intends to form a submarine telegraph to Algeria. The line will pass from France through Nice and Genoa to the Gulf of Spezzia; thence under the sea to Corsica, across Sardinia; and then through the ocean to Bona. A straight course from Toulon to Africa was not practicable, from the depth of the ocean in that line. From Bona the telegraph may be carried along the coast of Africa to Alexandria, and thence to India and Australia—perhaps.

AUSTRIA.

Beyond one fact, we have nothing but rumors from Germany. The Emperor of Austria gave public audience on the 29th April, for the first time since the attempt on his life. On these occasions any one can have access to present a petition. That is the fact. The rumors are, that there will shortly be a kind of congress of Sovereigns at Vienna, at which the Kings of Prussia, Bavaria, Belgium and Greece, will be present. The King of the Belgians is already on his way to Berlin, it is said; and his visit to the German Sovereigns is connected with a threatening "note" alleged to have been sent to him by Louis Napoleon, reproaching him with coldness towards France and amity towards other powers.

HOLLAND.

The *Moniteur* contains the following from the Hague:—

"The internuncio of the Holy See has just installed the new Catholic Bishops in the different dioceses of the Kingdom of the Low Countries. Monsignor Belgrado visited in succession for that purpose Breda, Ruremonde, Bois-le-Duc, Utrecht, and Haarlem. Dr. Zwysen, Archbishop of Utrecht, is to reside at Bois-le-Duc, as Administrator *ad interim* of the diocese, and M. de Vrés, Bishop of Haarlem, has chosen *pro tempore* for his residence the ecclesiastical seminary of Warmond. All passed off with the greatest order and tranquility."

PRUSSIA.

The Prussian Legislative Chamber has voted 50,000 thalers for the service of the Evangelical Church, and refused a similar sum for the Catholic Church, though the money comes out of the general taxes, and the Catholics are to the Protestants of every denomination in the proportion of three to five. This indecent vote was opposed by some of the most distinguished Protestants in the Chamber.

BELGIUM.

The following communication from Paris, which appeared in the *Augsburger Allgemeine Zeitung* of the 27th ult., will perhaps explain the present journey of King Leopold to Berlin and Vienna, if any explanation is wanting; its contents agree with an often quoted intimation given a little time back, that:—

"Within 24 hours of news arriving in Paris of any extreme step been taken by Austria or Prussia against Turkey, a French army would be *en route* for Brussels.

"A thing has happened lately in Belgium, of which the Belgian and French journals neither speak nor will probably speak. At the commencement of the difficulties arising out of the Oriental question, *i. e.*, at the time of Graf Leiningen's being sent to Constantinople, the French Government was for a moment taken with surprise. People had been far from expecting such a decisive demeanor as Austria showed, and were of opinion that it would have been pro-

per to have informed France previously of this 'sharp practice.' The arrival of Prince Menschikoff made the Cabinet of the Tuileries still more bitter. On this M. Droyn de Lhuys received instructions to send M. His de Butenval, our Minister in Brussels, a note, not to be handed to the Belgian Minister of Foreign Affairs, but to be read to him. This verbal note said, that the desire which certain great Powers seemed to entertain of isolating France was a slight, to her, that France felt herself offended with it, and that Belgium should take notice that she was offended. King Leopold feels himself compelled to communicate this unintelligible note to the various Powers that have guaranteed the independence of Belgium. The answer was, that according to all appearance the note contained a threat, conditional on the occurrence of serious events in the East; that Belgium had, however, no need for apprehension on this score, for that the Powers above alluded to had not forgotten their engagements towards Belgium, and were more determined than ever to act up to them. Belgium was, however, advised to take every measure of precaution that prudence could suggest to secure herself against a *coup de main*. Belgium did not lose any time, but set on foot immediately those noiseless but important works which are tending to make Antwerp one of the strongest fortresses in Europe. At the present moment Antwerp can withstand the attack of 100,000 men. Furthermore, a number of small forts on the French frontier, which might easily be taken by a superior force, and which, in case of a war with France, would serve only as a support to the invading army, as, for instance, Ypres, Menin, Ath, Philipperville, &c., have been dismantled; and when M. de Butenval inquired the reason of this dismantling, he was told, 'On account of our confidence in your country. Against such good allies fortresses are unnecessary.'"

SWITZERLAND.

We find the following note in the *Patrie*:—"The news from Fribourg is, each day, more deplorable. The radical party, who, although in a minority in the country, is now in power, commit acts of vengeance which the late events did not authorize." A particular correspondence informs us that the curé of Torny, guilty of having followed his parishioners in order to administer the last sacrament to the insurgents mortally wounded, has been condemned to 25 years in irons by the council of war.

ITALY.

Marshal Radetzky has diminished the rigor of the state of siege at Milan; and the Emperor of Austria has pardoned twenty-two Lombardo-Venetians alleged to have been concerned in the late insurrection.

A private letter from Rome of the 21st says, that the Pope has sent a "special blessing" to Dr. Newman in his own handwriting, which is not usually done. "I had the document in my hands," adds the writer, "and I give you the translation as well as my memory serves me:—

"May the Almighty and merciful God bless him, and give him grace and strength to withstand the attacks of his enemies, and to resist the assaults of the evil one; and may he remember that, being acceptable to God, he must be well proved by temptation."

TURKEY.

Yielding to the menace of Russia and Austria the Turkish Government has resolved to expel all the political refugees from the territories of the Ottoman Empire. In the course of the day the order for their expulsion had been communicated to five Italians. The same measure will be applied to the Hungarians and the Wallachians.

A great change has been observed in Prince Menschikoff's manner of proceeding since the arrival of the representatives of the Western Powers, and their assurance that England and France, far from being inclined to leave Turkey to its fate, would do their utmost to maintain its integrity. Prince Menschikoff is now at great pains to have it understood that the Russian Cabinet never intended to make any demands which were not compatible with the dignity of the Porte. He represents his mission as being of the most peaceful and friendly description "as he has no special demands whatever to make." All that is required is, that the Porte shall pledge itself to Russia, as the protector of the Greek Church, not to make any concessions to the Catholics without previously coming to an understanding with that power on the subject.

CHINA.

Intelligence from China is of the 27th of March. The insurgents were advancing so rapidly that the Emperor was compelled to demand assistance.

AUSTRALIA.

LATER FROM AUSTRALIA.—By way of San Francisco, dates from Melbourne, Australia, to Feb. 16, Hobart Town, Feb. 25, and Sidney, Feb. 8, have been received. The gold fever is as high as ever. A Melbourne paper says that ten thousand had been added to the population during the last month. At the South further discoveries had been made of mines of great richness. It is stated that at the Ballarat Diggins a lump of gold had been found weighing 180 pounds. A party of four, who had been but two weeks in the colony, had found a lump weighing 1,619 ounces, and had sailed with their treasure for England.

Great dismay had been created at Melbourne by the discovery of extensive frauds in gold. The *Times* publishes an extract from the letter of a merchant explaining the nature of the imposition. "The mode adopted has been to alloy the gold with silver to an extent that has reduced its value to five carats below standard; the pure Australian gold being above standard value. By this means it has been proof against all the ordinary tests of acids, and the discovery has only been made on the return of a parcel which found its way into the Adelaide Government

Assay Office. The set appear to be now known who have been connected with the sale of this spurious gold; and some houses seem to have brought pretty extensively through the agents of the thieves, and are, of course, very much alarmed for what they have sent home."

GREAT BRITAIN.

DR. CARILL IN SCOTLAND.—On Thursday evening, May 5th, the eloquence of this gifted Clergyman fell like an electric shock upon the ears of a large and mixed audience of Protestants and Catholics congregated in the ample and picturesque Catholic Church at Hamilton. We observed more than one Protestant Clergyman, and several ladies and gentlemen belonging to that "persuasion" present; and who, we are sure, must have left the church with a more favorable opinion of Catholicity than they had previously entertained; for we do not recollect ever having heard the Doctor more felicitous in his arguments and deductions. He adduced proof which, beyond a shadow of doubt, would satisfy any impartial and unprejudiced mind that the Bible, as interpreted by private judgment, is not the true rule of faith. He also proved from the Bible itself that it does not contain the whole of the inspired writings. After the lecture, several Protestant ladies called upon the Rev. champion of Catholicity eagerly desiring to know where and when he could be heard on the Sacrifice of the Eucharist, stating at the same time that they never before entertained such a favorable impression of Catholicity.

INCREASE OF EXPORTS.—The Board of Trade returns for the month ending the 5th of April have been issued, and furnish still stronger evidence than was afforded even by the previous returns of the prosperous state of every branch of industry. As compared with the corresponding month of last year, they show an increase in the declared value of our exportations of £1,486,918. In this increase almost every article has shared, but the most prominent items are metals, cotton manufactures, haberdashery (which has reached a total exactly double that of April 1852), and woollen, leather, silk, and linen manufactures. In hardware, also, there has been a considerable augmentation, and beer and ale likewise exhibit the extraordinary extent of shipments to Australia.

POST OFFICE ORDERS FOR THE COLONIES.—The Postmaster-General is taking measures for establishing a money order system between this country and the colonies. So far as relates to the receipt and payment of money in the colonies, and to its transmission to and from the United Kingdom, his lordship intends to avail himself of the agency of ordinary banks, except in any case where the colonial postal arrangements are not under his direction, and where the authorities of the colony may prefer to undertake this business themselves. The receipt and payment of money in the mother-country will form a branch of the money-order system already existing. Advertisements will shortly appear, inviting tenders from bankers for the performance of the duties referred to.—*Times.*

SALAMONS v. MILLAR.—Lord Campbell has delivered judgment, that until the law be altered no Jew can take his seat in the House of Commons, and that the words on the true faith of a Christian were essential and must be taken.

The general turn of the corrupt practices at the elections, although neither side is individually exempt, tells most forcibly and discreditably against the late Ministers. Chatham writ has been suspended; and the unseated Member, Sir Frederick Smith, has been threatened with prosecution for bribery, on the motion of Sir John Shelley. The Committee had reported him guilty, with a technically guilty knowledge; and yet had not advised a prosecution. The irresolution of the Committee affected the House; which threw out the motion for prosecution by a considerable majority, notwithstanding an earnest and distinct representation by Lord John Russell, that poor voters could hardly be prosecuted if rich bribers were let off. Sir Frederick escapes; but the whole story of the election is before the public. The case of Berwick-upon-Tweed, where a defeated candidate is accused of promoting a petition for corrupt purposes, stands upon a different footing; but the corruption of the borough tells cumulatively on the general sense of these scandals. The position of Mr. Stafford is a still more damaging incident to this class of subjects. The Derby Secretary of the Admiralty now admits that he issued orders purporting to be "by command of their Lordships," without the knowledge much less the authority of the Admiralty Board; he confesses that he used "formal expressions" and "stereotyped answers" at pleasure; and although he disclaims having said that he could not help himself under pressure from Lord Derby and Mr. Disraeli, he admits that he spoke of what they would expect.—*Spectator.*

AFFAIR OF HONOUR.—We are informed, upon good authority, that on Wednesday, the 27th ult., a duel took place between Sir R. Peel and Mr. Bernal Osborne, member for Middlesex, the origin of the meeting being the speech which the hon. baronet delivered upon the Jew Bill. The ball from Mr. Osborne's weapon passed through his antagonist's coat sleeve, and the affair happily terminated without bloodshed.—*Essex Herald.*

KOSSUTH AND THE POLICE.—The plain question at issue is, not whether M. Kossuth has broken the law of England, but whether the Home Secretary is bound to take means to discover this. It cannot be denied that there is *prima facie* evidence against him. His whole career since he was liberated from Turkey by Lord Palmerston's mediation is *prima facie* evidence of an intention to renew the contest in Hungary or Italy on the first favorable opportunity. Even in the letter to Lord Dudley Stuart, in which he denies his complicity with the Hales, he avows this determination as energetically as ever. A man who avows that the one object of his life is to do what, if it were done in this realm would be a violation of the law, and a peculiar crime under M. Kossuth's circumstances, is a fit object for watchfulness, on the part of the Police; a process, be it remarked, totally distinct from the espionage of a despotic government, and one of the ordinary means of preventing breaches of law, which Government is not justified in omitting. It may be said that Kossuth denies having stores of arms in England. As to Kossuth's denial, that must pass as a prisoner's "Not guilty." The question the government has to investigate is the truth of that denial; and it would be simple folly to suppose that so eminently subtle a person as Kossuth would not find excuse to his conscience and to his followers for putting a false plea on record in such a case.—*Spectator.*

ATTEMPT TO PREVENT THE ERECTION OF A CATHOLIC CATHEDRAL.—Some time since it came to the knowledge of the Vicar of Brompton that the Roman Catholics were about to found a large religious establishment for the Order of Oratorians, in the field immediately in front of the parish church, which adjoins the land purchased by the Royal Commissioners for the University of Art. Measures were at once taken by the Protestants to oppose the proposed papal aggression, and the Rev. Mr. Irons, the vicar, and Messrs. Godrich and Wilkins, churchwardens, were deputed to wait on the Home Secretary. The deputation represented to Lord Palmerston that Brompton and its vicinity would be exceedingly hurt if the proposed establishment were carried out; that it would bring into the neighborhood its wretched concomitants, which would inevitably drive the peaceful inhabitants away; that Brompton had up to the present time borne the reputation of being a community devotedly attached to the true Protestant faith; that the Oratorian Cathedral would be close to two of the Established churches—All Saints and Holy Trinity—and, what was still more objectionable, it would be adjoining to the greatest national work in progress, the University of Arts and Industry. The deputation suggested that Government could intercede by purchasing the ground, and dispose of it in away to prevent a like inroad upon Protestant ground. Lord Palmerston entered into the matter *con amore*. He admitted the importance of the question, and directed a professional plan of the site to be sent to him, with a memorial, setting out what effect the project would have upon the local and religious interests the deputation represented. This being complied with, the Home Secretary forwarded the memorial and plan, with his own convictions, to the Royal Commissioners. After this intercession of Lord Palmerston, the vicar received a letter, a very courteous letter, from his lordship, advising the parishioners to lay the case before the Earl of Aberdeen, the Prime Minister, who, last week, replied to the memorialists, that neither the Royal Commissioners, nor the Government, have any funds at their disposal for the further purchase of lands for national purposes. Building preparations having commenced, and Cardinal Wiseman attended by a *cortege* of priests being daily upon the ground, further opposition was stimulated, and, as Lord John Russell's antecedents led the Bromptonian Protestants to believe his lordship capable of becoming their champion in support of their Church, a memorial was at once addressed to the ex-Premier. Yesterday (Saturday) morning the vicar received the following damping reply:—"Whitehall, April 30, 1853.—Gentlemen,—I am desired by Lord John Russell to acknowledge the receipt of your memorial of the 23rd instant, respecting the intended erection of a Roman Catholic church and school at Brompton, and to inform you that it is a subject in which he has no power to interfere.—I am, gentlemen, your obedient servant, ARTHUR RUSSELL." Upon the receipt of this the district committees at once met, and resolutions were arrived at, declaratory of the most determined opposition. Our reporter has been informed that the Bishops will be the next friends appealed to; in the mean time the greatest excitement prevails, and there are some grounds for fearing that the peace of the neighborhood is in jeopardy. It seems, so important have the Catholics deemed the site of their "Oratorian" building to be, that over £4,000 an acre has been given for the ground. The Cathedral is to be the most magnificent one in London.—*Weekly Dispatch.*

THE LONDON POOR.—The following is taken from a letter addressed to the *Catholic Standard* of Feb. 19th, by the Rev. John O'Connor:—"I have been actively engaged in Ireland during the disastrous years of 1847 and 1848. I have seen the famine and the fever—the one in its ghastliest form, the other in its deadliest type. I have administered the last Sacraments in the streets, and on the roads, and in the fields, and have been obliged, with my own hands, to remove the living from the rotting bodies of the dead; but I never imagined then that I had yet to see such a concentration of deep misery, suffering, and starvation, as I now behold in the midst of the wealthiest city in the world."

VAGRANT CHILDREN.—In a Parliamentary paper a return is given of the number of children below the apparent age of 14 found by the police "at large" as mendicants or thieves. Of such children, ninety-four were found in the various metropolitan districts, in whose cases it was impossible to find or trace their connexion with their parents. The parents of 231 "children at large" were found, and appeared to be in a condition of life to maintain and educate them;—while it was found that the parents of 550 of such children were capable of at least contributing to their maintenance and education. Of 411 children it was notorious that their parents sent them to beg and live in idleness and profligacy on their earnings. The total number of "children at large" in London amounts to 1,316. Joined to this return is a similar statistical account of the children under 14 found by the police in lodging-houses as mendicants or thieves. Of such children 40 were found without parents; the parents of 105 were able to maintain them, and the parents of 1,190 were able to contribute towards their support; and 433 were purposely sent from their homes to beg. The total number of children in lodging-houses was 1,782, which number, added to the number of children "at large," gives a grand total of 3,098 juvenile mendicants and thieves. These figures, however, give but a very inadequate idea of the real number of the criminals who are daily growing up to manhood and womanhood. It is stated in a note to the same return that the number of children at large and living in idleness, without education, and apparently neglected by their parents, of the lower classes, who are generally in the receipt of wages, amount, as nearly as can be ascertained, to 20,641 under 15 years of age; and there are 911 among this number who have been charged with other offences than those of begging and theft.

There is no doubt, in England at least, that the sin of licentious debauchery is in no part of the social system so prevalent, as in the parts of Methodism. The surface is calm and oil-like, I admit—save in the ranting orations—but beneath this assumption of sanctimoniousness there dwells rank thieving and scandalous lust. Were the separate communities to disclose how they have been fleeced of monies and goods, how the peace of families has been irreparably injured by these wolves in sheep's clothing, who have come among them with professions of gospel, and the cant of secessionary doctrines on their lips; and the most consummate rascality in their hearts, many volumes would not hold the recitals, while the blood would run cold to peruse them.—*Cor. of Boston Pilot.*

THE DISGUSTING ABORTION CASE AT LAMBETH.—On Monday orders were read at all the station-houses in London, and communicated to all the country police, requiring their officers to use every exertion to apprehend the Rev. Mr. Gordon, the late curate of St. Andrews, Holborn, who stands charged with being concerned, with Dr. Cunningham and Messrs. Currie and Thompson, in procuring abortion on the person of Miss Ann Morden, at Stockwell. It is firmly believed that he has not left the country, but that he is in concealment in or near the metropolis. It is suspected that if not apprehended soon a reward will be offered for his apprehension.

LONDON MORALS.—Almost all writers before the end of the last century bewailed the corruption of the times in which they lived. It was an old story, an ancient tradition, and the new philosophical school treated it like all other stories, unworthy of further repetition. The world had become suddenly enlightened, and corruption had disappeared with the dispersion of mediæval darkness. Thus we are now in an age of light, purity, and propriety. Modern Ministers of State are absolutely impeccable, and the political children of Walpole scold the practices of their ancestor, thinking it an absolute dishonor to be compared with that mean-minded and obscene Minister of State. We shall see. Protestant morals are also infinitely purer than those of the Gospel. People take it for an insult if they are supposed to practice the Christian law; they are free-born Britons, and know their duty far better than the Apostles. An Act of Parliament is immensely grander than an Evangelical precept, and woe be those who prefer the latter to the former. It is really lucky that the profession of Christianity is not made a capital offence, and we ought to be extremely grateful to the British Parliament that the Pope is allowed to exist in his own states. This is the present condition of the English, and therefore the only true, opinion. The London police reports throw great light on the public morals of the British empire, and last week have done a good deal in this way. No less than five persons, four men and one woman, have been proved to have co-operated in an act of murder; deliberately and with malice aforethought. The story is simple. A Protestant clergyman corrupts a daughter of his landlady, and when his sin is no longer capable of concealment, furnishes her with money and the means of procuring abortion. Three men, one a druggist, the others calling themselves surgeons, perform the murderous deed. None of them seem to care about anything but secrecy and money. The popular preacher furnishes the money, and the surgeon receives it, as an indispensable preliminary, before he undertakes his work. Unfortunately this is not the first instance of such a crime in London, and the police reports have been occupied with similar cases not very long ago. Great crimes may be committed anywhere, and no people, whatever be their religion, is free from them. Priests as well as laymen have fallen grievously, and committed deadly sins. This is not the question here, but something far more serious. The present investigation shows not only that a great crime has been perpetrated, but that there is an organized system by which the like crimes may be, or perhaps are, continually committed. The surgeon was not corrupted by a large bribe, the sum was only ten pounds, which he seems to have received as a mere fee, in the ordinary discharge of his functions. The access to him was through a certain but indirect channel, and he had two names, one by which he was usually known, the other under the protection of which he performed these abominable operations. It would be ridiculous to pass this case by as a solitary deviation from the right road, or indeed to imagine that the present culprits are the only practitioners of this unholy work.—The progress of this hideous story furnishes a singular and true illustration of public morals. The unhappy Protestant clergyman who is the primary cause of this evil, and who gave money for its accomplishment, endeavored to stop the inquiries of the police, and to bribe a principal witness in the cause. When the effort was seen to be utterly ineffectual, he exclaimed, "Then I shall be like a fallen star from the firmament of Heaven." The fall and the exposure were identical in his sense. It does not appear that he looked on the original sin as a fall; so long as it remained secret he considered himself a star in the firmament, but as soon as detection ensued, then he began to fall. It is a serious subject, but we are involuntarily reminded of the American in "Sam Slick," who, when taxed with fear in the presence of some apparent danger, denied the charge with indignation, and said that "a free-born American is afraid of nothing but of a bad speculation, and of being found out." This poor Minister seems to have adopted the same Anglo-Saxon opinion, that there is no sin but in detection. His conscience seems to have been tranquil, and but little disturbed when he gave the ten pounds; but no sooner had justice risen from her sleep than he began to see the enormity of his sin. The sin itself made no impression upon him, but he could not bear the penalty. We have heard of murderers deliverting up themselves to justice after thirty years of undiscovered guilt, but they never could have done so if they had studied in this school. They should have thought themselves fortunate in their escape, and not offer, of their own accord, to fall from the firmament where they rolled. This story is a most humiliating one, and we should be glad to believe that this is a solitary deed of sin. This is impossible; the circumstances, and the precautions, and the fee, and the disguises prove that abortion is not an uncommon, but perhaps an ordinary practice in England. Every Christian must weep over this when he reflects that many souls are in this way deprived of Baptism, and this with the active assistance of those who should have preferred their salvation to their own shame.—Tablet.

TABLE MOVING IN LONDON.—Mr. Beecher Stowe—"Uncle Tom's Cabin"—Dockyard corruption, and hat and table moving! Between these it is really enough to lose one's senses. I must, therefore, give the palm of being the greatest "bore" to the last-named Yankee notion. You can scarcely go into a room without seeing three or four people standing all round a table, motionless, like so many painters' dummies, with their hands on the leaf of an old hat, which you are assured will begin to gyrate presently, if you have the patience to wait; and then you are asked if you are "highly magnetic," if you are a medium, if you believe in "Rappers," by persons whom on other matters you would readily believe to be sensible, well informed men; and you hear all sorts of absurd theories brouched about the magnetic fluid which performs these wonders. Hitherto I have been always too late or too early for the sight; the hat has just been moved, or I hear that it has done so after my

departure; and hence I am led to believe I am a highly "anti-magnetic" person. I must, however, admit that I have met many persons who have informed me that they have witnessed with their own eyes these most curious manifestations. Among others Thackeray has just returned from America, full of hat and table moving and spirit rapping. He stoutly maintains that he believes in them all! No less a person than the Bishop of Oxford had a *seance magnetique* the other evening, when his Lordship, with the aid of Chevalier Bunsen and three others, managed to make his broad brim shovel round with great rapidity. A great number of literary people are dabbling at it, and much valuable time will be lost to society, I fear; for the experiment, even when most successful, requires at least half an hour to move a hat, and so on in proportion for a table. If the thing be true, we can do wonders, for if three can make a hat move, a thousand ought to be able to move a house; in fact, there can be no bounds to this power, if the force really exists in individuals, and is multiplied by contact. Men of science laugh, but the faith gains ground nevertheless.—Correspondent of the Express.

A JEW AT CANTON.—On the first Sunday in Easter term her Majesty's judges, the sergeants-at-law, the Lord Mayor and corporation, attended divine service at St. Paul's Cathedral, in observance of an ancient custom, and also to join in the general thanksgiving for her Majesty's recent deliverance. The appearance of Alderman Salomons, a member of the Hebrew persuasion, in the character of a worshipper in the metropolitan cathedral, caused a good deal of astonishment. This is believed to be the first occasion on which any Jew holding an official situation has taken part in the services of the principle Christian church of the metropolis.

UNITED STATES.

The N. Y. Freeman's Journal says—We have concluded the arrangements, to which we have once and again referred to in our columns, as in course of preparation for increasing the usefulness of our Journal by a more frequent publication.

The Catholic Church at White Marsh, in Prince George county, Md., was entirely destroyed by fire on Saturday morning last. It was one of the oldest monuments of Catholicity in this country.

WHAT'S IN THE WIND?—Commodore Barman, at the Navy Yard, has received orders from Washington, to have the U. S. steamer Vixen in readiness for service at the shortest notice. It is rumored that she is to sail shortly for Halifax. Her original destination was the coast of Africa.—N. Y. Freeman's Journal.

The life insurance upon persons who were killed at the Norwalk slaughter amount to \$93,000; and the Life Insurance companies have determined to prosecute the Railroad Company to collect their losses.

BALTIMORE, May 27.—There was great excitement to-day in the Episcopal convention, in consequence of a letter received last session from the standing committee, condemning the course of the Rev. Dr. Jones preaching in a Methodist Church. Resolutions to expunge the letter from the journals, and reflecting severely upon the course of the standing committee, were offered and debated. The excitement between the high and low church party is very great.

ALARMING INCREASE OF POVERTY.—"The people of Boston can have no correct conception of the strength which the Pope of Rome is gathering in this country. The most sumptuous churches—the most costly edifices for schools in Cincinnati belong to Catholics. In every direction, and in all parts of the city, is to be seen the cross surmounting some public building owned by the Church and consecrated to the dissemination of Catholicism in some form or other.—Here are thousands of priests, and jesuits, and nuns, and sisters, and other instruments of the church all laboring for her welfare and aggrandizement.—American Paper.

PROTESTANTISM.—There is a Sectarian Concern in Cincinnati, in which one of the doctrines inculcated, is Abolitionism.—A religion, tolerated only in particular States of the Union—in others its existence is illegal. The man that this class of religionists "hire to do their preaching" does not believe in immersion, but some of the congregation took it into their heads, the other day, that immersion was the proper mode of Baptism, and a vote was taken on the subject, when a majority appeared in favor of Baptism by immersion, and the preacher immersed them in the Ohio river.—Catholic Telegraph.

BLASPHEMY.—A writer in the Journal of Commerce, takes the ground that the late terrible railroad accident at Norwalk was a judgment upon the railroad company for having recently established a Sunday line between New Haven and Boston. He asks: "Is it not significant that the recent appalling calamity at Norwalk is so nearly coincident in time with the establishment of a line to run on the Sabbath between New Haven and Boston?" It would indeed be a very remarkable judgment upon the directors of the railroad, or upon parties who travel on Sunday, to kill off so many innocent men, women, and children, who were only travelling on Friday. As we have no words to express our contempt of the idiot and fanatic who could put forth such an abhorrent and blasphemous idea—we leave him without further comment. The wretch who can thus insult the justice of Heaven is worse than an atheist.—National Democrat.

ALL THAT IS REQUIRED TO MAKE A PROTESTANT.—"Hostility to the papacy" is all that is essential to make a Protestant in every way worthy of the patronage of the parsons and of the implicit confidence of the faithful. It matters not what the man believes—whether his morals be good, bad or indifferent. So that he hates Catholicity, it is all that is desired to render him a fit companion for "clergymen in good standing." An outcast from the Church of his former Faith is received with opened arms and welcome to their pulpits, because he has the one redeeming, *save-all* quality of hating the Catholic Church. "A private personal interview" with such a man is a "pleasure to gentlemen who, in all other respects, are as careful of the company they keep as gentlemen ought to be." It is not often we waste our time in looking over the file of Sectarian papers which we receive. A few days ago, however, we picked up the Methodist Protestant, of April 23rd, and discovered that Gavazzi was catechised, by some of our "big guns," to see if he were a good Protestant. After a few "respectful interrogations," it was unanimously decided that he was a good Protestant. We will let the Editor of the Protestant speak for himself.—He says: "In company with the other clergymen of the city we had the pleasure of a private personal interview with him (Gavazzi) on Monday evening last, just after his arrival in Baltimore—at the house of Rev. Dr. Roberts.

Dr. Baird of New York was also present. Desirous of knowing precisely his position, that we might fully understand how far he is Protestant, thro' Rev. Dr. Johns various interrogations were put to him in a respectful manner, which satisfied all present that father Gavazzi is a Protestant in sentiment on all points of essential hostility to the papacy." Comment on the above "elegant extract" is unnecessary. It speaks abundantly for the beauty of Protestantism.—Catholic Mirror.

"THE MERCHANT PRINCE."
(From Punch.)

The Merchant Prince of England,
What a glorious name he bears!
No minstrel tongue has ever sung
The deeds the hero dares.
Enlist that soldier in your cause,
No dangers bar his way,
For gallantly he draws his *cheque*,
If the cause will only pay.

Where Freedom waves her banners,
He stands, her champion bold.
The noble English Merchant Prince
For her unlocks his gold;
For her the Prince's glowing pulse
With generous ardor thrills,
If only sure that Freedom
Will duly meet her bills.

When scarce the gory bayonet
Upholds the Despot's throne,
The Merchant Prince, all chivalry,
Springs forward with a loan;
And vain a nation's cry to scare
That dauntless friend-in-need,
Provided only that the loan
Is safely guaranteed.

See, where a sovereign's crown rewards
A venturesome Parvenu,
Crouches the Merchant Prince to kiss
His royal brother's shoe.
For trampled law, for broken vow,
No dot his Princeship cares,
If that salute can raise, an eighth,
His gain on railway shares.

You, Christian of the sloop-shop,
And you, usurious Jew,
Assert your royal blood, for both
Are Merchant Princes, too.
One common creed unites you,
Devout professors of it,
"There's but one Allah—Mammon,
And *cut per cent's* his profit."

What! blame some petty huckster
That his vote is bought and sold;
What! chide some wretched jayman
That he blinked at guile, for gold;
What! whip some crouching mendicant,
Who fawned that he might eat—
With the Merchant Prince of England
At the Third Napoleon's feet!

THE METROPOLITAN,
FOR JUNE.

A Monthly Magazine, devoted to Religion, Literature, and General Information.

CONTENTS:—ART. I.—CIVILIZATION AND THE CHURCH.—No. 1. II.—CONGREGATION AND COLLEGE DE PROPAGANDA FIDE.—III.—THE SPIRIT AND SCOPE OF EDUCATION. IV.—REPUTATION NOT ALWAYS PROOF OF MERIT. V.—ALLOCATION OF PIES IX. VI.—JAPAN—ITS RELIGIOUS HISTORY.—No. V.—with 2 Illustrations. VII.—SCIENCE UNDER CATHOLIC INFLUENCE.—(concluded) VIII.—SHORT ANSWERS TO POPULAR OBJECTIONS AGAINST RELIGION.—VI. IX.—EVANGELICAL LETTER OF THE POPE. X.—LITERARY NOTICES. XI.—RECORD OF EVENTS.

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Miss GARNOR, French Master.
Mr. POLEY, Preparatory Class.
Mr. MAFFREY, Music do

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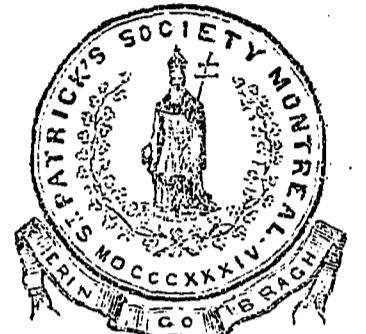
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