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# CATHOLIC CHRONICLE.

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

(Continued from our last.)

With regard to painting, although it was only in its infancy, it already gave tokens of its future glory. The large windows, which just then came into general use, opened a new field for its operations by shedding on all the ceremonies of religion a new and mysterious light. The surprising *Mass-book* miniatures of St. Louis and of the *Miracles of the Blessed Virgin*, by Gauthier de Coigny, which are seen in the royal Library, show what Christian inspiration could already produce. In Germany began already to dawn that school of the Lower Rhine so pure, so mystical, which was, in a peculiar manner, to unite the charm and purity of expression with the splendor of coloring. The popularity of this rising art was already so great, that the ideal of beauty was no longer sought in fallen nature, but in those deep and mysterious types the secret of which had been found by humble artists in their pious meditations.

Italy we have not yet named, because she merits a separate place in this rapid enumeration. In fact, that eternal inheritance of beauty preceded and surpassed all the rest of the world in the culture of Christian art; Pisa and Sienna, even now so lovely in their sadness and desolation, served as the cradle of that art and prepared the way for Florence, which was to become its first capital. Though adorned within the previous century by many admirable buildings, Pisa was preparing the exquisite gem of Santa-Maria della Spina (1230), and also the Campo-Santo, the distinctive monument of the faith, the glory and the genius of a Christian city; Sienna would build a new cathedral (1225) which would have surpassed all others if it could have been completed. In these two cities, Nicholas Pisan and his illustrious family founded that sculpture so lively and so pure which gave heart and soul to stone, and was only to end with the pulpit of Santa-Croce in Florence. Giunta, of Pisa and Guido, of Sienna commenced, at the same time, the grave and inspired school of painting which was so soon to wax great under Cimabue and Giotto, till it reached the heavens with the blessed monk of Fiesole. Florence hailed a work of Cimabue as a triumph, and imagined that an angel had come from heaven to paint that truly angelic head of Mary, in the Annunciation, which is still venerated there. Orvieto beheld a cathedral arise worthy of figuring amid those of the North (1206-1214). Naples had, under Frederick II., her first painter and her first sculptor. Finally, Assisium erected, in her triple and pyramidal Church, over the tomb of St. Francis, the sanctuary of the arts and of fervent faith. More than one Franciscan was already distinguished in painting; but the influence of St. Francis over lay-artists was henceforward immense; they seemed to have found the secret of all their inspiration in his prodigious development of the element of love; his life and that of St. Clare were henceforward chosen for subjects as well as the life of Christ and His Mother; and all the celebrated painters of that and the succeeding age hastened to offer a tribute to his memory by adorning with their paintings the basilic of Assisium. In that neighborhood was also to spring up the mystic school of the Umbria, which, in Perugin and Raphael (before his fall) attained the highest perfection of Christian art. One would have said that, in his sweet and marvellous justice, God would confer the crown of art, the fairest ornament of the world, on that place whence he had received the most fervent prayers and the noblest sacrifices.

If art were already so rich at the time of which we speak, and answered so well to the movement of Christian souls, what shall we not say of poetry, its sister? Never, certainly, has she played a part so popular and universal as she then did. Europe seemed then one vast manufactory of poetry, sending out every day some finished work, some new cycle. It is that, setting aside the abundance of inspirations, the nations began to wield an instrument which was to lend an immense force to the development of their imagination. In fact, this first half of the thirteenth

century, which we have already seen so productive, was also the period of the growth and expansion of all the living tongues of Europe, when they began all at once to produce those monuments which have come down to us. Translations of the Bible, codes of laws, framed for the first time in modern idioms, prove their growing importance. Each nation found thus at its disposal a sphere of activity all fresh for its thought, wherein the national genius might redeem itself at will. Prose was formed for history, and there were soon seen chronicles made for the people, and often by themselves, taking their place beside those Latin chronicles, so long despised, and yet containing so much eloquence, so many beauties quite unknown to classic Latin. Yet still poetry long maintained the supremacy arising from its right of primogeniture. It was then seen to assume, in almost every country of Europe, those forms which pagan or modern civilisation attribute to themselves. The Epic, the Ode, the Elegy, the Satire, nay, the drama itself, were all as familiar to the poets of that age as to those of the time of Augustus and of Louis XIV. And when their works are read with the sympathy arising from a religious faith identical with theirs, with an impartial estimate of a society wherein soul prevails so far over matter, with a very natural indifference for the rules of modern versification, we ask ourselves what, then, has been invented by the writers of succeeding ages? We seek to ascertain what thought and imagination have gained in exchange for the pure treasures they have lost. For be it known that every subject worthy of literary attention, was sung by those unknown poets, and by them brought under the notice of their contemporaries; God and heaven, nature, love, glory, country, great men—nothing escaped them. There is not a recess of the soul which they did not disclose, not a vein of feeling which they did not explore, not a fibre of the human heart which they did not stir—not a cord of that immortal lyre from which they drew not forth delicious harmony.

To begin with France, not only had its language, formed by the bards of the preceding century, and perhaps by the sermons of St. Bernard, become a national treasure, but it gained under St. Louis, that European ascendancy which it has never since lost. Whilst Dante's master, Brunetto Latini, wrote his *Tesoro*, a species of encyclopaedia, in French, because it was, according to him, the most common language of the West, St. Francis sung hymns in French along the streets. French prose, which was to be the weapon of St. Bernard and of Bossuet, opened with Villehardouin and Joinville, the series of those great models whom no nation has ever surpassed; but in France, as in all other countries, poetry was then much more prolific, and more highly relished. We shall say nothing of the Provençal literature of the Troubadours, although it has withstood the test of modern criticism, and although it was still in all its splendor in the thirteenth century. We pass it over because we think it contains no Catholic element, because it rarely, if ever, soars higher than the worship of material beauty, and represents, with some exceptions, the materialistic and immoral tendency of the southern heresies of those times. In the north of France, on the contrary, together with some fables and certain metrical works which approached too near the licentious character of the Troubadours, the national and Catholic epic appeared in all its lustre. The two great cycles wherein is concentrated the highest poetry of the Catholic ages—that of the Carolingian epics, and that of the Round Table and St. Graal, initiated in the preceding century by Chrestien of Troyes, with those *Romans* (Romances), whose popularity was immense. The *Roman de Roncevaux*, as we now possess it, those of *Gerard de Nevers*, of *Partenope de Blois*, of *Bertha with the long foot*, of *Renard de Montauban*, of the *four sons of Aymon*, those transfigurations of French traditions are all of that period; as also those of *Renart* and of *la Rose*, which have longer maintained a certain repute. More than two hundred poets, whose works have come down to us, flourished in that age; one day perhaps, Catholics will take it into their heads to go seek in their works some of the most charming productions of the Christian muse, instead of believing, on the word of the sycophant Boileau, that poetry only came into France with Malherbe. We must also

name amongst these poets Thibaut, King of Navarre, who sang the Crusade and the Blessed Virgin with such pure enthusiasm, who won the praises of Dante, and when dying left his heart to the poor Clares whom he had founded at Provins; his friend, Auboin de Sezanne, Raoul de Coucy, whose name at least is still popular, killed at Massoura, under the eyes of St. Louis; the prior Gauthier de Coigny, who raised so fair a monument to Mary in his *Miracles*; then that woman of unknown origin, but whose talents and national success have won for her the honorable title of Mary of France; finally Rutebeuf, who thought he could find no heroine more illustrious to celebrate than our Elizabeth. At the same time Stephen Langton, whom we have already mentioned as Primate of England and author of the *Magna Charta*, intermingled his sermons with verse, and wrote the first drama known by the moderns, the scene of which is in heaven, where truth, justice, mercy and peace discuss the fate of Adam after his fall, and are reconciled by Jesus Christ. We hear only glance over a period when poetry was so popular amongst the French, that St. Louis disdained not to admit to his royal table minstrels, or itinerant poets, and that those very men could free themselves from all toll by means of a song.

In Germany, the thirteenth century is the most lustrous period of this admirable mediæval poetry. Such is the unanimous opinion of the numerous literati who have succeeded for a time in rendering it once more popular in that country. For ourselves, we are deeply convinced that no poetry is finer, none impressed with so much freshness of heart and thought—with enthusiasm so ardent, with purity so sincere: nowhere, in fact, did the new elements planted by Christianity in the human imagination obtain a more noble triumph. Would that we could depict in their true colors the exquisite emotions we enjoyed when, in studying the age of Elizabeth under every aspect, we opened the volumes where this marvellous beauty sleeps unnoticed! With what surprise and admiration did we behold all that grace, refinement, melancholy, which would seem reserved for the world's maturity, united to the artless simplicity, the ardent and grave piety of the primitive ages! Whilst the epic of purely Germanic and Scandinavian origin develops itself there in the train of the *Niebelungen*, that magnificent liad of the Germanic tribes, the double French and Breton cycle of which we have spoken above, finds sublime interpreters there in poets who well knew how, while preserving the subject matter of foreign traditions, to stamp their works with incontestible nationality. Their names are still almost unknown in France, as were those of Schiller and Goethe thirty years ago; but, perchance, they may not always remain so. The greatest of these, Wolfram d'Eschenbach, gave to his country an admirable version of the *Parceval*, and the only one that is now extant of the *Titurel*, that masterpiece of Catholic genius which we may not fear to place, in the enumeration of its glories, immediately after the *Divine Comedy*. Contemporaneously with it, God-froi of Strasburg published the *Tristan*, wherein are summed up the ideas of the chivalric ages on love, together with the fairest legends of the Round Table; and Hartmann de l'Aue, the *Iwain*, at the same time as the exquisite legend of *paovre Henri*, wherein that knightly poet takes for his heroine a poor peasant girl, and delights to reunite in her all the noblest inspirations of devotion and sacrifice that the faith and the habits of his time could give—the contempt of life and its fleeting goods, the love of heaven and heavenly things. How many other religious and national epics were then composed which it would now be superfluous even to name! Nor was the lyric genius less prolific than the epic on that rich German soil. The ignorant and pedantic criticism of the unbelieving ages has not been able to efface the national remembrance of that brilliant and numerous phalanx of love-singers (*Minne-sænger*) which came forth between 1180 and 1250, from the ranks of German chivalry, having at its head, in rank, the Emperor Henry VI, but in genius, Walter de Vogelweide, whose writings are, as it were, the transcript of all the emotions of his time, and the

most complete summary of that delightful poetry. None of his rivals and contemporaries united in a higher degree earthly affections, zealous and watchful patriotism, enthusiastic love for holy things—for the Crusade, in which he had himself fought—and, above all, for the Virgin-Mother, whose mercy and whose mortal dolours he sang with unequalled tenderness. We clearly see that, in him, it was not only human love, but also celestial love with all its treasures which won for him, and his confrères, their title of *love-singers*. Mary—every where the Queen of Christian poetry, was especially so in Germany; and we cannot help naming amongst those who have offered her the purest incense of song, Conrad de Wurtzburg, who, in his *Gilded forge*, seems to have concentrated all the rays of tenderness and beauty wherewith she had been invested by the veneration of the Christian world. And, as though to remind us that everything in that age was to be more or less connected with St. Elizabeth, we see the seven chiefs of those epic poets and love-singers assemble by solemn appointment at the court of Thuringia, under their special protector, the Landgrave Hermann, father-in-law of our Saint, at the very time of her birth; the songs which were the produce of the meeting of this brilliant constellation, form, under the name of the *War of Wartburg*, one of the most splendid manifestations of the German genius, and one of the most abundant treasures of the legendary mysticism of the middle ages, as well as a poetic wreath for the cradle of Elizabeth.

Crowned heads are every where seen amongst the poets of that age; but in the Iberian peninsula it is kings who guide the first steps of poetry. Peter of Arragon is the most ancient Troubadour of Spain. Alphonsus the Learned, son of St. Ferdinand, who merited, long before Francis I, the title of *father of letters*—a historian and a philosopher—was also a poet; there are but few Spanish verses more ancient than his hymns to the Virgin, and his touching account of his father's miraculous cure, written in the Gallician language. Denis I, King of Portugal, is the first known poet of his kingdom. In Spain began, with the most lively energy that admirable effusion of Christian splendor, which was there kept up much longer than in any other country, nor began to wane till after Calderon. Whilst legendary poetry shed its mild radiance in the works of the Benedictine Gonzalo de Berceo, a poet who was truly inspired by Mary and the Saints of his nation, we see the Spanish epic making its appearance in those famous *Romances* which are the peculiar glory of Spain, and one which no other nation could ever dispute with her; wherein are chronicled all the struggles and all the beauties of her history; which have endowed the people with immortal remembrances, and have reflected all the proud prestige of Moorish pomp and elegance, without ever losing that severe Catholic character which consecrated in Spain, more than any where else, the dignity of man, the loyalty of the subject, and the faith of the Christian.

• Those of the *Chid*, regarded as the most ancient, could not have been composed before the thirteenth century, according to the best judges.

(To be continued.)

## DR. CAHILL'S LETTER.

CORRESPONDENCE BETWEEN THE REV. DR. CAHILL AND FIVE PROTESTANT CLERGYMEN, WITH THE PROTESTANT ARCHDEACON OF RAPID.

Letterkenny, May 30th, 1853.

"Rev. dear Sir—We, the undersigned, having heard you deliver a controversial lecture this evening in the chapel of Letterkenny, feel it our solemn duty, as ministers of God and ambassadors of Christ, to protest against the doctrines propounded and set forth by you as unscriptural, and contrary to the teaching of the Catholic Church. We would, therefore, take the liberty of inviting you to a public discussion, to be carried on in a kind and Christian spirit, in which we call upon you to prove that the doctrines contained in the twelve supplementary articles of the creed of Pope Pius IV. were ever propounded and set forth in the Christian Church as a creed before the year 1564.

"2ndly—We invite you to bring on the platform your rule of Faith, and give us your church's authorized interpretation of the 7th, 9th, and 10th chapters of St. Paul to the Hebrews—or, if you prefer it, your Church's authorized exposition of one of the simplest portions of Holy Writ—the Lord's Prayer.

"3rdly—We invite you and any number of your brother Priests to meet an equal number of the clergy of the Church of England to prove the assertions you used in endeavoring to establish the unscriptural doctrine of the Sacrifice of the Mass. Trusting you will receive this invitation in the same spirit in which it is dictated, we remain, yours faithfully in Christ,

FREDERICK GOULD, Archdeacon of Raphoe.  
JOHN IRWIN, Rector of Aghannishin.  
RICHARD SMITH, Curate of Cornwall.  
J. W. IRWIN, Curate of Raymohy.  
JAMES LINSERA, Glenalla.  
To Rev. Dr. Cahill."

• Wolfram d'Eschenbach, one of the most celebrated poets of Germany at that period (1220), in order to give an idea of the beauty of one of his heroes, says that the painters of Cologne or of Maestricht could not have made him fairer.—*Pas-savant, Kunstreise*,—p. 403.

† The plan was conceived in 1200, by the Archbishop Ubaldo, but was not put into execution till 1278.

‡ Flourished from 1107 till 1230; his master-pieces are the pulpit of the baptistry of Pisa, that of the dome of Sienna, and the tomb of St. Dominick in Bologna.

§ In the Church of the *Servites*; it was painted, according to the inscription, in 1252.

¶ Tommaso de Stefani and Nicolas Massuccio.

‡ All that we bring forward on painting and general art, and especially on the influence of St. Francis, is established and eloquently developed in M. Rio's book, entitled, *De la peinture Chrétienne en Italie* (Christian painting in Italy). That work has already effected a salutary revolution in the study and appreciation of art, both in France and Italy.

• We could cite no better example than the life of St. Elizabeth by Theodoric of Thuringia; the frequent quotations which we shall make from it in the course of our narrative will give the reader some idea of what it is. Amongst the principal Latin historians of that time we must cite Saxo Grammaticus, for the Scandinavian kingdoms. Further Vincent Kadlubek, for Poland, and Cardinal Jacques de Vitry, for the Crusades.

† It is even said that his name of Francis (*Francis*), was given him, instead of his father's name, because of his great command of the French language.

‡ See their enumeration in the *Itinerary History of France*, t. xvi and xvii; Roquefort, *State of French Poetry*; P. Paris, *le Romanero Français*.

• Delarue, *Archæologia*, t. xiii. Jean Bodel of Arras is regarded as the most distinguished dramatic poet of that period: his fine drama entitled *Jeu de Saint Nicolas*, has been made known to us by M. Onesime Leroy, in his work on the mysteries.

† This celebrated poem, as we now possess it, dates from the first years of the thirteenth century.

‡ Such are the *Wigalois*, by Wirt de Gravenberg, a vassal of Elizabeth's grandfather, and who accompanied her husband to the Crusades; *Guillaume d'Orange*, which was asked of Wolfram d'Eschenbach by Elizabeth's father-in-law; *Floires et Blanchefleur*, by Conrad de Flecke; the *Chant de Roland*, by the priest Courad; *Barlaam et Josephat*, by Rodolph de Hohenems, &c.

§ The principal collection of their works is in the Royal Library in Paris, in the manuscript called *de Mauze*. It contains the poems of one hundred and thirty-six poets—Professor Hagen, of Berlin, has just published an excellent edition of it with some most valuable additions.

## DR. CAHILL'S REPLY.

Letterkenny, June 2, 1853.

Reverent Sirs,—I have the honor to acknowledge the receipt of your polite note, dictated in a spirit of great courtesy, and having stamped on it the clear impress of the distinguished character of the gentlemen whose names it bears. I shall then at once proceed to give a hasty reply to these passages in your respected communication which demand commentary from me.

Firstly, then, I solemnly deny, and I conscientiously protest, against your unauthorised assumption of calling yourselves "the ministers of God and the ambassadors of Christ;" and I complain loudly of your most unjustifiable intrusion in designating your modern local conventicle by the name of "the Catholic Church." Gentlemen I assure you I do not mean, even remotely, to utter one offensive sentiment to you personally by telling you that you are libelling God and calumniating the apostles in using this language. You are, on the contrary, the ecclesiastical ministers of the British Parliament—you are the clerical ambassadors of the Queen of England, and you are the rebel children of the most terrific apostasy the world ever saw. The Thirty-nine Articles of your Creed (which learned Protestants call contradictory and incongruous) are the accidental result of a majority of voices in the British senate house of that day. This Act of Parliament forms the Preface of your Book of Common Prayer, and the decisions of that Parliamentary Session are avowedly the very basis and the theological title of the Anglican Creed, as expressed in these Articles. In point of fact, and according to the language of the English Parliament, that creed should be appropriately called "a bill," like any other Parliamentary bill passed by a majority in that house. Beyond all doubt, its proper name should be "the Protestant Religion Bill," or some other such designation, proceeding, as it does, professedly, and originating officially, from the decision of the Senate-house, and from the authority of the Crown. This authority does not even pretend to be derived from Christ, as it acknowledges itself to be fallible, and, of course, progressive and human.

And the Prime Minister of England can set aside any of your present opinions when he thinks fit, as was recently proved in the case of the Rev. Mr. Gorham; and the Queen can annul the united doctrinal decision of your national convocation at her pleasure. Argue this case as you will, and call this authority by whatever name you please, there it is, the supreme arbiter of your Church, the essential sanction and source of your faith. Thus, in point of fact, you pray to God as the Premier likes, and you believe in God as the Queen pleases, and you multiply or diminish the articles of your "religion bill" as the Parliament decides. You are, therefore, judicially and officially, the very creatures of the State, and you wear your surplices and preach by precisely the same authority with which a midshipman wears his sword or a Queen's Counsel appears in a silk gown—you derive your jurisdiction from an authority at which the very Mahomedans stand in stupid amazement, viz.:—an authority which places a child in a cradle, a young girl in her teens, or a toothless old hag, in the place of the twelve Apostles, standing in the footsteps of Christ, the seat of wisdom the oracle of Divine truth, and the expounder of revelation. Except that we know this statement to be a fact, from undeniable evidence, no man living could ever think that any man in his senses would submit to such an outrage on the human understanding. Sir Thomas More, the Chancellor of England, with thousands of others, preferred to die at the block sooner than submit to this mockery of God. This is the ludicrous jurisdiction under which you teach and preach; but to call yourselves "the ministers of God, or the ambassadors of Christ," is an act of such reckless forgetfulness of your position (in reference to jurisdiction) as to set all the delicacies of truth and fact at defiance, in a matter of the most public and palpable notoriety; in truth it is unbecoming effrontery.

Again, all Christians of all denominations admit that the repeated pledges and promises of Christ guarantee the indestructible existence of a true Church for ever on the earth. The word of God the Father, fixing our sun in our skies for ever, is not more clear and emphatic than the word of God the Son, in placing the true Church in a permanent unclouded existence on the earth for ever. At the time of your separation there was only this one universal Church on the earth; there being but one in existence, it must have been this true one so guaranteed. You have avowedly separated from this Church: and at that time in order to mark the doctrinal character of your conduct, you called yourselves by the appropriate name of Protestants. You, therefore, at that time resigned your title to the Catholic Church, which you abandoned. You rebelled against her authority, and from that hour to this you stand expelled from her spiritual territory, and excommunicated by her judicial penalties. On that occasion you severed yourselves from the source of all her spiritual power, and broke the link that bound you to the long chain of Apostolic jurisdiction. Will you kindly inform the world when and where did you become reunited to that Church that you now call yourselves "Catholic?" Or are you now beginning to be ashamed of the word "Protestant?" You see that this word argues the want of legitimate title to the Christian inheritance, and you are trying to insert a word by fraud into your forged deed. Why do you not use the other three marks of the true Church, and call yourselves "One Holy, Catholic, and Apostolic?" Ah, reckless as you are in your assumptions, you are afraid of the jibes of the historian to assume the other three marks. As long as your interminable (750) changes in faith are recorded, it would be injudicious to invest your Church with the attribute of unity—as long as the public reads the plunder of the abbey, and hears the universal spoliation of the poor—while the red gibbet of Elizabeth surmounts your communion table, and while your modern towers publish your recent origin, it would be drawing rather too largely on the public credulity to stifle this glaring evidence of your sins and character, and to call yourselves One Holy, Catholic, and Apostolic. No, no, you are too clever and discerning to attempt this palpable imposture, and hence you are content to assume slyly the single term "Catholic;" and thus you endeavor to regain the place you have forfeited, and repair the connection you have broken. But, gentlemen, this dodge will not do—you may impose on your own flocks, who don't know you as well as we do; but as long as I am placed as a sentinel at the ivy doors of the old Church you shall not enter under false colors. Come in your own clothes as Protestant Ministers, Parliamentary ambassadors, modern Biblesmen, from a petty district, but you shall not assume the mark of

the universality of time and place while I am present. Like sparrows hatched in an eagle's nest, I shall teach you that, although you have been born near us, you have neither the shape, color, or genealogy of the royal breed of the apostles under whose wings your Church has been fraudulently introduced and nurtured into an illegitimate existence. Whenever therefore, you may in future, honor me with any communication, may I beg you will announce yourselves in your Protestant profession; appear in your own modern dress—assume your own parliamentary titles—and do not add to your former prevarication to the living by coming now in the end of time laden with the spoils of the dead? Dress yourselves like Luther, and Calvin, and Knox, and Cranmer; come with the sword in your hands like Zuinglius, and with an axe like your first apostles; don't assume the holy Cross; do not put on the robes of Jerome or Chrysostom; do not, for shame, rob the dead of their honary honors; do not appear in the unsullied robes of the Apostles whom your ancestors have betrayed; do not wear the crowns of More and Fisher, won on the block, which your Gospel had erected. This passage brings me in presence of the second part of your note.

In consequence of the existence of an infallible authority framing our laws and promulgating our Faith, it would be clearly an act of the most palpable inconsistency to subject to your decision or to the award of a public meeting of fallible men the doctrines already fixed by an unerring tribunal. You are true to your principles in seeking and yielding to this decision since private judgment is your first principle; but I cannot subject my Faith to such a standard, believing, as I do, that a living authority has been permanently appointed in the Church of Christ invested with a command from Heaven to teach all men, and sustained by the official presence of the Holy Ghost, as a legislative guarantee for the immutable truth of its decisions. There are no passages in the Scriptures on any subject of Divine Faith put forward in stronger or more emphatic language than these parts of revelation which enforce the permanent unchangeable existence and practical agency of this tribunal. The existence of Christ, or the facts of the Cross, the Resurrection and Ascension, are not expressed in a clearer official enactment than the record of this living court of infallible decision. I can no more doubt the existence of the Saviour than disbelieve this official prerogative of the Church of Christ. I believe the one with the same precise amount of evidence I believe the other, and if you bring a doubt on the authority of this court, you necessarily call in question all the other parts of the record of salvation. So perfectly logical is this inference that history sustains my assertions on this vital point; and it is quite true to say that since the fatal period of your separation, and since you preached the overthrow of this first principle, you have opened the floodgates of latitudinarianism, and filled every Protestant country in Europe with wild rationalism and naked infidelity. In a thousand years hence, when Protestantism will be only recollected in name, like Arianism, or any of the other varieties of human wickedness or folly, the future Ecclesiastical historian will write the thrilling record—namely, that of all the phases of irreligion which have appeared on the earth, the Anglican heresy has inflicted the deepest wound on revelation from its encouragement to human pride and its official flattery of human passion. Human reason in its practical workings has never been the same in the same country, the same age, or even the same man. If we except the truths of mathematical science, human reason is ever changing, and I think it ought to be readily admitted that a God of rigid justice and truth could never build the unerring enactments of revelation and salvation on a shifting basis of such a variable construction.

Within the last twenty-five years I have seldom read the proceedings of any Protestant assembly on matters of religion, in which the principal topics have not been, viz., "The usurped infallibility of the Church of Rome and the new articles of Faith of the Roman Church." The ancient Protestant Clergy of Ireland did not utter these falsehoods—they lived contented with their titles, and enjoyed their glebes, and drank their claret without this eternal calumny of the plundered Catholics. But within the last quarter of a century a swarm of young Clerical aspirants invade all the public places, stand in all the thoroughfares, and are heard on the four winds roaring and bawling, wherever you turn, against the Church of Rome. They are to be seen at all the Protestant printshops, bookstands, railroad stations, bazaars, excursion trips, botanical reunions; and, I dare say, you will admit the powerful fact, that they have no conversation, no entertainments, for all who have the misfortune to come within the range of their Clerical contact, save one ceaseless indecent abuse, misrepresentation, and calumny of the principles of the Catholic creed. And I am quite willing to admit that these gentlemen are persons of finished education and of delicate traits, and of elegant courtesy in their social character on most other points; but, in reference to Catholicity, they are not ashamed to utter statements too foolish to be noticed, or too gross to be told. Having apparently no parochial duties to discharge, their sole occupation seems to be calumniating their Catholic neighbors, and forging mis-statements of the Catholic Clergy, who never speak a word of offence to them either in our public or private social intercourse. We cannot in these days instruct our people without public insult, nor can we defend our doctrines from misrepresentation without sickening challenges from schoolboy declaimers, raw *jeune* Clerical graduates seeking notoriety in the service of God (?) by falsehood, malignity, and sedition. This is a painful state of society; the conduct of your brethren on this subject has long since formed the topic of public condemnation, even throughout Europe, and has, by its excess and extravagance, nauseated the public taste, and, beyond all doubt, has raised the spirit of inquiry in the detection of this indecent imposture and now universal exposure.

I am led into these observations by your remarks on the creed of Pius IV., in which you assert that novelties have been introduced into our Faith.

Gentlemen, in all the public speeches and writings of your brethren, they all (I hope not through calumnious design) make one common mistake, viz.—you call "a new decision of a council" by the name of a new act of Faith, an addition to the old creed. It is not so. The new decision of a council is rather a proof of an old doctrine than the evidence of a new one; it is the collected expression of the old belief of the Church embodied in a new decree; so that, so far from being an evidence of a new thing, it is, on the contrary, an inevitable demonstration of an old thing. It is the official application of an old truth and principle to some new heretic or some new error; so that, while the heretic is new to whom it is addressed, and

the case is new to which it is applied, the principle and the truth so applied is *ipso facto* already known as the statute law of the Church, and ten thousand new cases may be settled by one old principle, just as the Chancellor settles the unnumbered new cases of his court, without adding one title to the old statute law of England. When Moses brought down from Mount Sinai the Ten Commandments, embodied in a written decree from God, will any man assert that this was the first time for twenty-five centuries that men received the Commandments of God? Certainly, it was the first written decision of God that men ever saw; but will any man say that this was a new Faith of morality received under the Theocracy, and that this was the first time when God forbid the crimes of murder, adultery, robbery, perjury, and idolatry, &c.? If, then, our doctrine of an infallible tribunal be true as it is, it follows that a general council, directed by the Holy Ghost, stands in similar circumstances (as far as revelation goes) with this Theocracy, and hence that these new decisions, so far from being new acts of Faith, are, on the contrary, the best evidence of the already universally received opinions on the point decided. All the new decisions of the Church against Arianism and Pelagianism, and the decisions on the consubstantiality of the Son with the Father, and all the decrees on the nature and person of Christ, are all nearly expressed in one sentence in the Creed—"I believe in Jesus Christ, His only Son, who was conceived by the Holy Ghost, and born of the Virgin Mary, was crucified, dead and buried, and rose again on the third day from the dead and ascended into Heaven. I believe in the Holy Catholic Church, &c., &c." This short sentence, with some few additional texts, form, if I may so speak, the statute laws on the varied decision alluded to. In fact, all the new decisions, such as your Brethren allude to, and such as you have referred to in the point at issue, are merely so many legitimate deductions from the record of revelation subject to this competent authority, and settled and published by a decree founded on the ancient truths of Christ's Gospel as taught by the Apostles.

The Catholic rule of Faith, therefore, is the Word of God, interpreted and taught by this living authority, as it was from the beginning; and this rule is so clear, so obvious, so comprehensive, and so easily attainable that, with a penny Catechism in your hand, and in the society of a Priest, the accredited officer, you can learn, to your perfect satisfaction, our entire Faith, its construction, plan, and indefeasible legislative guarantees, within the short space of one hour; and the authorised version of any portion of Holy Writ is to be learned, not so much from its philosophical or philological construction, or from its inferential adjustment, and its substantial agreement with the known truths already believed and taught in connection with the passages under the examination referred to. We do not receive our Faith from disputing, contentious schoolmasters, but from ordained Priests; we are occupied with the substance, not the names of things; we take our Faith from the guaranteed inspiration of the Holy Ghost, not from the inflections and the rules of grammar; and as the incarnation and the Death of Our Lord are beyond our reason, we have no idea of consulting that same reason in laws beyond its reach no more than in mysteries which it cannot comprehend.

In conclusion, I beg to assure you that I have felt much complimented by your attendance at my lecture on the Holy Sacrifice of the Mass, and I have felt rather honored by the united note of five Protestant Clergymen, transmitted to me through the courtesy of the Protestant Archdeacon of Raphoe, and the brother-in-law of our late Viceroy. I have not, I hope, in any word which escaped me at that lecture uttered any sentiment which could offend, and I here disclaim again intending to say one word in this note (beyond my professional duty) to give the smallest uneasiness to gentlemen towards whom I feel much personal respect, and to whom I beg unfeignedly to offer the expression of high and distinguished consideration.—I have the honor to be, Rev. Sirs, your obedient servant,  
D. W. CAHILL, D.D.

P.S.—As you have gratuitously originated this correspondence, you can have no claim on me for its continuance, and therefore I respectfully decline taking any further notice of any letters which you may do me the honor to send to me in future.

## CATHOLIC INTELLIGENCE.

**THE PROVINCIAL SYNOD.**—The Synod of Prelates and Clergy of the Archiepiscopal Province of Dublin has concluded its sittings; the subject matter of the decrees will not be permitted to transpire until they shall have been forwarded to Rome, and their confirmation by the Holy See obtained. The Prelates, previous to their separation, prepared a Pastoral addressed to their flocks, which will be published during the ensuing week.—*Tablet*, June 11.

The Very Rev. Archdeacon McHale, of Castlebar, being about to establish a convent of the Order of Mercy in that town, five Sisters of the Order, from St. Vincent's Convent, Galway, proceeded on Monday to assist in the organisation of the Castlebar branch of that most useful and meritorious institution. They were accompanied by the Venerable Archdeacon and the Rev. Mr. Curley, and after witnessing the ceremony of the Profession here, proceeded to Castlebar.—*Tuam Herald*.

The Rev. Mr. McDonnell, R.C.C., of Cashel, and nephew of the deeply venerated Dean McDonnell, P.P., died on Monday, the 30th May, of fever caught in the discharge of his duty.

**CONVERSIONS.**—On Monday last James Wallis was baptised and received into the Catholic Church by the Rev. Mr. Coyne, R.C.C.

Our Ballinrobe correspondent informs us that in addition to the four converts announced last week, another has been since received. A few days ago James Hestin, residing in that town, and whose eldest son was lately received, publicly abjured Protestantism, and was baptised and received into the Catholic Church by the Rev. P. Conway, R.C.C.—*Tuam Herald*.

**CONVERSIONS.—A VILLAGE BECOMING CATHOLIC.**—We learn that several conversions have taken place in the town of Bertrand, Michigan, since those we recorded a few weeks since. Among eight converts, baptised on the afternoon of the festival of

the Sacred Heart of Jesus, was Mr. King, a prominent and highly intelligent citizen of the place, together with his whole family. If ever a man entered the Catholic Church, after a stout and protracted resistance to a gradually strengthening and finally invincible conviction, and after canvassing the whole ground of the controversy between Catholics and Protestants, Mr. King is that man. For years he has been investigating, hesitating, holding out; but grace at last triumphed, and that peace which the ascending God promised to send upon the restless and unquiet world; that peace, which, even yet, is found nowhere out of the Catholic Church: peace of conscience, peace of heart, peace of the scheming and wearied intellect, has taken the place of sickening doubt and unsatisfying opinion.

We further learn that another family in the town of Bertrand are preparing to receive baptism, and that all these conversions are the fruit, under God, of the untiring zeal of the good Sisters of the Holy Cross, in that village who have surrounded their house with ornaments more precious and beautiful than the stateliest and most sumptuous creations of human art,—with the temples of the Holy Ghost, and living monuments of the all-subduing power of divine grace. In an age when every ear tingles with the loud vociferations in favor of "woman's rights" borne on every breeze, we have to record the fact, standing in the most pleasing contrast with the tendency of the times to displace woman from her appointed orbit, and degrade her from the exalted position which Christianity has assigned her—the fact, namely, of about half a village converted by woman's meekness, and deep devotion and unceasing prayer.—*Western Tablet*.

## IRISH INTELLIGENCE.

**HEALTH OF THE ARCHBISHOP OF TUAM.**—We published in our latest edition last week an announcement which we have heard with deep emotion, and which we well know carried sorrow and concern into the hearts of millions of Irish Catholics, that his Grace the Archbishop of Tuam lay dangerously ill. His Grace's sickness, which has since, thank God, considerably abated, was an inflammation of the lungs, brought on by severe cold, added to excessive fatigue during the recent visitation of his diocese. Long journeys, preachings in the open air, and frequent sittings of seven or eight hours continuously in the confessional, are sufficient to account for an attack of illness, which at one time threatened to deprive the Church and people of Ireland of their great champion, and long-tried, and ever-faithful friend. The feelings of veneration, admiration, and affectionate regard entertained by the Catholic people of Ireland for the great Archbishop of Tuam—the illustrious John McHale—cannot easily be described in words, though they will readily be imagined even by those of our readers who only from a distance have heard of the noble labors and services, the unflinching zeal, pure patriotism unstained and undoubted integrity, the surpassing gifts of intellect and genius, which in his person have added new dignity and lustre even to the exalted position of a Prince of the Church. We cannot conceive a more severe blow to the Church and people of Ireland than would be the loss of this great and good Prelate. Since O'Connell breathed his last at Genoa no event has occurred which could bring so true and deep a sorrow into the universal heart of Ireland.—*Tablet*.

**THE ROYAL VISIT TO IRELAND.**—We have excellent authority for stating that her Most Gracious Majesty the Queen has promised to honor Lord Cremorne with a visit this summer, at Dartree House, whence her Majesty will proceed to Crom Castle, the residence of the Earl of Erne.—*Louth and Down Pilot*.

**THE EXHIBITION.**—Monday was the first of the shilling days; the attendance, nevertheless, fell far short of public anticipation, the number of visitors amounting only to 5,776, or an increase of about 100 on the return of Saturday, with the price of admission at 2s 6d. It was fully expected that at least 10,000 persons would have visited the building on Monday.

**THE NEW TEA DUTIES.**—The order has arrived to take the new duty of 1s 10d per pound at the Custom-house. An immense quantity was cleared in the course of the day. Some of the leading grocers of Dublin have already given their customers the benefit of a reduction of 4d in the pound.

**BANK OF IRELAND.**—The directors have raised the rates on the discount of English bills from 3 to 3½ per cent. All other rates remain in the same.

**DERRY AND ENNISKILLEN RAILWAY.**—Omagh, June 6th.—A trial journey from Omagh to Pinton was made on Saturday last, in order to test this portion of the line from Derry to Enniskillen; it was attended by perfect success. The journey of eight miles was performed with a smooth and easy motion. The little locomotive whirled then back to Omagh in about twenty minutes in perfect safety, amidst the cheers of the navvies and country people along the line.

The Galway papers announce the resignation of Mr. O'Hara, recorder of that town, from the very sufficient cause that he has received no salary or remuneration for his services for several years, owing to the want of any legal provision in the Municipal Act. At his last sessions, on Thursday week, Mr. O'Hara, who has had heavy duties, sentenced five prisoners to transportation for various offences. The learned gentleman, it is stated, has been the only unpaid judge in the United Kingdom.

The Rev. S. Esmond, in his sermon at the opening of the Provincial Synod of Leinster, mentioned the following curious circumstance:—"A tradition had long floated among our rural population around a branch of the Bog of Allen, in a retired part of the county Kildare, to the effect that during the long persecution consequent to the forced introduction of what some called the Reformed religion amongst our people, a Catholic Bishop lay concealed, like another Athanasius, in the adjoining bog, hid there by day, coming forth by night, and thence riding round the country far and near, consoling, instructing, and encouraging his faithful people. Such was the tradition, as in early life I had often heard it, though some affected incredulity as to the fact, when, behold! about twenty years ago, a poor man digging turf in the neighborhood unexpectedly discovered, about six or eight feet below the surface, the crozier and pectoral cross of a Catholic Bishop."

**THE NUNNERIES BILL—ADDRESS OF THE RELIGIOUS EQUALITY SOCIETY.**

We (Catholic Standard) need hardly call attention to the admirable address of the above society, which we here append, signed by the Rev. Dr. Marshall. These, argumentative, touching; it appeals at once to the judgment and to the feelings, and will not only be read, but acted on by all who read it. We earnestly commend prompt action upon all who concur in the views of this admirable document:—

“Address of the Friends of Religious Equality opposed to the passing of the infamous Nunneries Inspection Bill.”

“People of Ireland—Once more and for the thousandth time the elements of strife and irreligious discord are in active agitation, and those who hate us and the creed to which, in every change of fortune, the children of this soil have clung, are at their evil work again—propagating falsehoods—insinuating suspicions—fostering prejudices—exciting clamor and threatening persecution against the most amiable and interesting portion of the Christian community—those holy and heroic women who have dedicated their lives in poverty and chastity to the glory of Almighty God and the service of His suffering poor.

“A plain and simple duty then have we to do.—From its discharge, our hope is strong that none will shrink; and in its performance that all will combine to act with spirit and determination.”

“Our country has suffered much (who is there that does not know it—and which of us has not been made to taste the bitterness of this truth?)—Our country has suffered much. Every where around us are the traces of our heavy grief. Ruins of every kind strew the entire land—the roofless cabin—the deserted abbey church—the dismantled hall—are alone left to tell our fearful tale, and speak the story of long centuries of tears and blood. But still in all our misery Heaven has yet smiled upon our hearts, and, as if in compensation for the injuries of man’s iniquity, has poured upon us the very choicest of its gifts, and has maintained amongst our starving millions the deepest veneration for virtue and for religion; giving to our altars faithful clergy, and raising up for our poor the noblest and the best of friends, those holy and devoted souls who have abandoned all for God their Saviour, and the little ones he loves and for whose welfare his spouses are called to spend their lives.

“Our nuns—the inmates of those many convents that have multiplied so rapidly throughout the land, and who have charged themselves with so many weary labors for our people’s good—are indeed our boast and our consolation. They are our boast; for they are the proof that St. Bridget’s sisters still possess the grace which made that saint illustrious; and they are our consolation when we see them pouring oil and wine into the wounds of those who suffer, and diffusing every where the fragrance they have gathered in the cloister’s hallowed shade.

“They are of ancient and honorable lines. Their fathers bled in time of peril, and their brothers may again be asked to fight against a common foe. There is hardly to be found a family amongst us that does not proudly speak of some valiant sister whose name brings tears of joy to many an aged eye, and for whom the pure affections of the bravest and the best are burning.

“Our most honored matrons were all trained by them. To their charge the daughters of Ireland have been entrusted. They teach both rich and poor.—They have stamped upon the women of this country that modest grace more precious far than beauty, and caused the virtue of our countrywomen to have won even a proverbial fame. We know their worth. The wide world has not their equal. Each class amongst us can attest their all-surpassing excellence; and the poor, where or what would they now be, if by their bedside, in the hospitals, and the lanes, these angels of charity had not kept their watch, and if Heaven had not sent these loving ministers of mercy to aid them in the endurance of their sufferings and wrongs?

“It is against these, then—against women—against religious—against the noblest and the best amongst us—that the libertine, the bigot, the infidel, the enemy of our creed, the slanderer of our people, the envious who cannot bear even to name that holy virtue the sight of which rebukes his vice—the caterer for popularity amongst the deadliest foes of liberty—the coward who dares not even lie boldly—all, in short, that is bad and base are now conspiring in a most unmanly warfare, and are found uniting now to disturb the peaceful homes, the sanctity of which awes even the worst amongst us, and to distress, by insulting visits, by officers paid for the very purpose of annoying, these devoted persons, our nuns, our sisters, and our countrywomen.

“And let us be assured of this, that in these unhallowed schemes our enemies must succeed if the people of this country do not bestir themselves—are not up and active in warding off this threatened danger, and filling the island from one end to the other with agitation—warn our rulers of what may happen if they permit this last insulting injury to be added to the already tremendous heap.

“Far in the north the cannon may be heard to boom. Kings long preparing may find the time arrived when Europe must undergo again the horrors of dreadful war; and not very far from home the caprice, the policy, nay, the necessities, of one man may in a single instant excite a warlike nation, that never yet loved the British empire, to obliterate the memory of fields to them disastrous, and crown again those Eagles beneath which, it seems, it is once more their pride to serve.

“Ill-timed then, as well as unjust, is this attack upon our religious women—miserable, indeed, is the policy, at no time good to sever the ties between Ireland and England—and it seems but just and rational to ask in time the question how can we rally, when danger comes, for those who would not leave our altars free—how can we be asked to unite with those who would desecrate the very holiest of our homes?

“People of Ireland, then, you know your duty—and as you love your country—as you respect religion—as you value peace—do not neglect it. Come forward—speak plainly and act with noble determination—forget past differences—heap up old quarrels—lay aside ungenerous suspicions, and use in firm fast union your best endeavors to protect innocence from slander, and women from the hands of the profane.

“Summon and attend your meetings—parochial and aggregate—go to them at whatever sacrifice of time or occupation.

“Go as you used to go when the great O’Connell led you, and when he forced your tyrants—in fear at least, if not in love, of justice—to respect the rights

you claimed, and to emancipate you from chains that had been worn for centuries.

“Prepare your petitions—instruct your representatives—prepare the elements of agitation—lose no time. Our only hope is in this; and upon our activity and union does our chance of ultimate success depend.

“Remember, then, you have a cause—a just and noble cause. It is that of Ireland—of religion—of woman and the poor. Where is the man who would be silent when these are injured? Or who is there who will not enlist beneath the banner on which these names are inscribed and cry,

“God Defend the Right.

“HENRY J. MARSHALL,  
“Chairman of Committee.

“Religious Equality Association Committee Rooms, 45, Lower Sackville street, Dublin, June 5th, 1853.”

**CLARE ELECTION.**—Mr. Miles presented the report of the select committee stating that Sir J. Fitzgerald and Mr. O’Brien were not duly elected, and that there did not appear to have been any undue interference in the election on the part of the Catholic Clergy. On the motion of Mr. J. Fitzgerald, a new writ for the county of Clare was issued.

Mr. John O’Connell, in writing to the Editor of the Times says:—“In reference to the statement imputed to Lord John Russell (in the reported debate on Mr. Moore’s motion), to the effect that the late Mr. O’Connell desired the endowment of the Catholic Church, will you permit me to say that Mr. O’Connell was most decidedly of the contrary opinion? May I also use this opportunity to enter my most earnest protest, as an Irish Catholic, against the assertion imputed to another member in the same report, where he is made to say that the Irish Catholics are ‘not loyal?’—There never were a people so loyally disposed as the Irish.”

The business of the Incumbered Estates Court is not increasing to the same extent as heretofore. Only four petitions for the sale of Estates were filed last week. Very high prices are given for lands in that court, and also at occasional sales in Chancery and by private parties.

On the estate of the Marquis of Downshire, Drumrum, there has been lately discovered a mine, yielding copper ore of superior quality.

**THE CROPS IN THE WEST.**—It is remarked, in one of the Galway accounts received on Tuesday (says the *Morning Chronicle*), that the early potatoes appear quite healthy and luxuriant, and that the general crop of that esculent is as extensive as it had been in the average of years before the famine, owing, in part, to the revival of the system of ‘concomers,’ which had been abandoned after the total and disastrous failure of the crop in 1846. Laborers are now much better paid, and they have eagerly availed themselves of the opportunity to hire small plots of land for raising a crop of the old and favorite roots, even at a very high price, sometimes at the rate of £3 or £2 per acre. Year by year, since 1848, the virulence of the potato disease has been abating, and the confidence of the peasantry has been revived accordingly. But the mania for emigration nevertheless continues with almost as much intensity as ever, and the population has been so greatly reduced that laborers are now in a far better condition than ever they had been before in this country. The Belfast Trade Report mentions that it is difficult to obtain the requisite supply of hands for the mills and foundries of that thriving manufacturing district, because emigration has so much thinned the operatives in towns, as well as the agricultural laborers in the country.

**DISTRESS IN SHULE.**—The Rev. Michael Phew, P.P., writing to the *Catholic Standard*, says:—“I beg to inform you and all those who love the Almighty God has endowed with a competency of the wealth and luxuries of this world, that there are several very needy and very distressed poor families in this remote district in the West of Ireland suffering, and will continue to suffer for the next two months, the greatest privations for want of food. These poor families in whose behalf I appeal for assistance, consist principally of widows, with long and weak families who have been evicted from their small plots of land, and are on that account totally dependant on the charity of the faithful. I have observed these poor creatures for the last fortnight going through the fields collecting nettles and such green stuff, to boil for themselves and children. These poor families and myself will very often bless their benefactors.”

**JUMPER BILDERY.**—A case of projected Jumper bribery has just come under our notice, which we feel bound to state, by way of illustrating the truth of the assertions which are repeatedly put forth by the proselytisers—that no pecuniary inducements are held out by them. On yesterday, as the Rev. Peter Roche, P.P., Killeen, was coming into Galway, he was met, near Banna, by a man named Martin Connelly, of Shell Lane, in this town—a locality known to be the abode of Jumperism, and other cardinal virtues—who was sent by two Bible-readers, named Begley and Reed, to the Rev. James Meereedy, of Spiddal, with a promise that he would obtain employment, at tenpence a day, provided he joined the Jumper ranks. Connelly, mistaking the Rev. Mr. Roche for Mr. Meereedy, addressed him, and solicited what he had been sent for. He promised that ‘herself’—meaning his better half—would also join for a consideration; but that he feared the children were not equally pliable. He confessed that distress alone drove him to such a course; but that he would only stay until the times got better. Mr. Roche called upon two policemen of the Barna station, and in their presence Connelly repeated all these admissions, which we now publish for the edification and benefit of all whom it may concern.—*Galway Packet.*

**DECLINE OF JUMPERISM IN ACHILL.**—It has been stated to us by a townsman, one whose Protestantism cannot be questioned, that the march of Jumperism in Achill has assumed a retrograde movement; and he adds, that two new Protestant churches, in course of erection in that island—one at Cashell, and the other in the colony—have been left to be finished by Father Time. The edifice at the colony was raised to the eve-stone, and upwards of £100 was expended on the erection of the other by the builder. Our informant says the reason why the erection of those two churches was given up is owing to the pious and successful exertions used by the Rev. Mr. Henry, who has plundered the Jumper hive of those bees who had, in the time of famine, strayed away in quest of food from the parent stock. It is also gratifying to learn that one of the Achill Bible-readers has thrown off the mask of hypocrisy, by returning to his own creed again.—

This man, we are told, having made due submission, was recently united by the priest to a young woman who has accompanied her husband to England. Need we offer a word of comment? It were waste of space to do so.—*Mayo Telegraph.*

The Killarney Junction Railway, forty-one miles long, a great portion of which is ready for traffic, will cost only £3,500 a mile, exclusive of the working stock, which is perhaps the cheapest line ever made in the three kingdoms.

A large portion of the Castlebellingham Hotel, the property of Sir Allen E. Bellingham, in the county of Louth, was destroyed by fire a few nights since. The injury was the work of an incendiary, who has been arrested and committed for the offence, but it is not in any way connected with any agrarian system.

Twenty-six whales were taken last week at Tyrella, county Down, and were generally twelve to twenty feet long, and from seven to thirteen feet in circumference. One had a harpoon embedded in its flesh apparently a considerable time.

**ANOTHER ACCIDENT ON BOARD A STEAMER.**—The village of Shannon Harbor, shortly after eight o’clock on Friday morning, was thrown into a state of alarm and excitement in consequence of an accident which occurred on board the Grand Canal Company’s screw steamer No. 2, by which one man lost his life, and another was dreadfully injured. It appears that the steamer No. 2, which plies from this harbor to Athlone with goods only, was preparing to start for the latter place, when the catastrophe occurred. Fortunately, at the moment, the crew only were on board. It consisted of four men, two of whom were engaged on deck, and escaped uninjured, but of the other two who were in the engine-room, one named Timothy Shea, the engineer, was so dreadfully scalded that he died the same evening; and the other, John Rigney, the fireman, sustained very serious injuries. As soon as the accident became known many persons hurried to the spot to render assistance, when it was ascertained that the deceased, Shea, and the fireman, Rigney, were engaged in the engine-room; and while the latter was in the act of screwing a nut on one of the mudhole doors of the boiler, the bolt twisted from the head, it having been screwed too tight, and the escape of water and steam fell upon the men. The deceased was a pensioner at 8s per day from the 97th Foot, with which corps he has served in India.—*Tab.*

**UNITED STATES.**

**TREATY WITH PRUSSIA, &c.**—The Washington Union publishes the Treaty recently ratified between the United States and Prussia, and other States of the Germanic Confederation, for the mutual surrender of fugitives from justice, in the case of the following crimes, viz: murder, assault with intent to commit murder, or piracy, or arson, or robbery, or forgery, or the utterance of forged papers, or the fabrication or circulation of counterfeit money, or the embezzlement of public moneys.

**THE NEW LIQUOR BILL.**—The efforts being made at the State Capitol by the Temperance party for the new Liquor Law, indicate a degree of strength on their part, that may well occasion alarm to that portion of the population who are inimical to the fanatical and unconstitutional restrictions imposed upon the sale of ardent spirits by a majority of the New England States. The particular provisions of the law attempted to be got through the Legislature of New York, we have not seen; and therefore cannot speak with accuracy about it, but sufficient has ‘leaked out’ to enable us to trace its near relationship to the illegitimate offspring of the notorious Neal Dow. This we perceive has been recently declared unconstitutional by the Circuit Court sitting at Newport, Rhode Island—a decision, we opine, that will be universally reiterated by every competent jurist in the country.—*N. Y. Freeman’s Journal.*

**INGENUITY OF TRADE.**—The *Boston Herald* gives the confessions of a dealer in the ‘ardent’ of that city, who has been sending off varieties ‘down east’ since the Maine law passed. He has packed eggs of liquor in molasses casks, headed them in and filled up with molasses; he has packed them in sugar boxes, filled around with sugar; he has packed them in oil casks, filled around with water, placing a piece of sponge saturated with oil over the bung, and covered with a piece of tin, so that when the cask is rolled over a little oil will be squeezed out, thus deceiving the most knowing; he has packed them in cheese casks, leaving a hole in the head through which a cheese—white oak—was visible.

**DIVORCE IN OHIO.**—The Legislature of Ohio has passed a law granting divorces on such a number of variant and frivolous pretexts as can scarce fail to afford escape for any badly-matched pair who may desire to avail themselves of it. Parties belonging to other States can by a residence of one year have all the benefits of the Ohio law, though the cause of divorce may have occurred elsewhere, and a decree of divorce in any court of another State is ground for a like decree in favor of the same party in Ohio. The law is only one remove from the socialistic theory which allows the marriage contract to be terminated at the will of either of the parties.—*Catholic Herald.*

**THE INTENDED SLAVE RISING.**—The excitement in New Orleans about the negro insurrection has entirely subsided. The story was greatly exaggerated. Several affidavits have been made against Mr. Dyson, an Englishman, implicated in the affair. Dyson for a past year has been teaching a school for negro children. He was accused a year ago of harboring a negro criminal, for which he suffered several months imprisonment. The affidavits are strong against him as the sole planner and instigator of the recent attempt. His examination was fixed for Wednesday, the 23rd ult.

**PROTESTANTISM AND RELIGIOUS FREEDOM.**—The *Patriot*, a Protestant Journal of Cincinnati, has the following in its last issue. The whole may be summed up in two lines. The Catholic Religion is making rapid progress in this country; we cannot oppose it by reason, we must therefore put it down by force. Very true and very honest:—“We must concede it as a lamentable fact, that Romanism is rapidly increasing in all parts of America. What with foreign immigration and Jesuitical propagandism, our country is filling fearfully full of these enemies to all Christianity, all general intelligence, and all liberty. Pius of the Holy See may well congratulate himself on his prospects in the United States. His subjects have gained a strong foothold in this country; and in many portions of it they already wield a balance of power in the elections. Already they feel so confident of their increasing influence, that they have come out in battle

array against our most cherished institution. They declare it to be their design by any whatever means openly or otherwise, to Romanise the Republic of North America. In view of these facts, what should be done to counteract the audacious invaders? We cannot answer, unless it is to treat them, as they owe eternal allegiance to a foreign tyrant, to a few of the disadvantages and disabilities of that despotism from which they have come, and to which they yet so fondly cling.”

The following article on “The Progress of Heathenism in New York” is from a Protestant paper, the *New York Courier and Enquirer*:—

“Fifteen years ago, there were 35 churches in the five lowest Wards of this city; there are now 16, all told. In the First Ward there were then 7 churches; now 4, one of which (Dr. Spring’s) will soon be removed. In the Third Ward there were 6 churches; now only St. Paul’s and St. Peter’s. In the Fourth Ward there were 4 churches; now 3. In the Sixth Ward there were then 11 churches; now 6. The churches in the contiguous Wards have also diminished, though not in the same proportion. The resident population of these five Wards is now above 90,000—a number, notwithstanding all the conversions of buildings into stores, considerably larger than the number fifteen years ago. We will not speak of the painful thinness of the congregation in some of these churches; but we believe we are entitled to say that the sixteen congregations every Sabbath do not average more than 400 each. Of the population of 90,000, little over 5000 there attend church in their own precincts. We will not dwell upon the character of these congregations generally; but they certainly do not consist of those who have the most need of religious instruction. They include very few of that great multitude of poor working-men whose only opportunity for mental, moral, or religious culture is on the Sabbath. The fact is incontrovertible, that at least nine-tenths of the people of our lower five Wards live on from month to month, and year to year, as destitute of religious instruction as the heathen in the interior of Africa.”

**OUTRAGES IN THE UNITED STATES.**—The outrage committed during the short interval between the late and present sessions of the Legislature of this state, and within twenty miles of the capitol, calls for the serious attention of all good citizens, and the determined efforts of those whose special duty it is to see that the laws are executed. We are informed that unsuccessful attempts have been made, for two years past, to serve a writ upon a man by the name of Dietz, the principal in this outrage, residing in the town of Berne in Albany county. They were unsuccessful for the same reasons that will still render abortive all ordinary means of bringing him within the reach of justice, namely, the combination of all or nearly all the citizens of that district, magistrates included, to resist the authority of the state. The parties who had sued Dietz, finding all hopes of reaching him through the officers of that county fallacious, obtained the services of Mr. Lawrence, of the adjoining county of Schoharie, who was made a special deputy for that purpose. Under pretence of purchasing cattle, he succeeded in evading the vigilance of the Anti-Rent sentinels, and executed his commission. He was an unarmed man, of peaceable demeanor, and his errand involved no violence or injury to Dietz, even in the name of law. He simply presented one of those papers which legal forms required in the progress of a suit, and then turned to depart. But Dietz seized him, the horn was blown, and soon five men, armed with rifles, and disguised as Indians, made their appearance. Then began the tortures of the Heilderberg Inquisition. Too brutal and even obscene are the details to be fully related. They beat him with small sticks and their fists until his back, arms and shoulders presented one continued bruise. They filled his clothes and boots, which they had taken off, with tar, and then put them on again. They filled his hat with tar, and after leaving it on his head long enough to adhere to the hair, tore it off again; and twice went through the operation of shaving his head with an old jack-knife, which was meanwhile sharpened on a rough stone. In tarring his head for this purpose, tow was used in place of feathers, and a few shrewd cuts where the knife slipped, were added by way of collateral amusement. Thus having tortured their victim with satanic ingenuity as much as was consistent with preserving his life, they made him go before them, with hands still bound, and let down the bars (for they had taken him into the woods to be tortured)—and when in the extremity of thirst which agony produces, he begged for water, they mockingly told him to go to the barn yard and help himself. A few days after this, a farmer from a neighboring town having his wife in the wagon with him stopped at a public house, and expressed a desire to purchase a cow. Anti-rent suspicion was immediately aroused, his wagon was surrounded, and he obliged to go back whence he came,—the poor woman nearly in convulsions from terror. The conduct of the Anti-renters in this and several other instances, shows the absence of true courage, and a total want of that moral dignity which invests the deportment even of common men when thoroughly conscious of a good cause. It shows also the presence of those brutal passions which are to be controlled only by the terror of certain and exemplary punishment. But during the dozen of years that this contest has gone on, there has not been a single instance, we believe, in which an offender has been visited with anything like the full penalty of the law. The plea “I am an Anti-renter” has proved more potent than did of old the title of Roman citizen. Now is a good time, and this a good case, to test the question whether our laws have or have not the power to protect the property and lives of the people; to guard the innocent and punish the guilty; or at least to defend and avenge their own insulted majesty. This fiendish outrage ought not to be passed over and forgotten. The question has been many years in dispute and unsettled; it ought by this time to be decided. Let us by all means know what the legal privileges and immunities of Anti-renters are.—*Journal of Commerce.*

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, Gilfillan & Co., Liverpool.

HENRY CHAPMAN & Co., St. Sacrament Street.

Montreal, March 1853.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JULY 1, 1853.

NEWS OF THE WEEK.

The third reading of the Income Tax Bill has been carried by a majority of 185 to 55; some additional clauses were added to the Bill on the motion of the Chancellor of the Exchequer, and it was then finally passed. In announcing the resignation of Messrs. Keogh, Sadler & Co., last week, we gave these gentlemen credit for a good deal more honesty and manliness than they really possess. The resignations were indeed tendered; but as a sham only, by way of keeping up appearances, and were withdrawn almost as soon as tendered. The dog has returned to its vomit; the washed sow to its wallowing in the mire; and Irish members of Parliament, calling themselves Catholics, submit to the ineffable degradation of holding place under a Johnny Russell administration. The best part of the joke is, the correspondence and explanations that passed between these upright Irish representatives and their ministerial chief. In accusing Irish Catholics of disloyalty, "Lord John Russell is to be understood in a Pickwickian sense, and the sentiments complained of are not shared by the other members of government." This is the sum and substance of Lord Aberdeen's explanation, which is received by the needy and unscrupulous place hunters, as very satisfactory indeed, and with the assurance that they will continue to draw their salaries, and put up patiently with Lord John Russell's insults to their religion, as usual. Truly these men are meek, and as such ought to inherit something handsome.

The agitation against the "Ladies Bedrooms Inspection Bill" is rapidly gaining ground throughout the British Empire. A requisition, signed by Lords Kenmare, Southwell, Bellevue, and by Catholic gentlemen of all ranks, and of every profession, has been put forth, calling a monster meeting for Monday the 15th inst., to protest against the meditated outrage upon liberty and decency. Throughout England and Scotland also, meetings with a similar object are about to be held; and there are good reasons for hoping that the excitement will be so general and so strong, that the measure will be dropped. In the present critical circumstances, with the danger of a European war imminent, the British legislature will see that it is not prudent to alienate the affections of eight million of British subjects for the sake of pandering to the depraved tastes of a few Exeter Hall fools and fanatics. It is indeed difficult to conceive how any men, not utterly destitute of every gentlemanly feeling, can for a moment entertain the beastly propositions of Mr. Chamber's Bill—a Bill which authorises the irresponsible nominees of a Protestant government officer, to break into any young lady's bedroom, thrust out all her attendants, all witnesses, all friends, all protectors, all relatives and guardians, and then and there, to put such immodest questions to his victim, and take such indecent liberties with her, as in his brutality he may think fit; with the power moreover—if she should manifest any maiden unwillingness to answer his filthy queries, or should resist his beastly advances—to send her for six months to the House of Correction to herd with thieves and prostitutes. This is the treatment with which the Catholic ladies of England are menaced; and the unmanly ruffians who advocate it, call themselves friends of "Civil and Religious Liberty." They have not the courage to propose that the exercise of the Catholic religion be proscribed by statute; or that the old Protestant laws, for racking, burning, hanging, and cutting the bowels out of Popish Priests guilty of saying Mass, should be revived: this would be too bold and manly a line of conduct for the Spooners and Chambers of the XIX century. The latter are as intolerant, as cruel, and as dishonest, as their Protestant predecessors, but they have not the same audacity in their villainy. So instead of legislating directly against Catholicity, they attack it indirectly, by passing laws subjecting its female professors, to such beastly and unmanly insults, as no woman with a spark of modesty or decency about her, will ever submit to. By these truly Protestant means, the modern Protestant gentlemen of England hope to banish all Catholic schools, hospitals, and charitable asylums from the realm, and thereby put a stop to the alarming increase of Popery, which, if not checked by legal enactment, must soon carry every thing before it. But we cannot believe that this most monstrous measure will ever pass into a law, or that, if passed, it can ever be enforced. We all know how—in the days of Richard II—a "commissioner," who availed himself of his "privileges as a public officer" to put certain extraordinary questions to an English maiden, was treated by an indignant father. The old spirit which nerved the arm of that stout Anglo-Saxon blacksmith, is not dead amongst the Catholics of England—there are still fathers and brothers who will defend their daughters and sisters from pollution, even at the risk of their lives.

The Eastern question seems as far from a satisfactory solution as ever. The utmost that can be said is, that it is hoped that peace may still be preserved; but the fact that war is not only probable, but at this moment apparently inevitable, cannot be concealed. By the Baltic, we learn that after a few

days' delay, Russia had reiterated her demands upon Turkey, accompanied with the threat of forcibly occupying the Danubian principalities if these demands were not complied with. The most cordial understanding seems to prevail betwixt the French and English governments, and the fleets of both nations are in the vicinity of the Dardanelles, ready to act as circumstances may require. Russia is augmenting her armaments, and has a large naval force, ready for service, in the Black Sea. It is generally considered that the invasion, by the last named power, of the Danubian principalities will be the signal for a general war.

Mr. Drummond was applauded for saying, in his place in Parliament, on the occasion of the Gavazzi riots at Quebec, that it was perfectly lawful for a citizen to defend his house, and to fire upon, and shoot, any person attempting by force to break in. The thesis—"that under certain circumstances, there is no more sin in shooting a fellow creature than in shooting a mad dog"—in the mouth of an Attorney General condemning an attack upon a Protestant place of worship, is a highly laudable thesis, but is a "murderous doctrine" if asserted by a Catholic, of Catholic places of worship, according to the wisecracks of the *Montreal Herald*; who, however, very prudently abstains from entering into any discussion, or stating under what circumstances the TRUE WITNESS asserted the right of every man to use force in repelling outrage and aggression. We are however quite prepared to maintain our thesis, not by appealing to the law of God—for in matters involving an appeal to that law, the TRUE WITNESS and the *Montreal Herald* have no first principles in common, and do not recognise any common means of ascertaining what that law is, or where it is to be found—but by appealing solely to the openly expressed opinions, and the recorded actions, of Protestants themselves. We have thus, quite recently, the publicly and deliberately expressed opinions, of no less a person than the Attorney General for Canada East: and we have little doubt that, if the editor of the *Montreal Herald* were to see a scoundrel breaking, or attempting to break, into the bedroom of his daughter, in order to take indecent liberties with her, he would very soon give practical testimony to the lawfulness, under "certain circumstances," of shooting a fellow creature as he would a mad dog. In fact, that it is the duty of the parent to watch over, and defend at all hazards, the purity of his child, is what no reasonable man will venture to deny; and if the father has reasons to believe that that purity is about to be assailed by indecent actions, or proposals, it is his duty, a duty that he owes to God, and from which no human enactments can absolve him, to risk his life in repelling the assault, no matter from what quarter, or with what pretended authority armed, it may come—God will hold him responsible for the soul of his child. Far be it from us, however, to advocate recourse to force, except in the last extremity; when submission would cease to be a duty, and compliance with the edicts of man would become criminal. The parent has the right to say—"No man shall have a private interview with my daughter. If he has aught to say to her—ought to ask her—let him say it in the presence of her legitimate guardians, and of one of her own sex—let her be examined before the tribunals of her country, openly, and in the face of day." This he has a right to insist upon; and no human legislation can deprive him of this right, for it is based upon the duty, which, as a father, he owes to his God, of watching over the purity of his child. But how, or by what means, he is to enforce this right we do not pretend to determine. The curious will find some speculations of St. Augustine in his work, "*De Civitate Dei*,"—Lib. 1, c. 17, upon the lengths to which it is lawful to go in the defence of chastity; but, as a general rule, the Catholic Church teaches that submission is more excellent than resistance—that it is not enough for the Christian to abstain from sin, but that he must also practise heroic virtue in imitation of his Divine Master—and that, though self-defence is not forbidden, it is more blessed to submit to injuries, persecution, and outrage—so long as submission does not imply criminal compliance—than to use force even in self-defence. But this does not affect the proposition that, under "certain circumstances," it is lawful to use force in repelling outrage and aggression, and in defending life and chastity. Upon the grounds, however, of self-defence, the *Montreal Herald* prudently declines to meet us. He dare not openly declare that there are "no circumstances" under which it would be lawful for a Christian to defend, even to the shedding of blood, himself, his wife, sister, or daughter, from outrage; nor can he preach the doctrine of non-resistance without thereby formally condemning almost every act of every Protestant sect, since the XVI century. He therefore adopts the more convenient process, of wilfully misrepresenting an adversary whom he can not refute; a process, it must be admitted, far more natural to him, and quite in keeping with the ordinary conduct of the editor of the *Montreal Herald*. "His hypothesis is"—says our unscrupulous cotemporary—"that any human being who refuses obedience to the Church of Rome forfeits his right to existence, and becomes as dangerous to society as a mad dog." To this we content ourselves by replying that when he made the above assertion, the editor of the *Montreal Herald* stated that which he knew to be false; as he did also when he stated that, either Dr. Brownson, or the TRUE WITNESS, had stigmatised all Protestant marriages as concubinage: the only hypothesis upon which we can acquit our cotemporary of deliberate falsehood is, that he is too stupid to understand the plain meaning of words.

And there are grounds for this hypothesis in the article at present lying before us. It is, for instance,

difficult to imagine that any one, intellectually above an idiot, would be guilty of enunciating the following absurdity:—

"Protestantism is the recognition of one supreme and only law, which is contained in, what Romanists as well as Protestants acknowledge to be the revealed word of God."

That a protest can affirm anything, or that a negation can be the logical subject of any predicate, is a discovery in logic, scarcely equalled by the subsequent discovery in theology, that Romanists—we suppose by this phrase our cotemporary means Catholics—and Protestants acknowledge something in common to be the "revealed word of God." Catholics we know—and it is in this that Catholicity essentially consists—recognise the revealed word of God, as contained wholly in the teaching of One, Holy, Catholic, and Apostolic Church; whilst Protestants—and it is in this that Protestantism essentially consists—reject, deny, or protest against, this teaching. On the other hand, Protestants, in so far as any Protestants recognise any "revealed word of God" at all, pretend that it is contained in a book, published by her Majesty's authority, but for which Catholics entertain no more respect than they do for the Koran, the Book of Mormon, or Johanna Southcote's ravings. So far then from there being any thing in common betwixt Catholicity and Protestantism, one is the direct contradictory of the other.

But is it the fact that Protestants do recognise any "revealed word of God" at all? or that, if they do, they recognise it as contained in any book, or "written law"? That individual Protestants may do so, we readily admit; not in virtue, or as the logical consequence however, of their protest against the Catholic Church; but that all, or even the majority of intellectual Protestants do so—or that any do so in virtue of their protest, is notoriously false. The theory of the inspiration of the "written law"—to which we suppose our cotemporary alludes—the theory upon which alone that "written law" can be called the "revealed word of God"—is scouted by all the most eminent Protestant theologians of the present day, in Europe and America, in England, Germany and the United States. The Tubingen school of divinity, comprising all the most illustrious names of which European Protestantism can boast, hesitates not to treat the greater portion of that "written law" as a forgery of the second century. In America, not a single Protestant divine of any intellectual distinction, will now-a-days assert its inspiration—and whilst some of the most eminent amongst them, for their talents and eloquence,—as the Rev. Theodore Parker—reject all idea of a "revealed word," other Protestant sects—as the Mormons for instance—assign to King James' "word of God" an authority far inferior to that which they claim for Joe Smith's "word of God." Some Protestant sects, carry their protesting principles a good deal farther. Here for instance is an account of a great Protestant Convention held the other day at Hartford; and though it be the custom of some of our Protestant cotemporaries to sneer at their more logical and consistent co-religionists, we can see no reason why the proceedings and resolutions of the Hartford Convention should not be treated with as much respect as those of the Assembly of Protestant Divines at Westminster, or of any other Protestant Synod whatsoever: in either case they are but the expression of the "private judgment" of fallible individuals. The first speaker at this Hartford Convention was a Mr. or a Rev. Mr. Andrew Jackson Davis—we suppose he has as good a right to tack *Rev.* to his name as another. This gentleman, after protesting like a thorough Protestant, against the authenticity of the Bible and the Christian religion, gave utterance to the following noble, and essentially Protestant sentiments in favor of "liberty of conscience," and the "right of private judgment":—

"We pray and work for liberty, for human love, and the kingdom of heaven, which must necessarily come after all sectarianism is forgotten."—George Brown could not have spoken better—"I would say"—continued the Rev. A. J. Davis—"we should free ourselves from the sectarianism of the Church, from the mythology of the Bible, and from the shrines of superstition and bigotry. Reason is the sovereign of the soul, and truth is the sovereign of reason."

The next speaker, a Mr. W. Freen—we don't know whether to call him Reverend or no—came out equally strong in favor of "private judgment":—

"I have no respect for the Bible as a book; I shall reject what I conceive to be untrue, and uphold what I think true."

The following resolution was carried—and surely no Protestant who asserts "liberty of conscience" and the "right of private judgment," can find any thing therein to condemn:—

"That the Bible, in some parts of the Old and New Testament, sanctions injustice, concubinage, prostitution, oppression, war, plunder and wholesale murder; and therefore the doctrine that the Bible, as a whole, originated from God, is false and injurious to the social and spiritual growth and perfection of man."

Biasphemous as all this must appear to Catholics, we quote it, because the *Montreal Herald* appeals frequently to the fact that the editor of the TRUE WITNESS had the misfortune to be born a Protestant; and because the religious sentiments contained in the above speeches and resolution, are almost precisely the same as those which, as a Protestant, the said writer held. The *Montreal Herald* taxes us with being a "Protestant convert to Romanism" or Catholicity; a fact which we admit, and for which we thank God. The editor of the TRUE WITNESS was a Protestant, and as a Protestant, he claimed, and exercised to the fullest extent, the right of "private judgment"; and so doing came to the inevitable conclusion—that, if his Protestantism were true, Christianity itself must needs be an almighty sham—that, if within a few years after the departure of its founder, Christianity went all to the dogs, and to use the words of the Anglican homilies, the whole world—man, woman and child—relapsed, for eight hundred years and more, into a state of damnable idolatry, it must have been, from the beginning, a precious lum-

bug, and most decidedly not of divine origin, or entitled to the respect of any intelligent being—and that, if the author of a religion would not, or could not, take the necessary precautions to preserve it from such error, he must be deficient, either in goodness or in power, either in intelligence or in virtue, and in neither case worthy of honor or love from man. In a word, common sense convinced the writer—as it must every intelligent Protestant, capable, and not afraid, of exercising the "right of private judgment,"—that it was impossible to deny the indefectibility of the Christian Church, without denying the divine origin of Christianity—and that to admit the fundamental principle of Protestantism—the general corruption of the Church,—was in fact to reject the Christian religion altogether. We trust we may be pardoned these purely private details, upon which we should not have presumed to touch, but for the personal allusions of the *Montreal Herald*, and its ridiculous assertion that "Protestantism is the recognition of one supreme and only law." Were this true, the writer would have recognised this "one supreme and only law" which, as a Protestant, and in consequence of the dictates of his "private judgment," he rejected with contempt, and protested against. The *Montreal Herald* then must be in error, either in its definition of Protestantism, or in its accusation against the editor of the TRUE WITNESS of being a "Protestant convert to Romanism."

To the Editor of the True Witness.

Montreal, June 22nd, 1853.

SIR—The following choice morceau appeared in the *Gazette* of Saturday, the 18th instant:—

"With our French Canadian fellow-subjects we have had no religious differences. There has been the *religion Canadienne*—ours, the *religion Anglaise*, which, like any other distinctive manner or fashion of our race, they deemed might for us be natural and appropriate, though by no means to be adopted by themselves."

That, surely, is rich! The religion of the Canadians is "*la religion Canadienne*," not the Catholic religion, which is, in all countries, the same, but a sort of religion peculiar to the soil,—a religion of Canadian growth. But what follows is still better: "*La religion Anglaise* which, like any other distinctive manner or fashion of our race," &c. Then the "*religion Anglaise*" is a mere matter "of fashion, like any other fashion peculiar to the English race." This sentiment is worthy of a man who deems religion of secondary importance. Then again, according to the *Gazette*, the "*religion Canadienne*" is nothing better. If Canadians permit their religion to be treated in this manner without a retort, it is plain that all the religion they possess is not worth much; that, like the "*religion Anglaise*," it is a mere matter of fashion, as changeable as the form of their dresses.—God preserve us, Irish Catholics, from such a humbug as the "*religion Canadienne*," or "*religion Anglaise*," of the *Gazette*. After such grand lucubrations, there cannot be much danger to public morals, and to society, in allowing the contributors to the above journal all that they contend for, under the title, "liberty of speech." However, what they contend for, under the title "liberty of speech," cannot be so safely allowed to Gavazzi, Jenkins, Taylor, Wilkes, Campell & Co., as the harmless inventors of "*La religion Canadienne*." It is not for liberty, but for an unbridled license of speech, they contend; it is this that has been practised, by the last four above-named worthies, prominent leaders in the French Canadian Missionary Society, for years. Their addresses teemed with slanders against the morals of Catholics, their clergy, and their virtuous nuns, and this with the view to produce in the public mind contempt for the Catholic religion, its practices, and its members. Every one in Montreal can attest the truth of what I assert. But as if all this was not enough, they were not ashamed to invite a fomentor of sedition, a rebel, the notorious Gavazzi, amongst us, in order to give a greater semblance of truth to their infamous slanders. This is what the *Gazette* calls "liberty of speech," but I call licence. The standard of morals, in a country where such unbridled liberty of speech, as that practised by Gavazzi and the Swiss missionaries, is permitted, must be low indeed. Plutarch observes that "Agesilaus, censuring the forward license of those who inhabited Asia, the manners of that nation being corrupt, was wont to say, 'that those amongst them, who had been immoral, were free; on the contrary, that those who had been virtuous were slaves; because where every thing was allowed, virtue was held in abhorrence.'" Does the *Gazette* then contend for a principle reprobated by the pagan Agesilaus? and are we to believe that that wise Greek had more virtue than an English Protestant?—Yet this is what must be conceded by those who adopt that Editor's principle as to liberty of speech.—He may talk about Catholic intolerance. Let him show us where or when have Protestant governments ever left the Catholic Church unfettered? Let him tell us was there much toleration in the Ecclesiastical Titles Bill? Is there much toleration in the Bill of Mr. Chambers for the inspection of Nunneries and Catholic houses? What is the amount of toleration given by the "Swiss Radicals" to the poor Catholics of Friburg? We would thank the *Gazette* to reply to these queries, before he says any more in defence of the Protestant "acum" that went armed to Gavazzi's lecture, piously thirsting for the blood of their Catholic fellow-citizens; and who, coming out of the church, fired on the people without any necessity, after they had been driven away by the police from the vicinity of Zion church, against which not a stone was cast, nor any assault made; and this is what the *Gazette* calls "victoriously repulsing the mob." Such language is like the crowing of a cock after swallowing a worm. In this day's issue the same journal says:—

"In Ireland; the addresses of the Bishops and Priests are fierce denunciations of the Saxon, and hatred of the Protestant system."

All this we know to be a lie; but even if it were true, we see no reason why we should love the Protestant system; nor do we think ourselves under any special obligation to be grateful to what some are pleased to call our "paternal Saxon rulers."

AN IRISH CATHOLIC.

We would venture to dissent from some of the views implied by our correspondent. We cannot, for instance, agree with him as to the propriety, or policy, of putting, in a mixed community like ours, any restrictions upon what is popularly termed "li-

erty of speech," or "freedom of discussion." Recognising that these may, and indeed must, have their limits; else they degenerate into licence, we do not recognise in any Protestant, or in any *fallible* authority, the right of determining those limits. Street preaching, of course, is a nuisance, and should not be tolerated in any respectable community, because it causes the blocking up of the public thoroughfares, and tends to provoke to a breach of the peace; Stiggins, and his tub, are proper subjects for police interference. But we can see no reason why Gavazzi, or any other lecturer, should be prevented, either by Municipal, or Mob, Law, from saying what he pleases in a church or private house. If Protestants think fit to turn their churches into theatres for the display of "histrionic performances, far less respectable than those of the fiddlers and singers with which Italy supplies our theatres," (*vide Times*) they have a perfect right to do so, and no one has any right to interfere; the loss, the disgrace, is not ours, but theirs. To us it is a matter of perfect indifference what they do with their Meeting-houses; whether they profess to worship God, or the Devil, in them—whether they sing psalms, or obscene songs, therein. God will never hold us responsible for their actions; why then should we bother our heads what they do with, or in, their conventicles, so long as they do not compel us to attend, or to take part in their "worshipping?" If Catholics find "these histrionic performances" very disgusting, the remedy is a very simple one, and in their own hands; they have but to abstain from going near them; they need only stop away altogether. But if they will persist in going where Catholics have no business to go, and where no one compels them to go, they have no right to kick up a row, or to interrupt the performances.

Besides, if Catholics would but reflect, they would see that it is their best policy to abstain from throwing any impediments in the way of these Protestant missionaries. Not only is it out of their power to hurt the Church, but they do her, unconsciously of course, an immense deal of good. Next to being defended by the eloquence of a Bossuet, the very best thing for the Church is to be assailed by the ribald obscenities of a Maria Monk, a Gavazzi, a Leahy, or an Achilli. Filthy as these creatures are, and odious though they be, they have, like all creatures, even the lothliest, their uses in the moral order. They are the Helots, or rather the Yahoos, of Christianity; exhibiting in their persons low foul, how loathsome, a thing vice is. So far from dreading aught that these creatures can say, or do, against the Church, we look upon a Maria Monk, picking oakum in her cell, or a Gavazzi, Yahoo-like, ejecting his filth from the pulpit of a Protestant Meeting-house, as a sublime moral lesson; almost as powerful to restrain from the practice of vice, as are the admonitions of a St. Francis de Sale to attract to virtue. So far from prohibiting the Maria Monks, the Gavazzis, the Leahys, or other Protestant champions, we would rather feel inclined to import them from time to time, in order to use them as the Spartans did their Helots, or as the Houyhnhnms did their Yahoos. However, from the following address of Dr. Bethune, who, in the absence of Dr. Fullford, the Protestant Bishop, presides over the Anglican congregation of this city, it will be seen that, amongst Protestants even, there are doubts, and strong doubts, as to the propriety of allowing the delivery of lectures calculated to lead to a breach of the peace. Having instituted a most absurd comparison betwixt Dr. Brownson, and Gavazzi, Dr. Bethune lays down the proposition that, "as aliens they had no civil rights here," and therefore no "right to come here to lecture without the direct permission of the local civil authorities."—Were this doctrine true, Dr. Raphael, the celebrated Jewish Rabbi, should have been prohibited—the Rev. Mr. Dimerson, a Protestant clergyman, and Mr. Lord, an anti-Popery lecturer, should have been prohibited—from lecturing in Montreal; and the Yankee ministers, who flock over at the "Anniversary Meetings" to blaspheme Popery, "through the nose," should be, by order of the civil authorities, sent back to the place from whence they came. We cannot agree with Dr. Bethune's exposition of the law, and think that Gavazzi had as much right to lecture as had Mr. Lord, or the Rev. Mr. Emerson; not that we would insult the latter reverend gentleman by insinuating that there is any similarity whatever, betwixt him and the Italian mountebank. Dr. Bethune concludes his address—an address which has given some offence to several Protestants—as follows:—

"With regard to those who brought Mr. Gavazzi here, or who countenanced and supported and protected him, if they did not bring him, they should surely have considered whether such lectures as he had been delivering elsewhere, on the same subjects, could possibly be of any service in promoting the objects which we must suppose those gentlemen had in view; and whether such lectures, and so delivered, could have any effect in shaking the faith of Roman Catholics or in confirming that of Protestants. This I will venture to affirm, is not the way to effect these objects. The only proper and peaceable mode, of doing so, is by Missions and Tracts,\* and such like means, in the former case; and by the Sermons of the Clergy in their respective churches, and their conversations with their flocks, in the latter case. Such Lectures then as those of Mr. Gavazzi could do no good, but they were sure, especially in this community, to do much evil, by enflaming whatever feeling of animosity might exist between Roman Catholics and Protestants, or by creating it, if it did not exist, and thus leading to such disastrous scenes as have been witnessed.

But supposing that they who invited Mr. Gavazzi had an unquestionable, legal right (which I strongly doubt) to bring Mr. Gavazzi or any other alien to lecture on any subject they might choose, was it consistent with prudence, or a Christian spirit to do so, under the circumstances of the case? I think not. The

\* Soup and stirabout are far more effectual in Ireland. The P. C. M. Society recommend in their last "Report" pork and flour, all very good in their way.

consequences of his lecturing at Quebec were known here, and similar consequences were expected to attend his lecturing in this City. Riot was apprehended, because the Chief Magistrate was applied to for protection. It was also apprehended that protection could not be afforded without bloodshed—nay, an organised party attending the Lecture, were armed with fire-arms. I will concede that persons assembled for any lawful purpose have a right to protection, as well as to defend themselves against any attack that may be made upon them. But it is the part of prudent Christian men, not to resort to such means of protection, nor to give occasion for their use, unless it be for some object which is, not only lawful, but of paramount and indispensable value. Now, let any candid, dispassionate persons ask themselves whether Mr. Gavazzi's Lectures were, or could be, expected to be of that character. I am persuaded that the universal response must be that they were not—that they were more of a political than a theological character—that they savoured more of the histrionic demagogue than of the Religiousist—and were calculated to inflame the passions of men, but not to carry the conviction of any great or valuable truth to any mind. But even if they did convey such conviction, there are other, and peaceable means of attaining the same end, more effectually, and without any such risk of such direful consequences as we have seen to arise from those unfortunate Lectures.

But there is yet another point of view in which the matter should be considered by every prudent Christian man, who knows that "Political or civil liberty, is natural liberty so far restrained by human laws as is necessary and expedient for the general advantage of the public." Such a person would feel it his bounden duty not only to abstain from having anything to do with the getting up of any exhibition which he feared might lead to a breach of the peace, but would rather encourage and assist the Magistrate in the discharge of his duty, which would be the forbidding and preventing such exhibition from taking place at all, and thus applying the remedy to the root of the evil.

Dear Brethren, your faithful servant in Christ,  
JOHN BETHUNE,  
Rector of Montreal."

The above Pastoral address, which certainly does honor to the heart of its author, fully corroborates the statement made by the editor of the *Pilot*—That Gavazzi—"the histrionic demagogue," as Dr. Bethune justly styles him—reckoned amongst his admirers only the "scum" of the Protestant population of Montreal.

CONSECRATION OF ST. PETER'S CHURCH.

On Sunday last we witnessed the Consecration of this handsome and extensive edifice, by his Lordship, the coadjutor Bishop of Montreal, assisted by a large number of clergymen. The ceremony was attended by a vast assemblage of our Catholic population, among whom we observed several of our most respectable fellow-citizens. Pursuant to pre-arrangements, the St. Jean Baptiste and the Temperance Societies, assembled at an early hour opposite the ruins of the Bishop's palace, and thence proceeded with their two bands to the Church. At the head of the St. Jean Baptiste Society, we noticed the Mayor and C. S. Cherrier, Esq. The street was tastefully decorated with young pine trees, and over the entrance to the Church was a lofty arch surmounted with flags and appropriate devices.

The ceremony commenced with the consecration of the exterior; and on that of the interior being concluded, the clergy took their place in the sanctuary, after which the immense assemblage pressed into the body of the Church: Then Mgr. LaRocque commenced a Pontifical High Mass, at intervals of which, the two bands performed several pieces of sacred music. His Lordship, the Bishop of Bytown, preached a most eloquent sermon, in the course of which, he proved the special providence of God in watching over His Church, in guiding and directing her onward course; in seconding, and sustaining her acts and energies, and raising her glorious and triumphant over every opposition, privation and persecution. He dwelt at considerable length on the wonderful triumphs of Religion, which, by means, humble, and apparently impotent, achieves results the most marvellous and stupendous. The Right Rev. Prelate beautifully illustrated his thesis by an affecting allusion to the Church in which he then preached; and contrasted its grandeur and magnificence with the limited resources of its venerable founders. The erection of such an edifice by means so humble, could no otherwise be accounted for, than that "The Lord had willed it." He reminded the congregation of their having met in that place just three years ago, when he told them they would ere long, behold on that same site, unpromising though its appearance then was, a church dedicated to the worship of the living God. And had they not now before their eyes the literal verification of his prediction? They had now a church which, for chasteness of design, and beauty of execution, was unsurpassed, perhaps unequalled in North America: a church which reflected the highest honor on the architect who directed its erection, and of which not only the suburbs, but the entire city might feel justly proud. His Lordship concluded by congratulating the Rev. Peres Oblats on the success of their noble undertaking; and encouraged them to rely on the benevolent co-operation of a generous public, in erecting side Altars and other appendages still wanting.

After leaving the church, the Mayor and C. S. Cherrier, Esq., addressed the congregation, which separated highly pleased, and no doubt edified with the solemn and impressive ceremony they had witnessed.

A wooden building at Port Hope, used as a temporary Catholic Chapel, has been burned to the ground by the act of an incendiary. It is fortunate for the peace of the community that it is a Catholic, and not a Protestant, place of worship that has been thus destroyed; otherwise we should have had no-

thing but denunciations of Popish mobs, and Popish violence against Protestant churches. As in the case of the Methodist chapel in Griffintown, unscrupulous and mendacious Protestant editors would have sworn that the act was the act of Catholics; and some of them, like our cotemporary of the *Montreal Herald*, would no doubt have added, that a whole congregation, minister and all, whilst engaged piously singing the Doxology, had perished in the flames. There would have been no end to the lies that would have been circulated, by the Protestant press, if the misfortune had happened to a Protestant meeting house; the "occasion would have been improved," admirably no doubt by the *Gazette* and the *Herald*. However, thank God, it was only a Popish Mass-house, and there is no danger that Papists will be so dishonest as to accuse their fellow citizens of any participation in, or approval of, an act of incendiarism; although the evidence that the Port Hope chapel was fired by a Protestant mob, is just as strong as that the Methodist chapel in Griffintown was assailed by Papists—in both cases there being no evidence at all.

We regret to have to announce the death of Mr. Adams who was wounded on the evening of the 9th ult. Mr. Stevenson is, we are happy to say, considered out of danger; as is also the poor man Donnelly, who was shot through the body by a discharge of fire-arms from Zion church.

Communication from the Trustees of the Separate Catholic School at Prescott received. We will endeavor to comply with the request therein contained in our next.

To the Editor of the True Witness.

Sir—I was a little surprised at your Editorial remarks on my letter of last week. I did not wish to give the names of persons, and charge them with the commission of a crime of which they have not been proved guilty. I named several persons who left here as a body-guard for Gavazzi; and I do not see any impropriety in this, as they glory in it. At least some of them have given so glowing an account of their individual prowess, that they have received as testimonials—or are about to receive them, which is the same thing—gold chains, rings and lockets, containing the hair of lady-admirers of the ex-Monk whom they so gallantly defended. They were marshalled and led by two public servants, and an employe of the Corporation of Quebec, and the other of the Crown Lands Department. How comes it, then, that while Catholic gentlemen have been arrested and sent to jail on a charge of felony for having been seen in a pew in Chalmers' church—while the Police Magistrate is stigmatised and denounced at a Protestant meeting, and his dismissal demanded, merely because he is a Catholic, and an Irishman,—while a Chief Constable of Police is also sent to jail on a charge of felony, for refusing to strike an inoffensive man, at the bidding of a grossly ignorant, and partisan magistrate—that these two servants of the public are to be allowed, with impunity, to absent themselves from their duties, without leave, to go on this excursion to Montreal? Justice should be even-handed, and not all on one side. The Courts of Law are even perverted, as well as the whole Press of Canada, to the acquisition of Protestant ascendancy.

Let it not be said that the illegal combinations and societies, which Protestant journals, both in Quebec and Montreal, now so unblushingly call for, on the pretence of self-protection, are the result of any new idea, called forth into existence as a consequence of the late riot here. I myself heard one of the individuals, composing Gavazzi's committee here, say in Chalmers' church after the riot was over, in answer to a gentleman who condemned Gavazzi's visit to this place, "That it was well; that they knew there would be a row; that they were now on the eve of a religious war in Canada; and the sooner it came the better." Who will dare say after this that Gavazzi's friends were within the law, and entitled to the protection of the law? They conspired to create a riot to serve their own horrible purposes. They assaulted peaceable Catholic citizens without any provocation; and if, by their cowardice, they allowed the tables to be turned on them by a dozen individuals, chiefly boys, (for there were no more) how dare they attempt to stigmatise Irish Catholics, as they have done, as lawless vagabonds and church-breakers? What proof is there that a single stone was thrown at Chalmers' church by an Irish Catholic? or that any Catholic forcibly entered the said church with intent to injure it, or to murder or harm Gavazzi? None whatever. Gavazzi's friends, it is now proved by his own admissions, invited him here; they wanted to begin the religious war, and they sought but a pretext. They knew that the Catholic religion inculcates submission and charity to all men, and that their best chance of securing Protestant ascendancy was to adopt the usual means by which Protestantism is advanced—violence and bloodshed. The vagabond press throughout the Province is doing its part of the work bravely; it must be admitted; and, to those at a distance, have, no doubt, completely succeeded in establishing the fact, that the Catholics of this city made a most unprovoked and cowardly attack on Chalmers' church, and the ex-monk Gavazzi.—Tides, however, will set the matter in its true light before the public. It is only to be regretted that the very newspapers which owe a great part of their support to the Irish people of Canada, should be so ready to defame them. I hope Irishmen will take a lesson from this.—I am, Sir, yours,  
Quebec, June 27, 1853. A CATHOLIC.

The circumstances to which our correspondent alludes must yet become the subject of judicial investigation. He will therefore appreciate our motives for abstaining from any remarks.

EPISCOPAL VISIT TO RAWDON.

To the Editor of the True Witness.

Sir,—It is with pleasure I have to inform you, that we have had, last week, the happiness and blessing of a visit from His Lordship, the Bishop of Montreal. He arrived here on the evening of the 23d, from the Parish of St. Alphonse,—where he had been the two preceding days—accompanied by the Rev. L. L. Pomville, our much respected Parish Priest, and His Lordship's Secretary, the Rev. Mr. Leblanc. He was met by a large number of the inhabitants of this Par-

ish, who received him with that devotion and *cedo mille a falthe* which Irishmen are ever ready to give their beloved and devoted Prelates and Pastors. On the following day His Lordship offered up the Holy Sacrifice of the Mass, after which he administered the Holy Sacrament of Confirmation to about a hundred of both sexes. His Lordship's instructions to the children (in French and English) before and after Confirmation, was truly affecting and edifying. He took his departure from here on the 24th, for the Parish of St. Julienne, carrying with him the heartfelt prayers of every one in the Parish for his spiritual and temporal welfare, and that he may long be spared to guide and govern this portion of Christ's Church. Your readers will be glad to learn that His Lordship appears to be in excellent health and spirits. Hoping you will give this an insertion in your valuable Catholic Journal, I remain Sir,  
Your obedient servant,  
Rawdon, 27th June, 1853. J. R.

CORONER'S INQUEST CONTINUED.

The Court met on Thursday, and continued the cross-examination of Sir James Alexander. In answer to several questions, the witness deposed that when he went to Zion Church he saw knots of people, all about the Haymarket Square, but all perfectly quiet. Saw, previous to the firing of the troops, a shot fired in front of the church.

John Consin—private soldier in the 26th—deposed that he formed one of the lower division on the night of the row—that he heard the regular orders given—"carry arms, ready, present"—by Lieut.-Col. Hogarth. Saw the Mayor read the Riot Act, and heard him cry out "Fire, fire," about two minutes before the troops fired. Was quite certain that the order "Ready present" proceeded from Lieutenant Col. Hogarth.

John Connor—Lance Sergeant same regiment—heard the cry "Fire;" then heard the words of command given—"Carry arms—ready"—did not hear any other words. It was his conviction that Lieut. Col. Hogarth gave the word of command. Captain Cameron, the officer in charge of his division, never reproved him for allowing the men to fire.

On Saturday the investigation was resumed. James McCulloch, private in the 26th regiment—distinctly heard Lieut.-Col. Hogarth give the words of command—"Carry arms—ready, present." Did not hear the commanding officer find fault with any one for firing without orders.

James H. Goodfellow, Sergeant—was doing duty in the lower division. Was of opinion that the orders—"Carry arms, ready"—were given by an officer, and thinks they were given by Lieut.-Col. Hogarth. The voice was quite familiar to him. Heard the Mayor cry out "Fire, fire," after reading the Riot Act; heard no one blamed for firing that night.

John Hinde, Sergeant in the same division, heard no word of command except "Fire" given, but cannot say by whom it was given; it might have been either by an officer or a civilian; believes that the troops fired upon that word. Did not know that any of the men had been reprimanded for their conduct, as they would have been if they had fired without orders. Believes that the men would have come from "Stand at ease" to the "Present" without orders from an officer. He took no means to prevent the men from firing. There was much noise when the word "Fire" was given.

On Monday, the Court resumed its sittings. William Wylie—private in the 26th—deposed that he was one of the soldiers in the upper division, facing Zion church. Heard no command to the lower division, but heard Captain Cameron, the officer in command of his division, give the words of command, "ready—present;" in consequence of which the division discharged their muskets. Heard the Mayor cry out, shortly before the discharge, "Fire, fire; there is no time to be lost." Did not hear any word of command from Lieutenant-Col. Hogarth.

Thomas Briggs—private in the same regiment—deposed that he was one of the upper division on the night in question; and that he heard the words of command given by Captain Cameron, "ready—present." Heard no one reprimanded for firing without orders. Heard also the voice of Lieut.-Col. Hogarth, but could not distinguish the words.

John Dougherty—private same regiment—was one of the lower division. Heard the words of command, "attention—carry arms—ready—present," given by Lieutenant-Colonel Hogarth. Was perfectly certain the command came from the said officer; did not hear any civilian give orders to fire.

William Watson—private same regiment—was in the lower division. Previous to firing, received the regular military words of command, Lieut.-Colonel Hogarth gave the word—"attention;" Lieutenant Quartley gave the words—"carry arms—ready—present." Was positive that he heard Lieut. Quartley give these orders. Was not reprimanded for discharging his musket. Heard a civilian, the Mayor, cry out—"fire, fire; there is no time to be lost." Knew it was the Mayor by hearing him addressed as Mr. Wilson. Immediately after the cry—"fire," heard Lieut.-Colonel Hogarth give the word "attention." Might not have heard his voice even if he had given the other words of command; but is certain he did not hear him—Lieutenant-Colonel Hogarth—give the words—"carry arms—ready—present."

The Court then adjourned till Tuesday. On Tuesday, Walter Miller, bugler, present on the night of the 9th of June, was examined. He deposed that he was close to Lieut. Col. Hogarth all the evening, and that he never heard any command given to fire: to this the witness swore most positively.

Town Major McDonald; saw the troops on the ground; heard no military word of command to fire, given; though he was so close to the troops that he did not think it could have been given without his having heard it.

Lieut. R. White, of the 26th; swore that he heard no orders given to fire; heard no military words of command, such as "carry arms—ready—present." The troops seemed to come suddenly from the "slope arms" to the "ready;" was much surprised at the firing. Men and officers were all perfectly sober. James Fleming—was the next witness; but his evidence was of no importance. The Court adjourned until Thursday; Wednesday being a Festival of obligation.

Died.

In this city, on the 26th inst., at the residence of her brother-in-law, T. F. Miller, Esq., after a long and painful illness which she bore with Christian fortitude, Anna Maria Connolly, relict of the late R. F. Coleman, Belleville, C.W.

## FOREIGN INTELLIGENCE.

## FRANCE.

The correspondent of the *Morning Chronicle* makes the following important announcement:—"One thing is certain—and it is perhaps the real cause of the increased confidence of the speculators—that a change has taken place in the policy of the French Government. For some days past it has been observed that the persons connected with the Government have affected to speak of the present quarrel between Russia and Turkey as an English much more than a French question. The French question, they said, was got rid of when the question of the Holy Places was settled; and as regarded the political question, it was the affair of England. It now appears that M. de Kisseleff has not only succeeded in persuading Louis Napoleon himself that France ought really not to meddle in the matter, but that the views of Russia are exceedingly moderate."

The *Moniteur* contains an announcement to the effect that the French and English ambassadors at Constantinople have received instructions placing the united squadrons of those nations at their disposal, and that those governments had decided, besides, that the squadrons should approach the Dardanelles without any further delay. Orders left Toulon and Marseilles on the 4th inst., by the Chaptal and Caradoc, for Admirals De la Susse and Dundas. This measure of precaution, the *Moniteur* states, does not exclude the hope of a pacific settlement of the actual difficulties.

**PROVINCIAL COUNCIL OF AMIENS.**—The French correspondent of the *Guardian* writes:—"The celebrated work on the *Droit Coutumier* of the Gallican Church has been deemed worthy to occupy a distinct chapter in the Acts of the Council of Amiens. The fifth chapter of the Council, "*De quibusdam premissis opinionibus jura Sanctae Sedis lacerantibus*," places succinctly under nine heads the opinions which are maintained by the publication, and repudiated as schismatical by the Council. In the first place, it is asserted that the Pope's judgment alone cannot decide the question of what belongs to him and what to the Bishop in the ordinary government of a diocese; the *Droit Coutumier* must be the arbitrator. Secondly, that the Bishops may oppose the abolition of any custom which may exist contrary to the common rule of the Church, though urged by the Pope, unless the necessity of such abolition be clearly recognised. Thirdly, that where there is union between Church and State, it is reasonable to consider only those rules of apostolic discipline as obligatory, which have been promulgated by virtue of the *placet* of the civil power; and that, therefore, fourthly, the French Bishops in the present day are not bound to consider obligatory those not so promulgated. Fifthly, that a Bishop may legitimately, under existing circumstances, exclude not only provisionally, but absolutely, the Roman liturgy from his diocese. Sixthly, that in many of their recent decisions, the Roman congregations have pursued a course injurious to the French Church. Seventhly, that the necessity of referring to Rome, according to the decision of the congregation of the Council, when a priest is suspended *ex informata conscientia* tends to weaken the Metropolitan authority. Eighthly, that the pretensions of the same Council, under pretence of supplying omissions, to add to the Acts of the Provincial Councils, is unfounded; and lastly, that the movement in favor of the restoration of the Roman liturgy is by no means to be approved of. The whole of the above principles are condemned by the Council as contrary to sound doctrine; and chiefly on the ground of the two following opinions, from which they appear to derive their origin, viz:—First, a denial that the authority of the Sovereign Pontiff is, for the government of the Church, the supreme power, and the assertion of another power superior to that authority; and, secondly, because they imply that the solemn decisions of the Sovereign Pontiff, delivered *ex cathedra*, in matters of faith, are not of themselves irrefragable, but only become so by virtue of a certain sanction which is extrinsic to them. The Council prohibits absolutely the inculcation of any such opinions throughout the churches, seminaries, and schools of the province of Rheims."

## HOLLAND.

**THE ELECTIONS.**—In the *Echo Universel* of the Hague, we read that the elections of May 17th resulted as follows:—Anti-revolutionaries, 10; Liberals and Catholics, 24; Reactionaries, 10; Conservatives and moderate Liberals, 18; total 62. Six other deputies were yet to be returned. The consequence is, that the Liberals have lost the legislative majority, and the ministers find themselves in the presence of five fractions, all of which cannot be satisfied at the same time.

We believe that except in Bois-le-Duc, Brabant, and Limbourg, where all the people are Catholic, the elections have resulted unfavorably for the Catholic interest. The present ministry, Protestants as they are, are perhaps more favorable to liberty than the late Thorbecke ministry. M. Thorbecke's policy was pretty much like that of our Whigs, eager to bring everything within the power of the state, and, in particular, to get hold of the administration of Catholic charities.

It appears from the *Nieuwe Rotterdamsche Courant*, that the ministry of the affairs of Catholic Worship had cautiously acknowledged the notification of the establishment of the Episcopal sees, under reserve of taking ulteriorly the necessary disposition relative to these acts.

## AUSTRIA.

M. Varga, an advocate, suspected of being in communication with M. Kossuth, has been arrested. Several other individuals have also been taken in custody by the police of Perib.

## SWITZERLAND.

The federal Council has declared that the court-martial established at Friburg after the insurrection is opposed to the Constitution, and that the sentences pronounced by that tribunal are null and void. The persons who had been tried and condemned are to be handed over to the ordinary tribunals, in case the Grand Council does not grant them an amnesty.

## LOMBARDY.

The sequestration question will probably be terminated by the return of the emigrants to their homes.

## RUSSIA.

**HOSTILE PREPARATIONS.**—A Russian general of the engineers arrived on the 13th at Scotinji, on the Moldavian frontier, and made all the necessary investigations for crossing the river. Active preparations have been going on for the last few days at Leivra for crossing the Pruth.

A letter from Jassy in the *Augsburg Gazette*, dated 16th May says:—

"The warlike preparations which are being made in Bessarabia exceed anything hitherto seen here—they are on an immense scale; but what creates most interest and alarm is, that the Russians are not only preparing to throw flying bridges over the Pruth, but to build solid bridges, as if the principalities were henceforth to be permanently connected with Bessarabia."

## SWEDEN.

**INTOLERANCE OF THE SWEDISH STATE CHURCH.**—The Copenhagen correspondent of the *Chronicle* writes on June 1st:—

"In Sweden the barbarous intolerance of the State Church is raging anew. Fresh prosecutions have now been ordered, and petitions to use the old and unrationised Church formalities have been haughtily dismissed. This despicable oppression is exciting general hatred, and is multiplying emigration immensely. In fact, Sweden is at this moment governed by the blind, fanatic, unnational, reactionary State Church Hierarchy."

## CHINA.

Advices from Hong Kong, dated April 11, say:—"We have but meagre accounts of the rebellion from the North. The latest date from Shanghai is of the 28th ult., which gives no intelligence that can be depended upon relating to the position of matters at Nankin. All communication with that place seemed cut off. There appeared no doubt of the rebel force investing the city, and a report was current that one of the outer gates had been forced."

## GREAT BRITAIN.

**PREPARATIONS FOR WAR.**—The artisans at the arsenals are busily employed in getting ships ready for sea, and we have been assured, on what appears good authority, that government have given orders for the purchase of several hundreds of artillery horses, forthwith, at the contract price of £24 each horse. This sum is clearly insufficient now, when horses of all sorts are dearer than they have been at any former period these thirty years. These expenses will exhaust Mr. Gladstone's surplus, and something besides; and for all this loss the nation is indebted to the profligacy of the course systematically pursued by the *Times* and the *Morning Chronicle* against the Emperor of the French. It was the scandalous calumnies and gross misrepresentations of these journals that led the Russian autocrat to conclude that he might count on the neutrality of England, while he dismembered Turkey. Having seen it constantly asserted by the journals in question that the difficulties of the Eastern question was produced by the French Emperor alone, and that this country would stand aloof while the Frank and the Russian wasted their strength on the Turkish soil, in conflict with each other, the Czar naturally concluded that the time was come for carrying into effect the hereditary policy and plans of his family for enriching themselves by despoiling the Mussulman. Hence the Muscovite aggression, and hence the immense expense to which our own country is now put.—*Catholic Standard*.

The Postmaster-General has issued notice that, being about to make arrangements for extending to the colonies the benefits of the money order system, tenders may be addressed to him prior to the 16th of July, by bankers who may be desirous of undertaking the agency in any of the colonies.

Edinburgh is proposing to follow the example of Dublin, and to have an exhibition of Scottish national industry. A plan has been prepared by Mr. Rbirid, architect, and Mr. C. H. J. Smith, landscape gardener for the erection of a building in the grounds of the Caledonian Horticultural Society, to be afterwards used as a winter garden.

**THE NUNNERY BILL.**—The idea of Catholics submitting to such a measure is quite preposterous and out of the question. We know, of course, full well, that the current falsehoods and insinuations against convents, upon which this bill is founded, are unwarranted and despicable slanders. As for the incessant calumnies against ourselves as a body, and our faith, as a creed, we estimate them at their proper value, and simply despise and scorn them. We are members of that venerable and glorious Church which, based on divine promise, has stood the storms of ages—which has always been, and is to this very day, recognised and loved by the immense majority of the civilised world—and which has contributed, during all time, so vast a proportion of the genius that has adorned, the arts and learning that have enlightened, and the virtues that have purified and ennobled humanity; and this proud consciousness amply suffices for us in the midst of all the ravings and railings by which we are encompassed. But we are British subjects; and we have a perfect right to entertain whatever religious opinions we please; as, also, our sisters and daughters, and other dear relatives, have an equally incontestable right to bind themselves by vows, and live unmolested in religious communities, if they think proper. We fight in the ranks of the British army, and man the British fleet; we pay taxes, and bear all the responsibilities of citizenship; and though we may smile at mountebankism, and even tolerate insult, we will never suffer our liberties to be frittered away, and the Charter of our Emancipation to be torn up, and flung into our faces.—*Glasgow Free Press*.

## LETTER OF LORD LANGDALE TO THE EDITOR OF THE TIMES.

Sir,—As you have lately given to the world a succession of articles in favor of the bill lately introduced into Parliament by Mr. Chambers, entitled "Recovery of Personal Liberty," but especially aimed at Catholic Convents, I trust you will not refuse to give the same circulation to a few observations of one so interested in this discussion as the father of two inmates of such establishments and a very near relative of several others in a similar position.

In the first place, I must begin by agreeing in much that you state in your later article upon this subject, in last Saturday's paper, May 28:—"The laws and customs of England," you say,

"Can take no cognizance of any such engagements between British subjects and the Romish Church.—Neither the decrees of the canonical code or the traditions of Popery can be permitted to have any more weight than the by-laws of a benefit society or the rules of a cricket club. The one sole title of a nunery to detain a nun consists in that nun's standing consent to the arrangement. As she was free to come, so she must be free to go. Her 'profession' confers upon her superiors or her priests no more authority over her than would be enjoyed by the mistress of a boarding-house over its inmates. Convents, in fact, must be literally boarding-houses, and nothing further. Their inhabitants may practise exactly such usages in worship, in ritual, in dress, and in ceremony as they think proper. They may, if they like, derive their traditions from remote antiquity and their rules from an Italian priest; but these peculiarities will give them no more standing in the eyes of the law than that of a village coal club or that of a district Bible Society."

Now, Sir, I have not one word to say against all this. We neither pretend nor desire that the "law of England take cognizance of any such engagements." We neither ask nor wish for "any standing in the eyes of the law." It is on this very account that we protest against the law sending commissioners into convents any more than it does into boarding-houses, or interfering with what you call "these peculiarities" any more than with cricket clubs or coal clubs.

But, Sir, let us for a moment inquire what is the character of the bill proposed by Mr. Chambers and Sir Robert Inglis, which is described as "mild."—There are to be commissioners with "annual salaries." These commissioners are to report annually to "Parliament the number and description of houses, names of occupiers," &c.

What, again, are the powers conferred on these salaried gentlemen by which they are to earn their pay? "To visit the houses or buildings, and, if necessary, to make a forcible entry; to examine every part thereof; to see all and every the inmates; and to examine each, either apart and separate from others, or otherwise."

And what is this building into every part of which these paid gentlemen are to pry? Why, the residence of women, of women only—women without a male protector to accompany these inquisitors into their bed-rooms, probably not unfrequently occupied by a sick inmate of these houses.

And again, who are these inmates, to be examined "apart and separate from all others," by strangers—by men pretending perhaps to be gentlemen? Why, women, perhaps, again occupying a sick room, who have purposely retired from the general communication of the society of the world—ladies as highly bred as the wives and daughters of those who, styling themselves gentlemen, are proposing an indecent outrage upon others, which I should hope that they would have the delicacy of resenting if offered to those under their own protection.

And what is to set this mild proceeding in motion? This paid functionary, who is to report annually for his salary, "is to have reasonable ground to suppose." Why, even before a search warrant can be issued to seek for stolen goods, an oath is required.

No, Sir, let the truth be told, and let these promoters of this atrocious invasion on the decencies of Catholic ladies have at least the manliness to avow that their bigoted hatred of the Catholic religion thus seeks a vent against these helpless and harmless members of its faith, because they have not the courage to adopt a more bold course of persecution against those who would have power to repel their insults.

Yes, Sir, if they succeed in passing the proposed bill, they may, and probably will, succeed in driving from this country some, at least, of these inoffensive establishments. They will, therefore, have the satisfaction of wringing the heart of a father, a Catholic, who can have no hope under such circumstances of ever again seeing his child in this world. Be assured, however, that, though this far successful, their malicious triumph will not succeed in preventing one of these devoted children of religion from adhering to those pledges which they have made not to man, but to God; pledges which, as the law has not been asked to sanction, so neither is it competent to dissolve. I will not now enter upon what you say is done in Catholic countries, still less within the dominions of the autocrat of Russia. If in Catholic countries the law be invoked to sanction and enforce the religious profession, the same law may make conditions under which such profession may be made. Neither such cases nor the despotic interference of an autocrat, the extent of which we well remember in the case of the all but martyred Abbess Makrina, are samples of legislation hitherto applicable to England. In spite of the late majority in favor of the introduction of this bill, I cannot yet believe the intensity of religious hatred will be gratified by the introduction into this boasted land of religious freedom of the worst features of continental intolerance.

I am, Sir, your obedient servant,

CHARLES LANGDALE.

Houghton-hall, June 1, 1853.

**CANT AND HYPOCRISY.**—The following note was written by Lord Oxford, in answer to an application made him to become President of the Norwich Bible Society:—"Sir—I am surprised and annoyed by the contents of your letter—surprised, because my well known character should have exempted me from such an application—and annoyed, because it obliges me to have even this communication with you. I have long been addicted to the gaming-table; I have lately taken to the turf; I fear I frequently blaspheme; but I have never distributed religious tracts. This is well known to you and your society; notwithstanding which you think me a fit person for your president! God forgive your hypocrisy; I would rather live in the land of sinners, than with such saints.—I am, &c., Oxford.

**INSPECTION OF RELIGIOUS HOUSES.**—Singularly enough the outcry raised against convents is generally in a locality where there is no convent, whilst in the towns where those dispensers of God's mercies are located, bigotry is silenced. We have an instance of that in this locality. A petition signed by upwards of one thousand females was transmitted from Shields imploring parliamentary influence and supervision. Perhaps no two of the petitioners had ever seen a Sister of Charity, or been in the inside of a religious house, and were merely echoing in their address to the Queen the brutal falsehoods of the press. In Sunderland, where the Nuns or Sisters of Charity may be seen every day, and are seen by a large part of the population, we hear nothing of a similar feeling to that which had been got up at Shields.

**A BISHOP'S PAY AND PERQUISITES.**—The Bishop of Durham is in embarrassed circumstances, poor man. His income having been reduced to about \$40,000 per annum (it was formerly about \$120,000), he finds himself in a state of pitiable destitution, and has applied to the ecclesiastical commissioners for an additional \$5,000 a year or so to pay his "gamekeepers" and "watchers on the moors," and keep his lawns—not the lawn he wears, but the lawn around his palace—in apple-pie order.—The commissioners decline to make the extra allowance, the more especially as the worthy "Lord Spiritual" has already overdrawn his account some \$350,000 since his salary was cut down; or rather, has retained the amount instead of paying it over like an honest prelate. In the diocese of Durham there are dozens of poor curates with wives and families to support, who do not receive £50 sterling per annum, and yet the Bishop, in his schedule of extras, puts down the annual wages of one gamekeeper at £101 0s 6d, and of another at £58 6s 6d. Saying his lordship's game, therefore, is considered a more valuable and important service than saving the souls of his lordship's flock. The estimation in which his lordship holds carnal luxuries as compared with things spiritual is also manifested in another part of his "little bill."—He puts down the expenses of his parks at £100, but modestly charges only £15 for those of his chapel! That blessed institution known as the "Church of England," is based upon a system of monstrous inequalities. If the pious and good works of its humble clergy did not set off the ungodly rapacity of its hierarchs, it would be in peril of the fate of Sodom and Gomorrah.

**PROTESTANT EMIGRATION FROM SOUTH WALES.**—A very large exodus still continues from various districts in the south of Wales. The Mormonite emigration is, if anything, increasing, as large bodies of these people, principally from Carmarthenshire and the county of Glamorgan, still continue to leave their native land for the banks of the Salt Lake. These followers of Joe Smith get to Liverpool, where they embark in the liners for New York.

**THE SALINE TREATMENT OF CHOLERA.**—Dr. Stevens' work, published by Balliere, "*On the Nature and Treatment of Asiatic Cholera*," is exciting a good deal of attention, from the facts which he has brought to bear upon the value and success of the treatment of this disease by the saline practice. It would appear that some very high marks of esteem have been conferred upon Dr. Stevens for his philanthropy and talents, and among these his late Majesty Christian VIII of Denmark extended his Royal munificence to him in a gift equivalent to a liberal independence for life. The discovery certainly appears to be one which claims every attention. The cholera is still producing its deadly effects in many parts of the world, and no human being can tell how soon this fatal scourge may make a third visit to this country. If Dr. Stevens' statement be founded on truth, it is evident that even the collapse stage of cholera is a curable disease; and if so, it is then the duty of the rulers of the land to appoint a fair tribunal of disinterested judges to investigate the statements that have now been put before the world, the merits of which may be easily put to the test.—*Standard*.

The following debate which lately took place in the House of Lords, is a valuable testimony of the efficacy of Protestant Missions:—

## "AN INDIAN GRIEVANCE.

Lord Montague presented a petition, signed by 8401 inhabitants of Bengal, Berar, and Orissa, against act 21 of 1850 of the Indian Government. He stated as a guarantee of the genuineness of the petition, that it had been placed in his hands by Sir Herbert Maddock, lately a most meritorious civil servant of the East India Company.

The act referred to, secured to a Hindoo converted to Christianity all the property he possessed as a follower of the Hindoo religion. By the terms of that act, any Hindoo, who would have lost caste, and consequently property, by acts of immorality or the violation of the laws, would be enabled to retain his property. But by the ancient Hindoo law, any person entitled to what was considered to be ancestral property held it subject to a religious trust, in respect to certain observances of a religious character: if he lost caste or quitted his religion he became incapable of performing those religious trusts, and, by the ancient Hindoo law he became incapable of holding the estate he had received. In 1832, an act was passed providing that in Bengal a convert to Christianity should not lose his property; but that act had remained dormant until 1845; when the Law commissioners extended it to all India; and the East India Company sanctioned the act in 1850. The petitioners contend that this act was a violation of the compact into which we had solemnly entered in the earliest times—a compact confirmed by the Imperial Act of 1781—binding us to respect the laws of inheritance, the laws of marriage, and the laws of religion.

The Earl of Ellenborough, following out Lord Montague's remarks, with which he concurred, nevertheless thought the grievance, great as it was, would practically produce little evil.

Converts to Christianity, are not common. He had asked one of the Clergy in Calcutta, why Hindoo Candle-snuffers were employed in the churches—why were not converts employed? The reply was—"We have not got enough of them." He recollected having a visit from an American missionary on one occasion, when he put to him the question, "Do you ever make any converts?" His reply was, "Never, except when we have an office to besew." (*Laughter*.) Lord Ellenborough dwelt upon the immoral motives held out by the act of 1850 to the Hindoo, who could commit any immoralities against the Hindoo law, yet if the culprits declared themselves Christians their property would be restored to them. Was this the commencement of an interference with native customs?—The petition was referred to the Indian Committee.—*Spectator*, 28th of May.

We understand that Mr. Alderman Solomons has given notice of an appeal to the House of Lords against the decision of the judges in the case of Miller v. Solomons.

An extraordinary general meeting of the Trust and Loan Company of Upper Canada has been called for the 22d inst., to consider the propriety of authorizing the directors to issue 25,000 new shares of £20 each.

In consequence of the frequent practice of writing in newspapers addressed to America, the Postmaster-general has instructed the deputy-postmasters throughout the Kingdom to use every means to detect such writing.

A Mr. Armstrong, an Anglican parson, complains in the Church and State Gazette that a "A parishioner of his, of the name of Grant" (cool!) receives letters addressed to the Lord Bishop of Southwark in defiance of the law.

FORFAITHFUL—AN OMINOUS PRESENT.—On Friday afternoon, while two little boys of the name of Forrester were amusing themselves beside the curling pond of the top of Constitution road, Dundee, one of them saw what he thought was a piece of deal peeping up amid a heap of earth by which it was partially concealed.

CAUTION TO EMIGRANTS.

There never was, probably, in the history of the world an occasion which opened to the working classes such a prospect of pure and unmixed good as the recent discoveries in Australia.

emigrate to Australia, that they are carrying their commodities to a market already drugged with them to satiety, and that they have no one but themselves to thank if they find themselves reduced to occupations in which their education is useless.

MARRYING ONE'S OWN NIECE.

This subject came up before the Presbyterian General Assembly, at its late session at Buffalo. Dr. Cox remarked that the question was two-fold: First—Is it lawful for a church member to marry the daughter of his sister?

We hold that a man who would marry his own flesh and blood ought to "forfeit his church standing;" the General Assembly to the contrary notwithstanding; and when preacher or layman does this, he violates the law of God.

In behalf of the young bachelors, too, we wish to say that the Assembly has no right to invite withered elders, with bald heads and rather slim legs, to prow around among their cherry cheeked, bright eyed nieces, and coax them by the potentiality of love.

THE PROTESTANT RELIGION OF THE ITALIAN SECRET SOCIETIES.

In this hiding place of iniquity—a famous house on the Lungara in Rome—was raised—so permitting, the great and good God, for his own wise ends, the altar of Satan.

Around this altar, danced nightly, twelve shameless women, who, ordained priestesses offered the execrable sacrifices. These women (my hand trembles to write it) were wont to go out, in the morning, all pious and devout in appearance, and to approach the Holy altar; they would receive the immaculate Lamb into their polluted mouths, and bowing down, as if in excess of adoration, would spit out the sacred Host into their handkerchiefs, to carry it to their abominable assemblies.

The altar prepared, the fire kindled, the incense scattered over it, and the adorable Hosts placed in a small vase, those assassins would approach with daggers drawn, and from their ranks, would issue one, the High Priest of the night.

of thy reign, and has paid the penalty of his insolence. Now thou usest us, Christians, to his greater scorn, we deny Him, we abjure Him, we hold him for our slave.

THE MOVING TABLES.

The following letter has been addressed by an American gentleman resident in Paris to Galvani's Messenger:—"I have seen in your journal, as well as others, various accounts of moving tables by animal magnetism.

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ST. PATRICK'S SOCIETY.



THE MONTHLY MEETING OF THE SOCIETY, will be held at St. PATRICK'S HALL, on MONDAY EVENING next, the 4th instant, at EIGHT o'clock precisely.

Montreal, July 1.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION



THE USUAL MONTHLY MEETING OF the above Association will be held at the MUSIC HALL, Notre Dame Street, on TUESDAY EVENING next, the 5th instant, at EIGHT o'clock.

Montreal, July 1.

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