

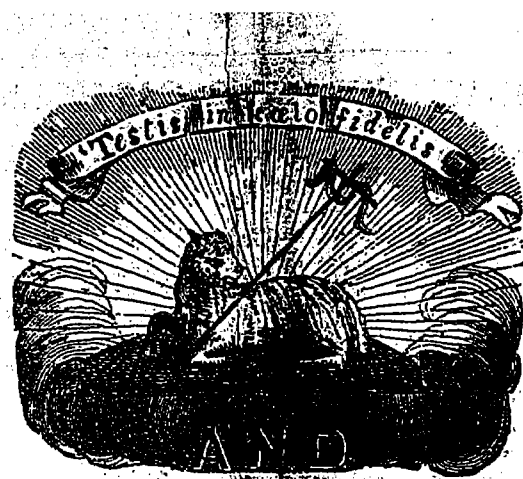
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# CATHOLIC CHRONICLE.

VOL. III.

MONTREAL, FRIDAY, MAY 20, 1853.

NO. 41.

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

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

On the 19th of November, 1833, a traveller arrived at Marbourg, a city of Electoral Hesse, situated on the pleasant banks of the Lahn. He stopped there in order to study the Gothic Church which it contains, celebrated not only for its rare and perfect beauty, but also because it was the first in Germany wherein the gothic prevailed over the full arch, in the great revival of art in the thirteenth century. This basilic bears the name of St. Elizabeth, and it happened that the traveller in question arrived on the very day of her feast. In the church,—now Lutheran, like all the country around,—there was seen no mark of solemnity; only, in honor of the day, it was open, contrary to the practice of Protestants, and children were amusing themselves by jumping on the tomb-stones. The stranger passed along its vast nave all deserted and dismantled, yet still young in their lightness and elegance. He saw resting against a pillar the statue of a young woman in a widow's dress, her face calm and resigned, one hand holding the model of a church, and the other giving alms to an unhappy cripple; farther on, on bare and naked altars, from which no priestly hand ever wiped the dust, he carefully examined some ancient painting on wood, half effaced, and sculptures *in relief*, sadly mutilated, yet all profoundly impressed with the simple and tender charm of Christian art. In these representations, he distinguished a young woman in great trepidation, showing to a crowned warrior the skirt of her cloak filled with roses; in another place, that same knight, angrily drew the covering from his bed, and beheld Christ stretched on the cross; a little farther, the knight and the lady were reluctantly tearing themselves asunder after a fond embrace; then again was seen the young woman, fairer than ever, extended on her bed of death, surrounded by priests and weeping nuns; in the last place, bishops were taking up from a vault a coffin on which an Emperor was placing his crown. The traveller was told that these were incidents in the history of St. Elizabeth, one of the sovereigns of that country, who died just six hundred years ago, in that same city of Marbourg, and was buried in that same church. In the corner of an obscure sacristy, he was shewn the silver shrine richly sculptured, which had contained the relics of the Saint, down to the time when one of her descendants, having become a Protestant, tore them out and flung them to the winds. Under the stone canopy which formerly overhung the shrine, he saw that every step was deeply hollowed, and he was told that these were the traces of the innumerable pilgrims who came of old to pray at the shrine, but none within the last three hundred years. He knew that there were in that city some few of the faithful and a Catholic priest; but neither Mass nor any other visible commemoration of the Saint, to whom that day was consecrated.

The stranger kissed the stone hallowed by the knees of faithful generations, and resumed his solitary course; but he was ever after haunted by a sad, yet sweet remembrance of that forsaken Saint, whose forgotten festival, he had unwittingly come to celebrate. He set about studying her life; he successively ransacked those rich depositories of ancient literature which abound in Germany.\* Charmed more and more every day by what he learned of her, that thought gradually became the guiding star of his wanderings. After having drawn all he could from books and chronicles, and consulted manuscripts the most neglected, he wished, after the example of the first historian of the Saint, to examine the places and popular traditions. He went, then, from city to city, from castle to castle, from church to church, seeking every where traces of her who has always been known in Catholic Germany, as *the dear Saint Elizabeth*. He tried in vain to visit her birth-place, Presburg, in farther Hungary; but he was, at least, able to make some stay at that famous castle of Wartbourg, whither she came a child, where her girlish days were spent, and where she married a husband as pious and as loving as herself; he could climb the rough paths by which she went on her errands of charity to her beloved friends; the poor; he followed her to Creuzburg, where she first became a mother; to the monastery of Reinhartsbrunn, where at twenty years of age she had to part with her beloved husband who went to die for the Holy Sepulchre; to Bamberg, where she found an asylum from the most cruel persecutions; to the holy mountain of Andechs, the cradle of her family, where she made an offering of her wedding robe when the cherished wife had become a homeless and exiled widow. At

Erfurth, he touched with his lips the glass which she left the humble nuns as a memento of her visit. Finally, he returned to Marbourg, where she consecrated the last days of her life to the most heroic works of charity, and where she died at twenty-four—to pray at her desecrated tomb, and to gather with difficulty some few traditions amongst a people who, with the faith of their fathers, have lost their devotion to their sweet patroness.

The result of these protracted researches, of those pious pilgrimages, is contained in this book.

Often, when wandering through our plastered-up cities, or our rural districts, despoiled of their ancient ornaments, and fast losing all traces of ancestral life, the sight of a ruin which has escaped the spoilers,—of a statue lying in the grass,—an arched door-way,—a staved rosace, will arouse the imagination; the mind is struck, as well as the eye; our curiosity is excited, we ask ourselves what part did that fragment play in the whole; we unconsciously fall into contemplation: by degrees, the entire fabric arises before our mental vision, and when the work of interior re-construction is completed, we behold the abbey, the Church, the Cathedral towering aloft in all its majestic beauty; we see the sweep of its vaulted roof, and mingle in the crowd of its faithful people, amid the symbolic pomp and ineffable harmony of ancient worship.

Thus it is that the writer of this book, having travelled long in foreign countries, and pondered much on past ages, has picked up this fragment, which he offers to those who have the same faith and the same sympathies as himself, to aid them in re-constructing in their mind the sublime edifice of the Catholic ages.

Thanks to the many invaluable monuments of the life of St. Elizabeth, which are found in the great historical collections of Germany as well as in the manuscripts of its libraries; thanks to the numerous and minute details transmitted to us by biographers; some of them contemporaries of St. Elizabeth, and others, attracted by the charm which her character and her destiny are so well calculated to exercise over every Catholic mind; thanks to this singular combination of auspicious circumstances, we are able to effect a double purpose in writing this life. While closely adhering to the fundamental idea of such a work, *viz. to give the life of a Saint, a legend of the ages of Faith*, we may also hope to furnish a faithful picture of the manners and customs of society at a period when the empire of the Church and of chivalry was at its height. It has long been felt that even the purely profane history of an age so important for the destinies of mankind, might gain much in depth, and in accuracy from particular researches on the object of the most fervent faith and dearest affections of the men of those times. We may venture to say that, in the history of the middle ages, there are few biographies so well adapted to carry out that view, as the history of St. Elizabeth.

On the other hand, before we say more of this Saint, and the ideas which she represents, it seems to us that we should give a sketch of the state of Christianity at the time in which she lived, for her life would be totally inexplicable to those who neither knew nor could appreciate her age. Not only is it that her destiny, her family, and her name are connected, more or less, with a host of the events of those times, but that her character is so analogous to what the world then saw on a grander scale, that it becomes indispensably necessary for the reader to recall, as he goes along, the principal features of the social state wherein her name holds such a distinguished place. We must, therefore, be allowed to turn aside for a moment, before commencing the life of St. Elizabeth, in order to depict her contemporaries and her times.

St. Elizabeth was born in 1207, and died in 1231, so that her brief career occurs during that first half of the thirteenth century, which is, perhaps, of all other periods, the most important, the most complete and the most resplendent, in the history of Catholic society. It would be, it seems to us, difficult to find, in the glorious annals of the Church, a time when her influence over the world and over mankind in all its developments, was more vast, more prolific, more uncontested. Never, perhaps, had the spouse of Christ reigned with such absolute dominion over the mind and heart of nations; she saw all the ancient elements, against which she had so long struggled, at length subdued and prostrate at her feet; the entire West bowed with respectful love under her holy law. In the long struggle which she had had to sustain, even from her divine origin, against the passions and repugnances of fallen humanity, never had she more successfully fought, nor more vigorously pinioned down her enemies. It is true, her victory was far from being only to fight, and expects to triumph only in heaven; but certain it is that then, more than at any other moment of that protracted warfare, the

lore of her children, their boundless devotion, their numbers and their daily increasing courage, the Saints whom she every day saw coming to light amongst them, gave to that immortal mother strength and consolation, of which she has since been but too cruelly deprived.

The thirteenth century is the more remarkable, on this point, in as much as the close of the twelfth was far from being auspicious. In fact, the echo of St. Bernard's voice, which seems to have wholly filled that age, had grown feeble towards its end, and with it failed the exterior force of the Catholic thought. The disastrous battle of Tiberiad, the loss of the true Cross, and the taking of Jerusalem by Saladin, (1187), had shown the West overcome by the East, on the sacred soil which the Crusades had redeemed. The debauchery and tyranny of Henry II of England, the murder of St. Thomas a Becket, the captivity of Richard *Cœur de Lion*, the violence exercised by Phillip Augustus towards his wife Ingerburge, the atrocious cruelties of the Emperor Henry VII in Sicily, all these triumphs of brute force indicated, but too plainly, a certain diminution of Catholic strength; whilst the progress of the Waldensian and Albigensian heresies, with the universal complaints of the relaxation of the Clergy and the religious orders, disclosed a dangerous evil in the very bosom of the Church. But a glorious reaction was soon to set in. In the last years of that century, (1193), the chair of St. Peter was ascended by a man in the prime of life, who, under the name of Innocent III, was to struggle with invincible courage against the enemies of justice, and the Church, and to give to the world perhaps the most accomplished model of a Sovereign Pontiff, the type, by excellence, of the vicar of God. As this grand figure stands out in bold relief from all that age which he himself inaugurated, we must be allowed to give a sketch of his character. Gracious and benign in his manners, endowed with uncommon personal beauty, warm and confident in his friendships, liberal to excess in his aims and in his foundations—an eloquent and persuasive orator—a learned and ascetic writer—a poet even, as we see by his fine prose—*Veni, Sancte Spiritus*, and the *Stabat Mater*—that sublime elegy composed by him—a great and profound juriconsult as it behoved the supreme judge of Christendom to be—the zealous protector of science and of Christian literature—a stern disciplinarian, vigorously enforcing the laws and the discipline of the Church—he had every quality that might make his memory illustrious, had he been charged with the government of the Church at a calm and settled period, or if that government had then been confined to the exclusive care of spiritual things. But another mission was reserved for him. Before he ascended the sacerdotal throne, he had understood, and even published in his works, the end and destiny of the supreme Pontificate, not only for the salvation of souls and the preservation of Catholic truth, but for the good government of Christian society. Nevertheless, feeling no confidence in himself, scarcely is he elected when he earnestly demands of all the Priests of the Catholic world their special prayers that God might enlighten and fortify him; God heard that universal prayer, and gave him strength to prosecute and to accomplish the great work of St. Gregory VII. In his youth, whilst studying in the University of Paris, he had made a pilgrimage to Canterbury, to the tomb of St. Thomas the Martyr, and it is easy to imagine what inspiration there was for him in those sacred relics, and what a fervent zeal he conceived for the freedom of the Church, whose victorious champion he afterwards was. But whilst he was defending that supreme liberty, the constitution of Europe at that time conferred upon him the glorious function of watching, at the same time, over all the interests of nations, the maintenance of their rights, and the fulfilment of all their duties. He was, during his whole reign of 18 years, at the very height of that gigantic mission. Though incessantly menaced and opposed by his own subjects, the turbulent people of Rome, he presided over the Church and the Christian world, with immovable tranquility, with ceaseless and minute attention, keeping his eye on every part as a father and a judge. From Ireland to Sicily, from Portugal to Armenia, no law of the Church is transgressed but he takes it up, no injury is inflicted on the weak but he demands reparation, no legitimate security is assailed, but he protects it. For him, all Christendom is but one majestic unity, but one single kingdom, undivided by boundary-lines, and without any distinction of races; of which he is, without, the intrepid defender, and within, the impartial and incorruptible judge. To shield it against its external enemies, he arouses the failing ardor of the Crusades; he shows himself inflamed beyond all men, with that holy desire to battle for the cross, which St. Gregory VII had first

conceived, and which had animated all the Roman Pontiffs till Pius II died a Crusader. The heart of the Popes was then, as it were, the focus whence that holy zeal radiated over all the Christian nations; their eyes were ever open to the dangers by which Europe was surrounded: and whilst Innocent endeavored, every year, to send a Christian army against the victorious Saracens of the East, in the North he propagated the faith amongst the Slaves and Sarmatians, and in the West, urging upon the Spanish princes the necessity of concord amongst themselves, and a decisive effort against the Moors, he directed them on to their miraculous victories. He brought back to Catholic unity, by the mere force of persuasion, and the authority of his great character, the most remote kingdoms, such as Armenia and Bulgaria, which, though victorious over the Latin armies, hesitated not to bow to the decision of Innocent. To a lofty and indefatigable zeal for truth, he well knew how to join the highest toleration for individuals; he protected the Jews against the exactions of their princes and the blind fury of their fellow-citizens, regarding them as the living witnesses of Christian truth, imitating in that respect all his predecessors, without one exception. He even corresponded with Mahometan princes, for the promotion of peace and their salvation; while struggling with rare sagacity and unwearied assiduity against the numberless heresies which were then breaking out, menacing the foundations of order, social and moral, he never ceased to preach clemency and moderation to the exasperated and victorious Catholics, and even to the Bishops themselves. He long applies himself to bring about, by mildness and conciliation, the re-union of the Eastern and Western Churches; then, when the unexpected success of the fourth crusade, overthrowing the empire of Byzantium, had brought under his dominion that erring portion of the Christian world, and thus doubled his power, he recommends mildness towards the conquered church, and far from expressing a single sentiment of joy or pride on hearing of that conquest, he refuses to have any share in the glory and triumph of the victors; he rejects all their excuses, all their pious pretences, because in their undertaking, they had violated the laws of justice, and forgotten the Sepulchre of Christ! It is that for him religion and justice were all, and that with them he identified his life. His soul was inflamed with a passionate love of justice which no exception of persons, no obstacle, no check, could either diminish or restrain; counting defeat or success as nothing, when right was at stake—mild and merciful towards the vanquished and the feeble—stern and inflexible towards the proud and the mighty—every where and always the protector of the oppressed, of weakness and of equity against force, triumphant and unjust. Thus it was that he was seen resolutely defending the sanctity of the marriage tie, as the key-stone of society and of Christian life. No outraged wife ever implored his powerful intervention in vain. The world beheld him with admiration struggling for fifteen years against his friend and ally, Phillip Augustus, in defence of the rights of that hapless Ingerburge, who had come from remote Denmark to be the object of that monarch's contempt—deserted by all—shut up in prison without one friend in that foreign land, she was not forgotten by the Pontiff, who at length succeeded in releasing her on her husband's throne, amid the acclamations of the people, who exulted in the thought that there was, even in this world, equal justice for all.

It was in the same spirit that he watched, with paternal solicitude, over the fate of royal orphans, the lawful heirs of crowns, and that even in countries the most remote. We see that he knew how to maintain the rights and preserve the patrimony of the princes of Norway, of Holland, and of Armenia, (1199,) the Infantas of Portugal, the young king Ladislaus of Hungary, and even to the sons of the enemies of the Church, such as James of Arragon, whose father had been killed fighting for the heretics, and who, being himself the prisoner of the Catholic army, was liberated by order of Innocent; such, also, as Frederic II, sole heir of the imperial race of Hohenstaufen, the most formidable rival of the Holy See; but who, being left an orphan to the care of Innocent, is brought up, instructed, defended by him, and maintained in his patrimony with the affectionate devotion, not only of a guardian, but of a father. But still more admirable does he appear to us, when offering an asylum, near his throne, to the aged Raymond de Toulouse, the old and inveterate enemy of Catholicity, with his young son; when he himself pleads their cause against the Prelates and the victorious Crusaders; when after enriching the young prince with his wise and loving counsels—after seeking in vain to soften his conquerors, he assigned to him, notwithstanding their murmurs, the Earlom of Provence, in order that the innocent son of a guilty father might not be left without some inheritance. Less it, then, surprising that, at a period when faith was

\* These researches have since been completed by others in various libraries of Italy and Flanders, especially in the Vatican and the Laurentian.

\* See his Sermons and his treatises *De contemptu mundi*, and the *Seven Penitential Prayers*.



regarded as the basis of all thrones, and when justice, thus personified was seated on the chair of St. Peter, kings should seek to unite themselves to it as closely as they could? If the valiant Peter of Arragon thought he could not better secure the young independence of his crown, than by crossing the sea to lay it at the feet of Innocent, and to receive it as a vassal from his hand—If John of England, pursued by the just indignation of his people, also proclaims himself the vassal of that Church, which he had so cruelly persecuted—sure of finding there that refuge and that pardon which men denied him—or if, besides those two kingdoms, those of Navarre, of Portugal, of Scotland, of Hungary, and of Denmark, gloried in belonging, in some measure, to the Holy See, by a special bond of protection? It was known to all that Innocent respected the rights of kings, in regard to the Church, as he did those of the Church herself against kings. Like his illustrious predecessors, he united to his love of equity a lofty and sagacious policy. Like them, by opposing the heirship of the empire in the house of Suabia, by maintaining the freedom of elections in Germany, he saved that noble country from monarchical centralisation, which would have changed its whole nature, and stifled the germs of that prodigious intellectual fecundity of which she is justly proud; like them, by re-establishing and steadfastly defending the temporal authority of the Holy See, he preserved the independence of Italy, as well as that of the Church. He formed, by his precepts and his example, a whole generation of Pontiffs, equally devoted to that independence, and worthy of being his auxiliaries. Such were Stephen Langton in England, Henry of Gnesen in Poland, and Roderick of Toledo in Spain, Foulquet of Toulouse, in the midst of heretics; or worthy of dying for that holy cause, like St. Peter Parentice, and Peter de Castelnau. The glorious life of Innocent III terminates with the famous council of Lateran, (1215), which he conducted and presided over, in which all the relations of the Church were made fast; in which the judgments of God, having degenerated into an abuse of force, were definitely abolished; in which the paschal communion was prescribed; in which was established that criminal process which has served as a model for all secular tribunals; finally, wherein were introduced, so to speak, to the Christian world, those two great orders of St. Dominic and St. Francis, which were to infuse into it a new life. Innocent had the glory and the consolation of seeing both these illustrious orders spring up under his Pontificate. †

The successors of this great Pope were not unworthy of him, and exhibited, for upwards of half a century, the sublime spectacle of a struggle sustained with faith and justice alone, against all the resources of genius and of human power, concentrated in the Emperor Frederic II, and employed for the success of material force. Honorius III has first to contend with that ungrateful ward of the Holy See.—Mild and patient, he seems placed between two stern and inflexible combatants, Innocent III and Gregory IX, as if to shew how far Apostolical meekness may go. He preached to kings his own gentleness; he exhausted his treasury to furnish the expenses of the Crusade. He had the happiness of confirming the three holy orders which were, in some manner, to revive the fire of charity and faith in the heart of Christian nations; the Dominicans (1226), the Franciscans (1223), and the Carmelites (1226.) Notwithstanding his mildness, he was forced to place the Emperor for the first time under the ban of the Church, leaving Gregory IX to carry on the contest. The latter, who was eighty years old when his brow was encircled with the tiara (1227), showed, during his reign of fifteen years, the most indomitable energy, as though he grew young again in becoming the depository of the delegated power of the Eternal. He it was who was the friend and protector of that St. Elizabeth who has brought us to the study of this age; he made her acquainted with St. Francis of Assisium, whose heroic virtue she well knew how to imitate; he protected her in her widowhood and cruel desertion; and when God had called her to Himself, he proclaimed her right to the perpetual veneration of the faithful, and placed her name upon the calendar. But he was, also, the protector of the helpless and the oppressed in every rank of life; and, whilst he gave his support to the royal widow of Thuringia, he extended his paternal solicitude over the meanest serfs of remotest Christendom, as shewn by his letter to the Polish nobles, wherein he bitterly reproaches them for wearing away the life of their vassals, re-deemed and ennobled by the blood of Christ, in training falcons or birds of prey. The zealous friend of true science, he founds the University of Toulouse, and has that of Paris re-established by St. Louis, not without a wise protest against the encroachments of profane philosophy on theology. By the collection of the Decrees, he has the glory of giving the Church her code, which was then that of society at large.—The worthy nephew of Innocent III, he always knew how to unite justice and firmness; being reconciled with Frederic II, after having at one time excommunicated him, he sustained him with noble impartiality against the revolt of his son, Henry. (1235), and even against the exacting demands of the Lombard cities, though they were the most faithful allies of the Church (1237.) When the Emperor subsequently violates his most solemn engagements, and that he is once more obliged to excommunicate him, how beautiful it is to see that old man, almost an hundred years old, bracing himself up for a desperate struggle, yet charging the army of Jean de Brienne, when marching against the perfidious monarch, to show mercy when they could, and to be most careful of

the prisoners; then, when conquered and abandoned by all, besieged in Rome by Frederic leagued with the Romans themselves against him, he finds at that terrible moment and in the bosom of human weakness that strength which belongs but to things divine. Taking forth the relics of the holy Apostles, he has them carried in procession through the city, and demands of the Romans whether they will permit that sacred deposit to perish before their eyes, since he could no longer defend them, without their assistance; immediately their heart is touched, they swear to conquer or die for their holy Pontiff—the Emperor is repulsed and the church delivered. (To be continued.)

CATHOLIC INTELLIGENCE.

PRAYERS FOR THE CONVERSION OF ENGLAND.—We read in the *Univers*:—"Catholic Europe well knows the zeal and the Apostolic labors of the Hon. and Rev. George Spencer. This holy Missioner does us the honor to address to us a letter containing interesting details on the new developments of the work to which he consecrates his existence. Our Holy Father the Pope has granted to the Institute of Prayers for the Conversion of the Heretics, special spiritual powers. During fifteen months since Father Ignatius's departure from Rome, he has availed himself of that time to secure in various Catholic states of Europe the sympathies of the great majority of the Episcopate. He has wished, before addressing a public appeal to the fervor of Catholics, to acquire the certainty that their zeal would correspond to that which he himself does not cease to display, in order to increase by prayer the number of the children of the Church."

The conversion of the celebrated Mr. Pritchard has created a great sensation in England. The alleged successful planting of Wesleyanism in the South Sea Islands by Mr. Pritchard having hitherto formed the subject of many an anniversary meeting of the Wesleyans. In short, Mr. Pritchard was in some points to Wesleyanism what Mr. Newman was to Anglicanism. Thus in this realm of England it has pleased God nearly at the same time, within a few years, to demonstrate the power of His Church by plucking from Anglicanism and Wesleyanism two of the most gifted and influential men of their body.—Singular coincidence at this time, when heresy is concentrating all its power against the Church, another chief, with European notoriety, should bend in humble submission to the spotless Spouse of Christ.—*Catholic Standard*.

It is somewhat significant, that the newly-appointed Archbishop of Vienna will not take up his residence in the Archiepiscopal Palace until his nomination has been confirmed by the Pope.—*Times*.

The projected Catholic Cathedral, to be on the grandest scale, quite free, with sermons in ten different languages, has made such substantive progress that a plot of ground has been purchased at the North end of Hatton Garden, and two architects have been named—Signor Gualandi, of Bologna, and Mr. J. Hargreaves Stevens. The commencement of the structure has been postponed, however, as the ground would be required for the City Terminus Railway if Parliament should sanction the scheme. It is proposed to attach free schools to the Cathedral. Collections of money for the work are making in this country and throughout Catholic Europe.—*London Spectator*.

It has at length been definitely arranged that the Rev. Mr. Manning will return to London from the Holy City in the course of this month or early in June, and that at the special desire of his Eminence the Cardinal Archbishop of Westminster, he will be permanently attached to the church in Warwick street.

The Very Rev. Father Lockhart preached in the Cathedral after the Mass on Sunday last, explaining in brief but lucid and convincing terms some of the reasons which influenced him in abandoning the errors of Protestantism. The congregation was unusually large, such a great anxiety prevailed to hear the sermon of so illustrious a convert to Catholicity.—*Tuam Herald*.

The Right Rev. Dr. Hynes, Bishop of Demerara, has arrived in Cork. The object of Dr. Hynes' visit to his native city is to take out a number of clergymen who may be desirous to join the missions in Barbadoes and Demerara, over which his lordship has now presided for some years with the greatest advantage to religion.—*Cork Examiner*.

We deeply regret to state that the Right Rev. Dr. Blake lies dangerously ill at his residence, Violet-hill, Newry. His lordship received the last Sacrament of the Church on Thursday.—*Louth Pilot*.

CHURCH IN PORTLAND, ME.—"A tract of land, about three acres, has been purchased on Munjoy's Hill in Portland, on which it is proposed to erect a splendid Catholic Cathedral Church. The price of the lot is \$10,000, of which half is cash. The edifice is intended to be not less imposing than any other church in this country." We tender to the "Friends and Fathers" of Portland, an expression of our deep sympathy for them in this strange and afflicting dispensation.—*Boston Pilot*.

CONVERSIONS.—On Low Sunday, Mr. J. Allan, of St. George's Church, Truro, was received into the Catholic Church by the Rev. J. Soderini, D.D. April 4th, Charles Thompson, Esq., was received into the Catholic Church, at the Church of St. Augustine's, Tunbridge Wells, by the Rev. F. Mann, being the seventh member of his family to whom the special grace has been accorded.

ANOTHER RETURN TO THE CATHOLIC CHURCH.—Rev. J. O'Donnell, in a letter to the *Glasgow Free Press*, announces his return to the one true fold.

IRISH INTELLIGENCE.

THE VOICE OF IRELAND.

(From the *Freeman*.)

Never was there a more unanimous and simultaneous protest than that which has been called forth from every locality in Ireland by the coalition "budget." From north and south—from east and west, and centre comes a cry of execration at the proposed infliction of an impost burthensome from its amount, unjust in its levy, and inquisitorial in its assessment.

It really would seem incredible, were not the hard reality before the world, that any minister could be so reckless and so heartless as to propose the infliction of additional imposts to the amount of £600,000 per annum upon a people just recovering from the most awful visitations of famine, blight, and poverty, that ever fell upon any nation—a people, too, so far from convalescing that a large portion of them, and that of the wealthiest class, are begging the remission of an annual quarter million of taxation, whilst the remainder, the great body of the population, are flying to foreign lands to escape the misery which overspreads like a pall the land of their birth.

Already have the spirit traders of Dublin held three large and influential meetings to protest against the peculiar injustice done their branch of trade. The gentry and traders of Ennis have already protested, and called on their representative, Mr. J. D. Fitzgerald, to oppose it. Dublin, Drogheda, and Wexford, are about to assemble for a similar purpose. The press of Belfast, of Louth, of Roscommon, of Galway, Tuam, Westmeath, Limerick, Cork, Waterford, and Wexford, have joined with that of Dublin of every shade of politics in protesting against the fiscal robbery. Every journal in Ireland except the hired slave of the Treasury has joined in the outcry against the cruel wrong attempted to be done the traders, farmers, and gentry of this kingdom.

(From the *Westmeath Independent*.)

There is after all enough of public character and honesty in Irishmen to avert from us those odious measures; we may not be able on the exact question of extending the tax to Ireland to gain a victory; all the English members will vote against us on this part of the case, but we can, in the balanced condition of parties, use our endeavors to have the budget as a whole rejected. No matter who comes in, or who stays out, all are actuated by a desire to impose additional taxes upon Ireland, and that man is a traitor to the best interests of the country if he even by a single vote aid the men who are crushing out the spark of returning vitality, and thus giving a deadly blow to the commercial and professional resources of Ireland.

(From the *Tuam Herald*.)

English statesmen have often attempted to saddle us with an income tax; but they were always resisted upon the plain principle that Ireland was not able to bear the burthen. But the Whig Chancellor has taken advantage of our very necessities to divide and break up the united opposition which was hitherto given by all parties of Irishmen to the income tax.—We see no alternative left to the Irish members but to insist upon keeping the question of the remission of the annuities clear of any collateral or concomitant connection with the income tax. The remission of the former is but common justice. The infliction of the latter an injustice. Let them not allow, then, any connection between them. No amount of good can compensate for the infliction of a positive evil. If, then, the question of remission in the course of the discussion on the budget comes, as we are sure it will, to the issue of an alternative between the retention of the annuities or the infliction of the income tax, we would unhesitatingly spurn the proffered boon, and go on still to agitate for the unqualified remission of a tax unjust as it is impolitic, and opposed to the principles of the parchment union which now binds the two countries. The Irish members should not allow themselves to be dragged through the mire merely to keep a rotten ministry in power.

The *Freeman* London correspondent writes as follows on Monday evening:—

"Ministers are beginning to feel uneasy with regard to their budget, though their organ boastfully proclaims a certainty of its triumphant adoption. Several of the Irish members have resolved to oppose it, come what may. They cannot comprehend why they should vote £600,000 a year out of the limited resources of Ireland merely to enable Mr. Gladstone to keep his crochets, and pay Messrs. Keogh and Sadleir for acting as fagmen for a cheer from the "Irish" benches, as they impudently term the seats on which the deserters from the Irish standard range themselves.

"The opposition will be energetic and concentrated, and I confidently expect that more than sixty Irish members will vote against the taxation injustice which your 'friends of Ireland' are meditating. On the other hand, the threat of a dissolution will cause many men to abstain from voting; and the want of perfect unity in the opposition may once again prostrate Ireland under fiscal burthens which she is not able to bear.

The parliamentary correspondent of the *Cork Examiner*, writing on Saturday, says:—

"The Irish Liberal party is fairly split in two upon this occasion. Those who sit on the opposition side of the house can see no beauties in the budget, while many of those who sit under the shadow of the government are loud in its praise, and go about seeking for converts at every opportunity.

THE IRISH PARTY—THE CLERGY OF THE DEANERY OF MIDDLETON.

We have much pleasure in quoting the following from the *Cork Examiner* of April 18:—

At a meeting of the Clergymen of the deanery of Middleton, held on Monday, 11th of April, 1853, the Very Rev. Mr. Russell presiding, the following resolutions were adopted:—

"1st—That we deem it a duty which we owe to the tenant farmers of Barrymore and Inokilly—a duty which they expect we will perform, and which the unbounded confidence they have reposed in us demands—that we should not omit to avail of this, the first occasion on which we have assembled since the meeting of the present parliament, to express distinctly and unequivocally our adherence to the principles then professed by our county members, Messrs. Roche and Scully, on which we ourselves supported them, and solicited for them the support of the Liberal electors of this district—principles, the wisdom and policy of which were unanimously recognised by the independent constituency of the county of Cork, and which secured the unopposed and triumphant return to parliament of our present representatives.

"2nd—That the first and most important of these principles is the formation of an 'Irish party' of parliamentary representatives, who would attend principally to Irish interests, and who would labor to secure justice to Ireland, who would take counsel together on all matters of public importance affecting our country, whose parliamentary conduct would be always guided by the decisions of the majority, and who would hold themselves independent of, and in parliamentary opposition to any and every ministry that would not adopt as part of their policy 'justice to Ireland,' including amongst other measures a land bill relating to Ireland which would embody at least the principles of that which is now called 'Sharman Crawford's Bill,' with full and unrestricted liberty of conscience to all her Majesty's Roman Catholic subjects.

"3rd—That without intending to cast the least imputation on the honor, the honesty, or the fidelity of our county parliamentary representatives, we feel we are but consulting the feelings and the wishes of that portion of the honest and independent electors of the county who have reposed confidence in us, and who have been influenced by our advice, in reminding our representatives of the pledges and principles on which they asked and received the support of the Liberal constituency of this county, and which with them we continue to deem wise and politic, and under existing circumstances the best calculated to extort from an unwilling parliament that amount of justice due, and so long refused to the oppressed tenant farmers of Ireland, and perfect civil and religious liberty to all her Majesty's faithful Roman Catholic subjects.

"4th—That a copy of the foregoing resolutions be transmitted to our county members by the Very Rev. Mr. Russell, the President of our Conference."

MEETINGS AGAINST THE INCOME TAX.

DUBLIN.—On Thursday a numerous, highly respectable, and influential meeting of the citizens of Dublin, comprising the principal manufacturers, merchants, and traders, of every shade of religious and political opinion, was held at the Royal Exchange—the Lord Mayor in the chair—for the purpose of passing resolutions condemnatory of the government project of extending the income tax to Ireland.

Resolutions to the foregoing effect were moved and seconded by Mr. John Darcy (ex-Lord Mayor), Mr. J. Macnamara Cantwell, Mr. Dixon, Mr. John Reynolds, Alderman Farrell, Mr. Henry Grafton, &c.

Several speeches were made energetically reproaching the iniquitous scheme of the Chancellor of the Exchequer to add this new and most obnoxious impost to those already inflicted on this over-burthened country. The meeting on Thursday has unequivocally expressed the wishes of the people of Dublin, and of Ireland generally, on the budget of the government.

ENNIS.—A meeting of a portion of the electors of this town took place at the Newsroom in Church-street, on Friday evening, called in consequence of the proposal of the Chancellor of the Exchequer to impose an income tax upon this country. The following three resolutions express, we believe, the feelings of the inhabitants of Ennis on the subject:—"The first resolution states, 'that while the people are burthened with excessive poor rates, the magnitude of which is evidence of their distressed condition, and their resources exhausted by the withdrawal of large sums in the shape of Absentee rents, the people are totally unable to bear the pressure of an income tax.' The second resolution states, 'that the Consolidated Annuities, except the portion arising from the building of workhouses, should be remitted unconditionally, and that it is unjust to annex as a condition to their remission the imposition of a new tax, which the country is unable to bear.' The third states, 'that if the Chancellor of the Exchequer feels called upon to substitute a tax as an equivalent for the cancelling of the annuities, that an absentee tax, with a special tax upon the profits arising from funded property, would be more equitable than the one proposed, pressing as it will more heavily upon the industrial classes, who have heretofore been subject to a proportion of taxation disproportionately to their resources.'—*Clare Journal*.

DROGHEDA.—A requisition is in progress of signature in Drogheda, convening a general meeting, in order to petition and protest against the threatened infliction of an "income tax" on Ireland, in any shape, form, or amount. Mer of all parties and denominations have signed the requisition, and the meeting will be held in the course of this week. The indignation is loud and general.

CARRICK-ON-SUIR.—On Monday, the 25th inst., at a meeting of the independent electors of Carrick-on-Suir and its neighborhood, held in the Liberal Newsroom of that town, T. Lalor, Esq., D.L., in the chair, a resolution was unanimously carried calling on the members for the county, Messrs. Scully and Sadleir, to give the utmost opposition to the ministerial scheme of imposing an income tax upon this impoverished country. It is to be hoped that the other towns in the county will take the same step, as the feeling is very prevalent that, notwithstanding their spacious epistles, both gentlemen may be induced to yield to the ministerial whip. The greatest mistrust exists regarding Mr. Sadleir, and his vote on the South Sea stock question has vastly increased it. He may be assured that want of confidence in him is not confined to Roman Catholic Clergy alone; but all classes look with special distrust upon one who is the brother of the Lord of the Treasury, and the applauded of the *Evening Post* and *Weekly Telegraph*.

CASHEL.—We had a meeting here last evening, and entered into strong resolutions against the introduction of a new imposition, nicknamed the Irish income tax. After forty years of peace, a British minister has the modesty to try his inventive powers for the purpose of burthening a country recently and heavily visited by famine and pestilence. To a patient recovering from severe illness he might as well say rise from your bed and work—we have instructed our representative to oppose this flagrant imposition tooth and nail.—*Correspondent of Tipperary Free Press*.

KINGSTOWN.—On Tuesday a meeting of the inhabitants of Kingstown and Dalkey was held in the Assembly Rooms, Corrig-avenue, for the purpose of protesting against the imposition of an income tax in this country. The chair was taken by Mr. Robert Haughtonville.

Mr. Chambers moved the adoption of the following resolution:—"That we feel it our bounden duty to express our opinion that the proposed government measure of extending the income tax to Ireland, is impolitic, unjust, and oppressive, inasmuch as the people of this country are barely recovering from the dreadful prostration caused by successive years of disease and famine, and are totally unprepared for the

\* Killed by the heretics, the former at Orvieto, in 1199; the latter in Languedoc, in 1209.

† In the eighth canon of this council. It is well known that M. Hüter, a Protestant writer, has, by his *Life of Innocent III and his Contemporaries*, raised a monument to the glory of that great Pontiff and the Church, and merits the gratitude of every friend of truth.



infliction of so severe an impost, particularly as no relief commensurate with the infliction is proposed; and that a petition embodying these sentiments be prepared, and entrusted to the county members for presentation."

Mr. O'Connor, in seconding the motion, said he thought it a piece of the greatest injustice that the professional men, the tradespeople and the shopkeepers of this country should be burthened with such a tax merely for the sake of forgiving a few millions to another class of the community. The stamp duties of the two countries had been assimilated on the distinct pledge that Ireland was to be exempted from an income tax. Yet now it was going to be imposed, while the spirit duties were about to be raised. He had votes in four or five counties, and he did not exaggerate when he told them he would travel one hundred miles out of his way to support the member of parliament who would vote against this tax. (Hear, hear.)—However, he was sure that there would not be found ten Irish members who would vote in favor of it. The resolution was then put and carried.

The following petition was then submitted to the meeting and unanimously agreed to:—

"To the Right Hon. and Hon. the Commons of the United Kingdom in Parliament assembled.

"The Humble Petition of the inhabitants of Kingstown, Monkstown, and Dalkey,

"Sheweth—That from the great increase of the local taxation of Ireland, the depression of the agricultural interests of the country, and from the famine, emigration, and various other causes which have lately arisen, the people of Ireland have had great difficulty in meeting the pressure of the times, and duly discharging the public burthens imposed on them.

"That, notwithstanding the aforesaid difficulties, the Irish people have at all times cheerfully contributed their fair share of taxation to the imperial Treasury.

"That while immense revenues are annually drawn from this country for public purposes, little is received for the support and encouragement of our national institutions.

"That when Ireland is in course of recovery from an unexampled state of depression, your petitioners have learned that her Majesty's ministers have proposed to impose an income tax of a most comprehensive nature upon this portion of the United Kingdom.

"Your petitioners cannot too strongly express their conviction that the country is unable to bear such an additional burthen, and that it would be most unjust and inexpedient to impose same.

"May it therefore please your honorable house to refuse to sanction the imposition of this income tax to Ireland.

"And your petitioners will, &c."

Mr. O'Connor was then called to the chair.

Mr. Crosthwaite, in proposing a vote of thanks to the former chairman, said that the effect of an income tax in Kingstown would be very much to obstruct the progress of improvement there. They had been endeavoring to make a town of it, but building would be interrupted by such an impost, and many persons would be prevented from resorting to Kingstown for the enjoyment of its advantages whose incomes had hitherto enabled them to do so. The tax would very materially injure both that town and the country generally. It was immaterial to them by what ministry it should be inflicted. He was very well pleased with the present ministry as far as they had gone, but he would prefer a Tory ministry or any other ministry to the men who should inflict such a tax upon Ireland. (Hear, hear.)

Thanks were then voted to the late chairman, after which the meeting separated.

From all quarters of Ireland the flame of opposition to the Budget is spreading. The press is nearly unanimous in repudiating the proffered boon of the remission of the Consolidated Annuities at the price of the Income-tax and the increased Spirit Duty.

**THE SPIRIT TRADE.**—A meeting of the retail spirit traders was held on Monday, in the Commercial Buildings, for the purpose of taking the most advisable steps to resist the proposed additional duty on Irish made spirits.—Mr. C. Kelly in the chair. Mr. Tagart moved the first resolution to the effect:—"That the proposed increase to the duty upon Irish whiskey would be a grievance to this country and unproductive to the revenue." He said it was a question which affected the country generally. The proposed additional duty of tenpence a gallon on whiskey would open the door to illicit distillation, and they all knew the evil consequences which would follow. Mr. Dennehy seconded the resolution. He considered that this additional duty on whiskey, the additional licence on the trade, and the income tax, whether it might be, would be really so ruinous to its operation that with it the destruction of many of the spirit traders would necessarily follow. Mr. Fitzpatrick proposed the next resolution, calling on the Irish members to oppose the measure. Mr. McGrath seconded the resolution, which passed. Mr. Henry Grattan having been requested to address the meeting, delivered an animated speech condemning the proposed infliction. A vote of thanks having been passed to the chairman the meeting separated.

**ATHLONE ELECTION.**—The election has terminated in the return of the Solicitor-General; Mr. Norton withdrew from the contest early in the day.—Keogh, 79; Norton, 40.

**COUNTY CARLOW ELECTION.**—The election of a representative in parliament for the county Carlow, in the room of the late Colonel Bruen, took place on Monday in Carlow, when Captain W. McClintock Bunbury was returned without opposition.

**THE NEW ROSS ELECTION PETITION.**—In common with every one who hates the rottenness of the Whigs and the insane bigotry of the Tories, we rejoice at the result of the petition against the member for New Ross. The victory is that of principle over corruption—of honor over baseness—of Irish nationality over English domination. Mr. Duffy is an able and an honest man, and as such we are glad to have him in the House of Commons to scowl down the place-hunters and the pledge-breakers—the traffickers in the confiding honesty of noble Irish constituencies. He will aid in bringing out into open daylight the hidden corruption of the hereditary deceivers of the country. Whilst such men are in the house, Irish liberal members will not be able to play the game of fast-and-loose with impunity. They will not be able to deceive their constituents with pledges they have no notion of fulfilling. It is because we trust that the members for Meath, New Ross, and Dungarvan will act the part of honest exponents of popular rights, vigilant denunciators of renegade representatives and stern uncompromising opponents of any and every

ministry that will refuse justice to Ireland, that we rejoice in the defeat of the petitions against them.—*Tuam Herald.*

The *Limerick Chronicle* states that Mr. Maguire, M.P. for Dungarvan, has compromised the petition against him. He is (according to our cotemporary) to resign at the end of the session, when a new writ is to be issued, and he and Mr. O'Flaherty will appeal to the electors.

**POLLING-PLACES IN IRELAND.**—By a return to Parliament made public, it appears that at the late general election in Ireland, troops were stationed at 152 polling places, and the police at 61 places. At Dublin the troops numbered 5,929. At Sixmilebridge there were 235 present.—*Times.*

**MONUMENT TO MOORE THE POET.**—A meeting of the subscribers to the fund for erecting a monument to the late Thomas Moore, was held at Dublin, on Monday week—the Earl of Charlemont in the chair—at which the committee appointed last year gave in a report, which stated "that they have come to the conclusion that a bronze statue will be the most suitable form of monument; and that the site which combines most advantages is the open space in College Street, facing the eastern portico of the bank."

Inhabitants of Newry, "of all denominations," have signed a petition to the House of Commons stating that "the National system of Education is one of the greatest blessings ever conferred upon Ireland," and praying that "no measures may be adopted in any way calculated to disturb this admirable system;" but that a system, based on the same principles, may be established for the middle classes. It is observed that Newry is a "type of the country at large;" as it contains a population of 3,000 Established Churchmen, having two churches and three clergymen; 10,000 Roman Catholics, with three chapels and five priests; and 7,000 Presbyterians and Dissenters, with eight chapels and eight ministers.—*Spectator.*

The works of the Catholic cathedral at Derry are progressing according to the plans of Mr. McCarthy, architect, and under the superintendence of Mr. Whelan, contractor for the Ulster branch Bank of Derry.

In the Court of Queen's Bench, on Monday, a conditional rule for a criminal information was obtained, at the instance of the Michelstown board of guardians, against Mr. C. G. Duffly, M.P., for an alleged libellous publication in the *Nation* newspaper, imputing cruelty and oppression to the guardians in their treatment of the poor.

The *Galway Packet* contains a remarkable article in reference to what it calls "the conquest complete" of Ireland by the Saxon:—"The Saxon in Ireland may no longer be regarded as a sentimental tourist sitting on the box seat of a mail-coach, with sketch-book in hand, delineating the physical appearance of the country, and caricaturing the 'wild Hinis.' He is now a veritable settler, snugly located in every romantic spot along our western coast. The fertile farms that have lain waste for the last few years, from which extermination drove the oppressed native, and the houses wherein famine seized its victims, are being fast occupied by English and Scotch settlers. Whether they will, like the brave old Anglo-Normans, become more Irish than the Irish themselves, and resist the oppressions that drove forth their predecessors into death or exile, remains to be seen; but that some of the fairest portions of Ireland will shortly be in the actual occupation or under the control of the Saxon, is a fact that can no longer be questioned. Every day English speculators in Irish farming may be seen on their way westward in search of suitable homesteads. The facilities afforded by the operation of the Encumbered Estates Court for obtaining purchases in fee have induced English capitalists to look out among us for profitable investments, since Ireland has been tranquillized by the expatriation and destruction of the Celt."

**HER MAJESTY AND THE DUBLIN EXHIBITION.**—Within the last few days there have been dispatched from Windsor Castle several large cases, containing cabinets, and articles of *verru*, selected by her Majesty the Queen and his Royal Highness Prince Albert, for exhibition at the forthcoming Industrial Exposition at Dublin. Amongst the articles sent are Winterhalter's full-length portraits of the Queen and the Prince Consort, from the throne-room.

**THE IRISH MINING COMPANY.**—The share lists this week show there has been quite a panic in the stock of the Mining Company of Ireland. Last week the shares were in demand, at £22 10s.; yesterday they were as low as £17; on Saturday they rallied to £18 10s. A report has been current that one of the most profitable of the company's mines in the county of Waterford was exhausted. We have the assurance of a director, who never dealt in the shares, that there is no ground for the report.

The Midland Great Western Railway Company intend to construct a single line of rail from Athenry to Tuam.

The Limerick and Foynes Railway Bill was read a third time on Monday last and passed.

The stupendous flood gates at the entrance of the inner basin of the new docks, Limerick, are now permanently fixed in position, and they afford splendid proof of Irish engineering skill and workmanship. They were manufactured at the foundry of the Messrs. Mallett, Dublin, and put up under superintendence of Mr. Toomey, who was sent down specially to Limerick from that concern.

**IRISH EXPORTS.**—The most remarkable article of export for the past few days is manual labor. A cargo of laborers were sent off from Cork to Wales some days ago; and on Thursday another cargo, consisting of 100 able-bodied men, was shipped from Limerick by the Rose, steamer, for Liverpool. It is stated that agents are in the country from contractors—contractors for men—in various parts, and that they treat with regular factors for the article required. King Dahomy deals pretty much in this way with his live stock, but he first catches it.

We hear excellent reports from the country. All is activity amongst the farming classes in getting down the crops. Potato planting is very general, and to judge from the preparations, as great a breadth of land will be devoted to this esculent, as in any season during the past twenty years. The fine soft open weather has greatly promoted vegetation.—*Dublin Paper.*

The *Waterford News* gives the following as an instance, in a small way, of the rapid rise in the Irish land market:—"A small property, which is situate at Knockroe, near Cregg, a few minutes' walk of Carrick-on-Suir, by Mr. H. Kelly, auctioneer, and which actually brought 31 years' purchase on the profit rent.

The quantity of land, as advertised, was about 20 statute acres, the profit rent, after deducting £75 is 6d.—poor rates and grand jury cess—amounted to £19 5s 6d per annum. There was considerable competition, and the lot was knocked down to a Mr. Kelly, of Carrick, for £650."

The sale of the extensive Tipperary estates of the Earl of Glengall, in the Encumbered Estates Court, will take place about the month of July next. Another estate of the noble lord, in the county of Waterford, will also be sold at the same time. The entire will be divided into 120 lots, to suit all classes of capitalists. Lord Glengall and his trustees are petitioners in the cause. Fourteen new petitions for the sale of estates were filed last week. The payments to claimants last week amounted to £56,629.

The graziers are again suffering seriously from the distemper in horned cattle, which has continued, with little intermission, for several years past. This is the chief cause of the very high price of beef, which has placed it almost out of the reach of the humbler classes, notwithstanding the advanced rate of wages. Letters from Tipperary and other counties mention that the lambing season, owing to the effect of the inclement weather upon sheep, has been far from favorable, and that the proportion of lambs is much smaller than in ordinary years. The price of mutton of course, is seriously affected by this circumstance.

Mr. O. Quinn, an Irish gentleman, has been elected Secretary of the Third Bureau of the French Legislative Corps.

The *Sligo Journal* suggests that no change in the condition of Ireland would now stay the tide of emigration; and in all probability the country will, within the next twenty-five years be entirely re-peopled by English and Scotch. The *Limerick Reporter* states that throughout the country the people are "leaving as quickly as they can" those who have not the means of going to a colony emigrate to England. Many emigrant vessels leave Belfast, carrying away "the very bone and sinew" of the country—a comfortable and superior class of farmers. The *Banner of Ulster* exclaims that this expatriation would not occur "if Government were discharging its duties aright."

A girl named Burke was burned to death in an out-house at Newport on Saturday last. A horse which was in the house was also consumed.

A laborer named Edward O'Brien was killed on Monday last, by falling from the platform over the Boyne bridge into the river.

A letter from Cork states that William Burke Kirwan, the anatomical draftsman who had been found guilty of the murder of his wife at Ireland's Eye, but whose sentence had been commuted to transportation for life, is to be forwarded to the Swan River settlement, in the Robert Small, transport vessel, which has reached Queenstown to take out convicts for that colony.

**ROBBERY BY A "JUMPER."**—A few days since a nailor named Morrow, residing at Abbey, was arrested and committed for trial at the next sessions, on a charge of robbery. It appears that a woman who lodged in the house missed a sum of £5, which she had in her possession, and at once acquainted Constable Halloran and the police at the Brooklodge station, intimating at the same time her suspicions of Morrow. Accordingly Sergeant Halloran proceeded to search his house, and on entering, he was struck by hearing Morrow tell his wife to "blow the bellows well;"—and though idle, upon the entrance of the police, they then set themselves to work briskly. The Constable thereupon searched, and discovered £4, concealed in the bellows and the remainder on the persons of the accused, whom he at once made prisoners. It appears that Morrow commenced a career of iniquity by becoming a "Jumper," and was a notoriously bad character of whom the neighborhood will happily be rid of before long. He is a specimen of most of those "converts" of the present day, few and far between as they are, who for hire apostatize from the religion of their fathers, but the "loss of whom is indeed a gain."—*Tuam Herald.*

**PROTESTANT POORHOUSES.**—The proceedings of the investigation before the Macroom Board of Guardians, as to the management of the workhouse, have turned up some circumstances which deserve attention. We deem it more necessary to call attention to these, because a resolution of the Board was passed some time ago, denying the existence of various abuses which had been alleged, and because the interests of truth and humanity would be wholly sacrificed, if such a resolution were allowed to be the means of misleading the public. In proportion as the denial is likely to carry with it more authority, it becomes essential to shew that it was founded upon mistake or bad information. Some of the circumstances which illustrate the condition of the workhouse have now been established without any effort to controvert them, and these in their way pass all example. From the report of the Chaplain, the Rev. Mr. Lee, the incredible, but undoubted fact appears, that *seventeen children were found together in one bed in the Infirmary.* Human ingenuity seems at a loss to suggest by what mode of packing such a thing could be effected; but the difficulty has been surmounted in the Macroom management. We have often heard complaints of so many as five or six paupers being put into a bed. The number seventeen, however, positively astounds us.—And this, let it be observed, was not in an ordinary ward of the House, but in the Infirmary, where separation and space are so necessary. Why if they had no disease before, such frightful confinement would be certain to induce it. Now let us take another fact. The nurse swore that she gave out the whole day's rations at 9 o'clock in the morning. Captain Huband was amazed at this disclosure. Slowly and gradually he came to believe that it was possible, and put various questions as to satisfy himself that there was not some mistake. At length, however, the truth was finally fixed in his mind. It was a fact that the patients got their entire rations in the morning. "Extraordinary indeed," said Captain Huband—"like giving a horse his day's oats in one feed." The Doctor stated that when he heard of this improper practice, he immediately put a stop to it. However, it went on during the whole time the nurse was in her situation. Whether it really meant only one meal a day for the week, or more than sufficed for a meal was given, it was equally objectionable. What would be thought of giving a patient a quantity of medicine, and letting him take it all together if he liked? In this case, indeed, there would be not the same temptation to excess as in the other. Such a practice would be mischievous if the paupers were in the soundest health; but as regards the sick, it is evident they are

allowed to take poison. These, however, are some of the things that take place in the Macroom Union, with respect to which the *Guardian* has formally denied charges of neglect.—*Cork Examiner.*

## UNITED STATES.

The *N. Y. Freeman's Journal* contains a list of subscriptions to the "Newman Indemnity Fund" from the Catholic community in Oregon. These worthy children of the Faith have sent to the editor, by the hands of their Pastor, the Rev. B. Delorme, the sum of \$104, as a testimony of their deep sympathy, and the cause of the true Church, suffering in one of her noblest children.

**RELIGION IN BOSTON.**—"The Catholics in our city," says the *Boston Daily Bee*, "appear to be on the increase with gigantic tread. They contemplate erecting several church edifices during the coming season. A day or two since, Rev. John McElroy, Pastor of St. Mary's Church, Endicott-street, purchased the old jail estate, on Leverett-street, containing 23,234 square feet of land. The estate was purchased of Col. J. L. C. Amee, for \$59,291 00. On this site it is proposed to erect a spacious church. On the grounds there will also be erected a mammoth-school. It is to accommodate from 1,000 to 1,500 scholars. As soon as a site can be obtained a church edifice will be erected on South Cove. The German Catholics have purchased a large lot of land on the Neck, near Blackstone Square, for the purpose also of erecting on the same a church and a school-house for the education and training of the German youth of this city. Bishop Fitzpatrick is also preparing to erect a grand cathedral, after the model of the famous structure in Montreal, the finest specimen of church architecture on the American continent. The cost of the Cathedral will be about \$250,000."

**PROTESTANT CHAMPIONS.**—Leahy, the vagabond preacher, was taken to the hearts of a host of the celebrated anti-Popery doctors, and warmly recommended by them—because he reviled and insulted the Catholic religion. He is now, as a forger and murderer, imprisoned for life—unless the Protestant Societies interest themselves very powerfully with the Governor of Wisconsin to have their "brother" released and restored to them. If they do not exert themselves, Leahy ought, for revenge, to give up all their letters and recommendations of him, to show the world how ungrateful they are to a "brother" in distress. Gavazzi, who on the 23d of March, was ushered into the no-Popery world of New York, at the Tabernacle, backed and recommended by Dr. Cox, Dr. Cheever, Dr. Fairchild, and Dr. Dowling, and other Protestant preachers of the same stamp, and by Messrs. Anson, G. Whelps, jr., Theodore Dwight, Theodore McNamee, John Robinson, and others, of the city of New York, has gone as far as Protestantism itself can go in ribaldry and blasphemy. This chosen associate of Drs. Cox, Cheever, Fairchild and Dowling, in terms too hellish to repeat; without a shudder, is reported in the *Herald* of last Sunday as saying, amidst the laughter of the rabble that had gathered at Metropolitan Hall to hear him, that he had no respect for the Adorable Heart of our Blessed Lord, because that Heart had nothing to do with women, for whom the wretch added that he was ready to throw himself in the dust. These blasphemies of the Italian vagabond may render him yet more acceptable to the affections of a Samuel Hanson Cox, of a Cheever, of a Fairchild, of a Dowling, or of Messrs. Phelps, Dwight, McNamee, and John Robinson; but it has been found to produce no other effect on the American community than would the exhibition of model artists in Protestant meeting-houses. It has been judged best by the anti-Popery men to try another weed from the Pope's garden;—so they are going to have the "noble-hearted Achilli."—*New York Freeman's Journal.*

The *Tribune*, a New York Protestant paper, in announcing the expected arrival of Belial Achilli to his readers, throws out the following suggestions:—"The ex-monk Achilli announces through a London paper his intention speedily to leave England for the United States, and we may fairly presume that he is now on the way. In the prospect of his arrival, we proffer these suggestions:—Achilli was a Roman Priest, became an Italian Patriot, then an anti-Romanist, and, having fled to England, came out in that country as an anti-Papal lecturer and preacher. While acting in this capacity, he was publicly assailed by Dr. Newman, (a distinguished convert from the Anglican to the Romish Church), as a seducer and libertine, thoroughly corrupt and licentious, and every way unworthy to be regarded as a teacher of Religion. For this attack, Newman was criminally proceeded against by Achilli, and a verdict of Guilty was obtained on the charge, but in the face of such a damaging array of testimony, running through almost the entire adult life of the ex-monk, that nobody who read the trial would have preferred to be the vindicated Achilli rather than the convicted Newman. The *London Times*, not apt to take the Catholic side of any controversy, was most pointed in its condemnation of the verdict and of the ruling and charge of Lord Campbell, under which it was rendered. Achilli's religious congregation soon after melted away, and his migration from Great Britain is doubtless among the consequences of his encounter with Dr. Newman. Well: he is quite right in quitting England; and none will dispute his right to turn his face toward our hospitable shores.—He has a further right to appear among us as a teacher of Religion or a censor of other men's Religion; but should he be so unwise as to assume that character, we trust he will be most severely let alone. His right to speak is undoubted; but it does not impose on any one an obligation to listen. We presume Roman Catholics do not want to hear him, and we protest against any step being taken here that will saddle Protestantism with his tainted reputation. We do not say his innocence is impossible, though we cannot reconcile it with the testimony adduced on Newman's trial; but it is manifest that, until his character shall be cleared up, his advocacy of any form of Religion can do it no good but much evil. Let him respect that public sense of decency which commends him to silence and obscurity."

With a few local exceptions, the papers throughout the great West speak of the growing grain crops as being in the most promising condition, and giving token of an abundant harvest. We have never seen or heard of fewer complaints, on this score, in any previous season. The Ohio, Indiana, Michigan and Wisconsin papers all concur in saying that present indications warrant high expectations of the coming crop.—From Illinois we have some complaints, but not more than at this time last year.—*Boston Pilot.*



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Montreal, March 1853.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

PUBLISHED EVERY FRIDAY AFTERNOON, At the Office, No. 4, Place d'Armes.

TERMS: To Town Subscribers. . . . \$3 per annum. To Country do. . . . \$2 1/2 do. Payable Half-Yearly in Advance.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, MAY 20, 1853.

NEWS OF THE WEEK.

The proceedings in the Imperial Parliament have been chiefly confined to the adjourned debates upon the Budget, in the Commons, and the Canada "Clergy Reserves" Bill, in the Lords. The latter have also distinguished themselves by rejecting the Bill for the repeal of Jewish Disabilities. The second reading was moved on the 29th ult., by Lord Aberdeen, and was supported by the Earl of Albemarle, the Protestant Archbishop of Dublin, and the Bishop of St. David's. The Earl of Shaftesbury opposed the Bill, and moved that it be read that day six months: he trembled at the consequences to Christianity of admitting Jews to Parliament, and putting them on a civil equality with Christians: such measures would be fatal to Christianity in Great Britain, even if they did not expell it from the world. In these apprehensions a majority of the Lords shared, and on a division, the Bill was thrown out by a majority of 164 to 119. Christianity must be in a very unhealthy condition in Great Britain, a wretched bantling indeed, if putting Jews on a civil equality with Christians, and admitting two or three of the children of Israel into the House of Commons, would have the effect so much dreaded by Lord Shaftesbury; such a sickly religion can hardly be worth preserving.

The debates in committee upon the "Clergy Reserves," have been marked by an unusual degree of warmth. The Government Bishop of Oxford, a supporter of the measure, and Philipotts of Exeter, began the fray: the latter insinuating that his right rev. opponent "did not reflect much honor upon a name venerated throughout Christendom." To this Oxford replied by asserting that he meant no offence, and appealed, in proof of his innocent intentions, to his "smiling face." The following scene occurred:

The Earl of Derby—My Lords, I accept the explanation of the right reverend prelate; but when he tells me that it is impossible for him, with his smiling face, to say anything offensive, he will forgive me, if I quote in his presence from a well known author, without intending to apply the words to him—

"A man may smile, and smile and be a villain."

(cheers, laughter, and interruption from the ministerial benches.) "I am at a loss," continued the noble lord, "to conceive to whom what I say can be offensive."

The Earl of Clarendon, starting up from his seat, and advancing in a very excited manner to the table, exclaimed, in an indignant tone—"It is to me" (cheers)—"I say, my lords it is to me—(loud and prolonged cheering)—I, and my noble friends near me, were offended by that expression. We are not accustomed to hear such expressions in this House (renewed cheering.) We are not accustomed, even in the language of poetry, to hear such a word as, villain, applied to any of your lordships"—(vehement cheering.)

The Earl of Derby having explained that he used the word "villain" in a Parliamentary sense, without any intention of applying it to any one in particular, order was restored, and his proposed amendment, limiting the powers of the Canadian Legislature, to legislating for "all appropriations of the Clergy Reserves not hitherto appropriated, or set apart for the benefit of the clergy of the Protestant churches of England and Scotland"—was negatived by a majority of 117 to 78. On the 28th ult., the Bill was read a third time, the Duke of Newcastle explaining, in reply to questions from the Earl of Wicklow and Lord Redesdale, that, according to the opinion of the law officers of the crown, if the Reserves were secularised, the guarantee would fall with the condition on which it rested, and that the Imperial government would not, in that event, be answerable, as had been anticipated.

The time of the House of Commons had been chiefly occupied in the discussion of the several items of the Budget. On a motion for discontinuing the Income Tax, ministers were enabled to command a majority of 71. The debate still continued, but it was generally expected that the issue would be favorable to government. On the 26th ult., Mr. Hamilton brought forward his motion for a select committee to inquire into the working of the National System of Education in Ireland; he complained that the present system was too favorable by far, to Catholicity. Mr. Lucas, though jealous of the present system, and unwilling to uphold it without alteration, was opposed to Mr. Hamilton's motion. He observed that "the national system of education in Ireland was, in substance, a separate system of education. If by any calamity it should become a united system, it would either, fall in pieces, or be productive of the greatest evil to the people of Ireland." The hon. gentleman read extracts from letters of Lord Clancarty, to show the unceasing efforts of the Protestant landlords of Ireland to employ the national system

of education as an engine for proselytism. In these letters, the landlord gives his tenants to understand that, unless they would consent to send their Catholic children to schools of which he—the Protestant landlord—approved, "a favor or indulgence would not be shown them"—and he significantly hints that "many to whom his advice was addressed, have the accommodation of holding in hand the hanging gale of rent." The majority of the Irish members voted against Mr. Hamilton's motion, and it was lost on the division by a majority of 179 to 109. The Times of the 28th ult., does justice to this attempt of the Protestant minority to get the education of the Catholic children of Ireland into their own hands:—

"The Protestants of Ireland, as represented on Tuesday night, do not allege that the Roman Catholic children are not educated; on the contrary, they mention with concern and dismay the immense proportion of national scholars from that communion. They do not allege that these Roman Catholics are not taught their own religion; on the contrary, the complaint is that they are taught it too thoroughly. They do not allege that the Protestant children have ceased to be educated; on the contrary, they confess to some sixty or seventy thousand children, national scholars, from their own communions, and boast of the vast numbers that flock to the schools of their own new and more exclusive societies. They do not allege that the knowledge and use of the Scriptures have declined in Ireland during the last twenty-two years; on the contrary, they proclaim from the house-tops the increased diffusion of the Scriptures, and the spread of true religion. They cannot, and do not complain that Protestant parents are at a disadvantage, compared with others, in having to pay for secular education, which others get gratis; for there is the National School open to receive their children. As little can they, or do they, complain that they cannot procure religious instruction for their children; for they possess, in proportion to their numbers, the wealthiest church establishment in the world, and that maintained chiefly by a poor population which abhors it as heretical. The grievance, as it is currently stated, and as Mr. Napier stated it for the ten-thousandth time on Tuesday night, is wholly unreal and factious. The Protestants of Ireland wish to know why, for maintaining the principles maintained by every Protestant in this country, they are to be debarred from their share of the public grant out of the Consolidated fund for the purposes of education? Now, the Protestants of Ireland do not, in fact, demand that share for themselves, or for any Protestant principle whatever. They demand the assistance of the public money for the utterly un-Protestant and highly Papish principle of educating the children of one communion, by force, in the doctrines and practice of another. They demand to have mixed schools, in which the children of all communions shall hear the scriptures read, and be examined therein."

To the complaint made by the Protestant ministers that, in the schools as at present conducted, they are not allowed to give religious instruction from the Protestant Bible, without first giving warning of their intentions. The Times very properly replies:—

"Now, it may not be very pleasant to a clergyman, just as he has opened the Bible and given the text, to see part of the assembly put on their hats and walk out of the room; but it may be much more unpleasant to them to stay, and seeing that in this case they are not members of his congregation, but children taught to regard him as a wolf in the fold, he ought to consider their feelings as well as his own. He would not like to be obliged to assist at Mass, and by the same rule should not insist on Roman Catholics listening to the Bible. But here is the whole of the grievance very fairly stated:—The Irish clergyman is entirely relieved of all that secular teaching, all spelling, writing, slates, copies, arithmetic, geography, needlework, &c., so troublesome and so costly to most village clergymen in this country. He need have nothing to do with them. But for an hour a day he may have all the Protestant children of the school, in the school itself if he likes, to read the Bible, say the Catechism, answer questions, repeat hymns, or whatever else he pleases. If they are too many for one class he can have them in as many detachments as he finds convenient. Only he is not allowed to compel the attendance of those children who believe him a heretic. Now, what is there really un-Protestant in this? What is there at variance with the great rule of toleration? The ordination vow no more requires a rector to kidnap a number of young Papists, and make them read the Bible, and listen to his exposition, than it requires him to break into the house of the neighboring Popish priest, and subject him to the same involuntary exercises. But that is the whole point at issue in Ireland, and the whole point at issue in the debate of Tuesday night. Mr. Hamilton and his friends maintain that the rector shall be allowed to walk into the national school, open his Bible, hold forth, and strike from the school list the names of the children who will not stay to hear him. Government maintains that the rector shall give notice before he begins, by sticking up a card, and that thereupon the little Papists may walk off to their Priest, or to their houses. That is all. It is not enough, in our humble and perhaps profane judgment, to distract a legislature, to divide a nation, and lay the seeds of incurable animosities, that may ripen in other continents and in future times."

It will thus be seen that the question raised by Mr. Hamilton is akin to that upon which so much excitement prevails in Upper Canada. Under the pretence of a tender regard for the interests of the rising generation, the adversaries of what they call sectarianism, strive in vain to conceal their real object, which is proselytism. The designs of these canting gentry have been defeated in Ireland, and with firmness on the part of Catholics, they will ultimately be defeated here.

The European Times publishes the evidence given before the Select Committee appointed to enquire into the malpractices of the Board of Admiralty during the Derby-D'Israeliite administration. The disclosures are any thing but flattering to the integrity of the Derby-ites; and this publication is most opportune at this juncture, when they are about to make another bid for place and power.

The Government Education Bill is likely to encounter considerable opposition from the Dissenters who, in England, whatever they may do here, place State-Schoolism and State-Churchism on a par, and profess to discountenance the dangerous,

heathenish, and slavish maxim that—education is a legitimate function of civil government. A great meeting of the general body of Protestant Dissenters, of the three denominations, was held on the 19th ult., at Finsbury, at which the following resolution, as expressive of the views of the Dissenters upon the question of Education, was agreed to:—

"That, in the judgment of this body, no evidence has been afforded that it is just, or wise, to invest government with authority to regulate or control the education of the people; while the facts which have been elicited by the Census of 1851, and admitted on the part of the Ministry; in the House of Commons, prove that the mass of the people, aided by the friends of education, are both willing and competent adequately to provide for their own instruction."

On the 2nd inst., Lord Palmerston denied, in the House of Commons, that any directions had been given to the Post Master-General, authorising him to open the letters of foreign refugees. This denial is supposed to have been elicited by the complaints of the notorious Kossuth, Robert, and William Harc, charged with preparing rockets and other munitions of war, at Rotherhithe, have been committed to take their trial at the next Surrey Sessions: as the prisoners refused to offer bail, they were sent to Horse-monger gaol.

The news from the Continent is of little interest. There have been a few political arrests in Paris, but France is generally tranquil. The Assembly has almost unanimously rejected M. Montalembert's motion, asserting the illegitimacy of appropriating the receipts of the sale of the Orleans' property. The Empress is said to have miscarried on the 29th ult., being then two months *en route*; this may very likely be but a malicious rumor started by the Emperor's political opponents. The object of Prince Menschikoff's mission to Constantinople is still enveloped in much obscurity.

The anti-Papal aggression agitation is waxing stronger and stronger amongst the good Dutch Protestants; under the pretence of "Religious Liberty" they desire to prohibit the exercise of the Catholic religion, and advocate persecution of Papists as the only means for securing "Freedom of Conscience." The Catholic Standard gives the following particulars:—

"As might have been expected the rage of the Intolerants is fiercest in the district of Utrecht, the old head-quarters of Jansenism, and in those parts of Holland that come most within the pernicious influence of the Belgian "liberals." The conduct of the King in this critical moment, does not falsify our preconceived opinion of his character. He has proved himself to be even more perfidious than we had anticipated.—There is no question as to his having been an assenting party to the Act of the Holy See. He was fully informed by the Dutch Minister at Rome of the Pope's purpose to restore the Hierarchy in Holland; and considering the numerical preponderance of the Catholics over either of the Protestant sections of his subjects, it is not surprising that he should have acquiesced in an ecclesiastical arrangement which neither trench on the Royal prerogatives, nor affected the civil rights or the religious opinions of Protestantism. But true to his antecedents, the instant the howl of bigotry was raised, he withdrew his confidence from his discreet advisers and flung himself boldly into the arms of those persecuting heretics who impudently and mendaciously inscribe "Freedom of Conscience" upon their banner. The new cabinet have dissolved the second Chamber of the States General; and unless wiser and calmer counsels than have hitherto directed the proceedings of Messrs. Van Hall and Duncker Curtius, speedily intervene, it is too probable that Holland will be plunged by her fanatical "No-Popery" emissaries into the horrors of civil war."

THE CLERGY RESERVES.

The TRUE WITNESS cannot be accused of ever having advocated, or said one word in favor of, the proposal to deprive the Protestant sects of Upper Canada of their share of the revenues accruing from the sale of the waste lands of the Province. It has certainly refused to see in the grant made by the Legislature of these revenues, for religious purposes, anything more sacred than in the analogous grant by the Legislature of a part of the public revenues to the Catholic college of Maynooth. The two endowments are precisely similar in every respect—with this exception—that the grant to Maynooth was but a tardy and imperfect compensation to the Catholics of Ireland, for the previous spoliation of their Church property. That the power which granted the Maynooth endowment has, legally, the right to annul it, we do not deny, and is almost universally admitted by Protestants in Great Britain; and if the Professors of that College were to begin talking about their "vested rights," we suspect that they would soon be silenced by one universal shout of derision. But it by no means follow that, because the Imperial Parliament has the right to annul its grant, it would be wise or just for it to exercise that right: even rights may be unjustly and oppressively exercised.

Just so with the Protestant endowment in Canada, called the "Clergy Reserves." This grant of a portion of the revenues accruing from the sale of the waste lands of the Province to certain Protestant religious sects, stands upon precisely the same footing as does the Maynooth grant. In neither case has the grantee given any consideration—either in money, or in services worth money—for the thing granted: in neither case has the grantee, by his labor, or the expenditure of capital, imparted any additional value to the grant; in both cases, therefore, if in either, the grantor has the strict legal right to resume his grant; but in neither, do we believe that it would be wise or just, on the part of the State, to do so. We may therefore admit, as an abstract proposition, that, to the Colonial Legislature belongs the right of disposing of the revenues accruing from the sale of the waste lands of the Province, without exposing ourselves to the reproach of abetting "sacrilege," or being justly chargeable with a desire to

deprive the clergymen of the different Protestant denominations of Upper Canada, of their means of subsistence. There may be difference of opinion amongst Catholics in Canada upon this point, but, in common, we think, with the majority of the Catholics of the British empire, would we deprecate the imprudent, and the unjust, step of depriving the Anglican establishment in Canada of any portion of the revenues hitherto granted to it by the State. It may have been a mistake, in the first instance, to have made that grant; but it has been made, and in good faith acted upon: it should therefore be respected.

Were we disposed however, to join in the cry for the secularisation of these revenues, we could find ample cause of justification in the conduct pursued, and language held, by some of the most prominent amongst those who denounce secularisation as "sacrilege," and have the impudence to hold out threats against the Catholic ecclesiastical property of Lower Canada, if these revenues are interfered with; forgetting, or wilfully ignoring, the fact that, there is no analogy betwixt these two kinds of property—the one being an unconditional grant from the State—the other, either the gift of private individuals, or acquired by purchase. Were the Maynooth grant held upon the same tenure as are, for the most part, the revenues of the Catholic Church in Lower Canada—were it, like the latter, principally derived from the voluntary contributions of private individuals—even Mr. Spooner would hardly dare to stand up in the House of Commons, and assert the right of the Legislature to appropriate it to its own use. Whether the State has the right to resume what it has unconditionally given, is a question upon which jurists may differ—but there can be no doubt that the State has not the right to seize upon that which it has not given.

No man has battled more stoutly for the "Clergy Reserves" than Dr. Strachan, who, signing himself "John Toronto," periodically gives vent to his "anguish of spirit" in long letters addressed to the Minister of the day. Two years ago he hurled one of these missiles at the head of Lord John Russell; to-day, he inflicts another upon the Duke of Newcastle; but whether writing to Lord John Russell or to the Duke of Newcastle, "John of Toronto" has but one argument, which he produces in the same identical words; and alas! for "John," this argument, such as it is, is based upon a falsehood so glaring, that it provokes the contemptuous mirth even of his correspondents. "I have read the letter in question," said the Duke of Newcastle in his place in the House of Lords, upon the "Clergy Reserves" debate—"but have been struck with astonishment to find that, however able it may be in many respects, there is throughout the whole of it an absence of that continuity of argument, and that logical sequence, which he had never seen wanting in any other productions of the right rev. prelate's pen. There was hardly one sentence which did not contradict that which preceded it." And here the assembled Lords laughed—yea, irreverently laughed at—"John of Toronto's" self contradicting letter; perhaps, after all, their Lordships' treated "John's" windy effusion with as much consideration as it deserved.

In this letter "John of Toronto" has the effrontery to call the attention of the Imperial government to the abundant resources that the Catholic Church in Lower Canada has at her command, for purposes of education; and with a cool contempt for truth, quite refreshing to witness, reiterates, word for word, line for line, and paragraph for paragraph, the statements as to these resources which appeared in a letter upon the same subject, addressed, about two years ago, to Lord John Russell. "John's" invention most really be at a low ebb when he can only serve his grace of Newcastle to such a miserable *rechauffé*; "John of Toronto," must suppose his correspondent to be very ill-informed upon Canadian matters, or he would never venture upon the assertion that, amongst the means "at the disposal" of the Catholic Church in Lower Canada, and for purposes of education, are:—

	Acres of Land.
Jesuits, . . . . .	891,845
General Hospital, Quebec, . . . . .	28,497
Hotel Dieu, Quebec, . . . . .	14,112
Sœurs Grises, . . . . .	42,336

"John's" spirit must have been in great anguish when he penned the above. Charity bids us hope that it was owing to this "anguish" that he so far forgot what was due to himself, and to the Inerative government situation of Protestant bishop which he holds, as to append his signature to a series of statements which every man, woman, and child, in the country knows to be false; John's "spirit" must indeed have been fearfully perturbed when he ventured to indulge the hope that he could persuade a British statesman that, 891,845 acres of land, the property of the Jesuits, were at the disposal of the Catholic Church in Lower Canada, or that the funds of General Hospitals, and charitable asylums for the aged and infirm, were available for "purposes of education."

It is painful to us to write in this strain of one occupying the position of Dr. Strachan. We would believe, if we could, that he erred through ignorance of the facts, and not from any desire to misrepresent them. But this is impossible. We know that Dr. Strachan knew, when he wrote—that the property of the Jesuits was not at the disposal of the Roman Catholic Church at all; and that the revenues derived from the landed property belonging to the General Hospital, and the Sisters of Charity, are as little available for purposes of education as are the revenues belonging to the Protestant Hospital of this city; or as the funds contributed for the support of any other charitable institution in Canada. A person holding a situation under the government, like Dr. Strachan, cannot be ignorant of these things.

We regret the course adopted by Dr. Strachan the more, because we should regret to witness the secularisation of the "Clergy Reserves," and because



we think that the course "John Toronto" has adopted is well calculated to bring about the consummation he so much dreads. If he desires his civil rights, and those of his sect, to be respected, he should abstain from all attacks, direct or indirect, upon the civil rights of his Catholic fellow-citizens; if he dreads the adverse vote of the Catholic members of the Legislature, he should at least avoid wantonly offending them by threats of retaliation; if he really wishes to convince us of the integrity of his intentions, he should refrain from the dishonest artifices which, for the second time, we have pointed out. And above all, if he were wise he would not expose, as he has done, the rottenness of Protestantism, and its utter inability to sustain itself, unless upheld by State-endowments. All that Catholics ask of the State is, non-interference; they ask not the State to give to their Church, but only that they be allowed, by their voluntary contributions, to provide for her support; that by Mortmain laws, and other iniquitous enactments, restraints be not put upon their right to do as they will with their own. Not so with Protestants; they must have State help, forsooth—government grants, or they fall. "Help us," is their cry to the Legislature; "give us of the public funds, or we perish." What a melancholy picture of the helplessness of Protestantism does not this letter of "John Toronto" give us. He estimates—we don't vouch for the truth of his calculations—he estimates the total value of the Anglicans' share of the revenues accruing from the sale of the lands of the Province at £25,000; no great sum it must be admitted, for the most numerous, and the most wealthy, of the Non-Catholic sects of Upper Canada. But should this be withdrawn—if the Public Treasury should cease to allow this trifling pittance, "the successors of the present Incumbents will have to eat their scanty morsel in bitterness and sorrow," and, "in the meantime, many of our people will fall away to Romanism, or Dissent, and their blood will be on the heads of those who favor this fatal measure." What means "John Toronto" by this awful threat? Is salvation only to be found within the pale of the establishment? or is the Grace of God limited by Acts of Parliament? Catholics, we know, are in a bad state, but is there no hope for Dissenters? Are Methodists, and Presbyterians, and Baptists, and all other Non-Catholic sectaries, in danger of damnation, that "John Toronto" lays their "blood on the heads of those" who recognise that, to the Colonial Legislature belongs the right of deciding how the revenues arising from the sale of Colonial Lands shall be appropriated? "John Toronto" is far too severe upon his brother Protestants; bishops, by Act of Parliament, are not so necessary to salvation as he, in his vanity, imagines.

But why this outcry against the robbery of their church, on the part of the Anglicans, when by their own showing, in the pages of our cotemporary, the *Canadian Churchman*, to whose columns we are indebted for "John Toronto's" letter, they are not their clergy are not—their church is not—entitled to one penny of revenue accruing from the "Clergy Reserves"? These revenues were set apart for the support of a Protestant church, and of a Protestant clergy—and the *Canadian Churchman* stoutly denies that the Anglican church is, or that its clergy are, Protestant. In the same number of our cotemporary as that in which appears "John Toronto's" letter, appears also an article from an Anglican, the purport of which is to show that the "church of England openly and palpably rejects the right of private judgment," and that it equally disavows the title of Protestant. "Our Church," says the writer, "has no claim to the epithet Protestant." Well, be it so; and it follows that it can "have no claim" to an endowment made expressly to a "Protestant" church; and that, whatever may be done with the revenues granted to a Protestant clergy, no wrong can thereby be done to the clergy of a church which disclaims "the epithet Protestant." We admit the ingenuity displayed by Anglicans in upholding the proposition, that "of contraries both may be true;" but we fancy that it will puzzle even the *Canadian Churchman* to show how his church, which is not Protestant, which rejects the "obnoxious phrase," can any longer continue to receive funds, set apart for the maintenance of a Protestant church, and the encouragement of the "Holy Protestant Faith," without becoming justly obnoxious to the reproach of being an impostor, a robber, and of receiving money under false pretences. Perhaps our cotemporary will be kind enough to help us out of this dilemma; at present it appears to us that "Our Church" should be called upon to disgorge—to restore to their rightful owners—the Protestant church, and the Protestant clergy—the sums which it has so long unwarrantably, dishonestly indeed, appropriated to its own use. If the church of England be not Protestant—and the *Canadian Churchman* disclaims the "obnoxious epithet"—what interest has it in the disposal of the "Clergy Reserves"?

The TRUE WITNESS has no intention of entering into a controversy with *Le Canadien* upon the merits, or demerits of the present ministry. The former journal disclaims, all sympathy, with "les braillards pharisaïques," to whom *Le Canadien* alludes, or any hostile intentions towards the government. It is perfectly ready to believe that, individually, there are many members of the present administration who recognise the justice of the demands of the Catholics of Upper Canada, and who would be well pleased to see those demands complied with. But the good intentions of individuals are not the subject of discussion. The question is—"Is the 'Act Supplementary' in its present condition calculated to relieve the Catholics of Upper Canada from the burdens imposed upon them, through the interpretation given to the words of the 'School Act' now in force?" The great fault of that Law is, that it is ambiguously worded—

that is, that it is susceptible of two different interpretations; and that, of course, that interpretation, which is most hostile to Catholic interests, is the one adopted. To remedy this, the one thing needful was, to avoid, in the "Act Supplementary" all ambiguity of language—to draw it up in the clearest terms possible, so as hereafter to leave no power, to men like Mr. Ryerson, to defeat, by their dishonest interpretations, the good intentions of the framers of the measure. With a man like Mr. Ryerson at the head of the Educational department of the Upper Province, invested with almost absolute, and irresponsible, power, it was above all things necessary that the intentions of the Legislature should be clearly, and unmistakably set forth. This has not been done in the "Act" under discussion; and it is of this ambiguity that we complain. Ambiguity for ambiguity, we would as soon have the ambiguity of the old Law, as the ambiguity of the "Act Supplementary."

Two courses were open to the Ministry to pursue. They might have declared that the demands of the Catholics of Upper Canada supporting separate schools, for exemption from all taxation for any other school purposes, were unreasonable; and have asserted the right of the State to tax Catholics for a Non-Catholic system of Education. This would have been extremely distasteful to the Catholic portion of the community, no doubt; but it would, for that very reason, have pleased the other party, and would at least have entitled the Ministry to the credit of boldness. Or, the Ministry might have professed to recognise the justice of the claims of the Catholic minority for "Freedom of Education," and have embodied the principle in their "Act Supplementary," by the simple enactment that, for the future, the supporters of separate schools should be liable to no taxation for other school purposes whatsoever. This course, though it would have mortally offended the Brownites, and "les braillards pharisaïques," would have proved acceptable to the Catholics, who would in return have testified their readiness to support a government, honest enough, and bold enough, to legislate upon the principle—"That the majority have no right to compel the minority to support a system of education to which, the latter are conscientiously opposed, and of which, they can make no use, without doing violence to their honest, even if mistaken, religious convictions."

But, unfortunately for themselves—we do not say unfortunately for Catholics, because our cause is the cause of truth and justice, and must ultimately prevail, in spite of all the despotic efforts of a brute majority—unfortunately for themselves, Ministers by way of offending neither party, have adopted that most ridiculous of all ridiculous modes of procedure—the *via media*. The result is that, without conciliating the Catholic, they have alienated the Protestant, interest. By the IV clause, they have provoked the *Globe*; and by the V clause, which every body knows was a concession to the influence of Mr. Ryerson, of whom it seems that Ministers are not a little in awe, they have destroyed all those hopes to which the IV clause was calculated to give rise.

*Le Canadien* tacitly admits this ambiguity—or susceptibility to two conflicting interpretations—which the TRUE WITNESS urged as a reproach against the "Supplementary Act." "Charity demands," says our cotemporary, "that we should await the result of the discussions, and representations, which may yet take place on the subject, before condemning the Ministry for mere ambiguity of language." On the contrary, we are inclined to opine that in the circumstances "ambiguity of language" is the greatest fault of which the framers of the "Act Supplementary" can be guilty. "Ambiguity of language," in the old Law, has been the cause of all the disputes on the School Question in Upper Canada; and the "Act Supplementary" threatens to perpetuate the disputes by continuing their cause. Even with an impartial Chief Superintendent of Education, "ambiguity of language" would be dangerous; but with a Methodist like Mr. Ryerson, notorious for his Anti-Catholic prejudices, and justly odious to the Catholic population, because of his insolent demeanor towards their Bishop, and unjust conduct towards themselves, the least "ambiguity of language" is, and must be, fatal to the cause of "Freedom of Education." If the present government will persist in outraging the feelings of Catholics, by keeping so violent, and unscrupulous, a partisan as Mr. Ryerson in a situation for which, above all men, he is unfit, and which he has abused by trampling upon the rights of his Catholic fellow-citizens, they are, at least, bound to frame laws, for his guidance, and our protection, as free from all "ambiguity of language" as possible. This they have not done, and hence our complaints.

With a very few words *Le Canadien* has it in its power to silence these complaints, if ill founded. He is, to a certain extent, the organ of the Ministerial party at Quebec, and is, no doubt, well informed as to the real intentions of Ministers upon the School Question. The complaint of the TRUE WITNESS is—that from the "ambiguity of language," of the "Act Supplementary," it does not clearly appear to be the intention of its framers, that Catholics in Upper Canada, supporting separate schools, shall be exempt from all taxation for any other school purposes whatsoever. If ill founded, our cotemporary can effectually silence this complaint in his next issue; he has but to say, that it is intended to exempt supporters of separate schools from all taxation for any other school purposes whatsoever—whether for the payment of teachers, purchasing of school sites, or building, repairing, or defraying the expenses of school-houses. If this be the intention of Ministers in bringing forward their "Act Supplementary," why don't they avow it? If it be not their intention, upon what grounds, would we ask, does *Le Canadien* expect us to put confidence in them?

We fully admit the proposition of *Le Canadien*

(that, to legislate satisfactorily upon the School Question, so as to give satisfaction to all parties, is an extremely difficult, perhaps an impracticable, task.—But the question is not about giving satisfaction, but about doing justice. It is difficult to legislate indeed; but it is not difficult to make an open and straightforward avowal of intentions. In this avowal at least there should be no "ambiguity of language."—Honesty is the best policy for statesmen; for when they do not avow the best, we may always be sure, especially when the interests of the Catholic Church are concerned, that they entertain the very worst, designs. All we ask therefore is to know the real intentions of the framers of the "Act Supplementary;" if they persist in their "ambiguity of language," we shall conclude that our suspicions of their ulterior designs are well founded; if, on the contrary, they will speak out frankly, the TRUE WITNESS will not be backwards in doing justice, and in gratefully acknowledging the obligations which all friends of "Freedom of Education" are under to a Ministry boldly and frankly defending the principle—"that the majority have no right to do violence to the religious convictions of the minority." This at least was the substance of the very able speech, of Mr. Richard's upon his moving the second reading of the "Act Supplementary," which we gave last week.—In that speech the honorable gentleman fully recognised the principle of "Freedom of Education," and asserted the propriety of granting all that Catholics desire—all indeed that they have a right to ask, viz:—that they shall be allowed absolute control over the education of their own children; and that, whilst they seek not to compel Protestants to pay for the teaching of Catholicity, they be not compelled to pay for the teaching of any form of Protestantism, or Non-Catholicity. Mr. A. G. Richard's speech was manly, and free from all ambiguity; why should not his "Act Supplementary," in which the principle enunciated in the speech should be embodied, be as free from ambiguity? In fine, ambiguity is not a venial sin as *Le Canadien* would seem to insinuate; it is a sign of weakness, and what sin to a Ministry so unpardonable as weakness? It is a sign too of an intention to deceive somebody, or some party; either the Catholics, or the Protestants—or, perhaps, both; and it is hard to place confidence where we know there is the intention to deceive.

ASSAULTING A CATHOLIC PRIEST.

We regret to be obliged to state, that on Monday last a most wanton and brutal assault was committed upon the Rev. Mr. Murphy, one of the priests attached to the St. Patrick's church of this city, while engaged in the exercise of the sacred functions of his office; the perpetrators of the offence being, as may be readily supposed, ruffians of the very lowest class of society. The Reverend gentleman is, however, we are happy to say, quite recovered from the injuries he received; but the feeling of indignation to which this cowardly outrage has given rise, has not, we fear, altogether subsided. And indeed had it not been for the exertions of some of our Priests, the consequences might, we fear, have been most deplorable, for no sooner was it known that the Rev. Mr. Murphy had been beaten, than hundreds of indignant Irish Catholics rushed to the spot where the crime was committed, determined to wreak vengeance upon the dastardly cowards who dared to insult their beloved pastor. Fortunately, however, the timely arrival of two or three Irish Priests prevented them from carrying their purpose into execution. And no other damage we believe was done than the breaking of a few panes of glass in the house from which the cowardly assailants of the Priest had issued; and a moderate kicking inflicted upon one of the ruffians.

Since then, however, three of the parties implicated were arrested and held to bail; but in consequence of the Rev. Mr. Murphy not appearing to prosecute them, the scoundrels were discharged.—And here we sincerely hope the matter will be permitted to rest; for we verily believe the rascals are not worthy of further notice, or even a decent thrashing. Besides, we can assure our Catholic friends, that every respectable Protestant in the community condemns the act, and regrets its occurrence as much as we do. And, therefore, we again hope that the peace and harmony which have hitherto prevailed amongst us, will not be disturbed by the act of a few worthless characters.

We know not upon what authority the statement was made last week by several of our cotemporaries, that a clause was to be, or had been, inserted in the "Clergy Reserves" Bill, declaring that the property of the Catholic Church in Canada was to be considered equally with the "Clergy Reserves" the subject of Colonial legislation. We have looked in vain for a confirmation of the above assertion throughout the debates as reported in the *Times*, and can find no authority for it. On the contrary, we find that Earl Grey is reported to have spoken as follows, when touching incidentally upon this very topic—the right of the Catholic Church in Canada to the property it now holds—"He did not think the noble Duke was quite right in saying that the Catholic Church would be left on the same footing as the Protestant Church. If the Parliament of Canada, after secularising the property of the Church of England, was to deal with the property of the Church of Rome, the Bill might be on their lordships' table for the 30 days prescribed by law, but there was little chance of its getting any further."—*Times*. The *Catholic Standard*, though giving a full report of the debates, says nothing about this additional clause; we copy his views upon this measure as a fair sample of the opinions of the Catholics of England on this disputed question; it will be seen that they disclaim any desire to secularise:—

"The Bill does not directly or indirectly interfere

with the lands called the Clergy Reserves, nor does it propose, suggest or recommend their secularisation.—It merely abandons a mischievous 'Mother-country' policy, by removing the last vestige of Downing-street distrust and inter-meddling, and leaving the local parliament free to legislate according to its judgment upon a purely local matter. We should hope this freedom will not be abused, and that the property of the Protestant Church in Canada will not be diverted for any purpose, or upon any pretence, from its legitimate use; but, for Lord Derby, and the Bishop of Exeter, who derive a large income from the spoliation of the Catholic Church in this country, to talk of sacrifice, and robbery, in reference to the supposed alienation of the Canadian Clergy Reserves, is about as cool a piece of assurance—we don't use the phrase offensively—as we remember to have met with."

On another page will be found a letter from His Lordship the Bishop of Birmingham, giving an account of his arrest, and that of the Very Rev. President of Oscott, for the sum of £4,000. As trustees for property belonging to one of their missions, His Lordship and the other reverend gentleman, were shareholders in the Monmouthshire, and Glamorgan-shire, Bank. Through great mismanagement this Bank failed about two years ago, leaving the two ecclesiastics responsible for a large sum. Since then they have made every effort to meet their liabilities, parting even with their vestments, but in vain. It was then thought that by thrusting the reverend Prelate into jail, the amount of the debt would be wrung out of the Catholic laity; but it seems that it is not the intention of the Bishop to permit this; rather than that his Diocese should suffer loss, he will willingly submit to the painful process of passing through the Insolvent's Court.

Among the "popular delusions" of the day there is none more erroneous than that a newspaper is an article of spontaneous production. This we would wish to impress upon the minds of our patrons, particularly those to whom we forward accounts. We are subject to a heavy weekly outlay, and we hope subscribers will remit us their subscription (due) with the least possible delay.

We have not received the *Christian Guardian* for several weeks. How is this, friend Guardian?

M. & Co., Baltimore—Letter received but not the *Metropolitan*. Hope it has met with no railroad accident. Your request shall be attended to at our earliest convenience.

The following gentlemen have kindly consented to act as agents for the TRUE WITNESS:—Grenville, Rev. M. Byrne; Thorold, Mr. J. Heenan; Isle aux Noix and vicinity, Mr. J. Sheridan.

REMITTANCES RECEIVED.

Quebec, M. Enright, £5; Grenville, Rev. M. Byrne, £1 18s 9d; Norwood, Rev. J. Farelly, 15s; California, B. Murphy, 12s 6d; Free Port, U. S., A. R. McDonald, 12s 6d; St. Charles, Dr. Leprohon, 12s 6d; Gananoque, Rev. J. Rossiter, 15s; Port Daniel, T. Carberry, 6s 3d; London, J. G. Norris, £2 13s 9d; Hawksbury, W. Lawlor, 12s 6d; N. Lancaster, R. McDonald, 10s; St. Johns, T. Busher, 12s 6d; Hungerford, P. Casey, 6s 3d; Duffin's Creek, J. Rédenne, 12s 6d; New Glasgow, E. Carry, 6s 3d; L'Orignal, D. Cremin, 6s 3d; Cornwall, A. Stuart McDonald, 12s 6d; St. Andrews, Rev. G. A. Hay, £1 5s; Trenton, J. Sullivan, 6s 3d; Bytown, A. Whelan, 6s 3d; Peterboro, B. Boyd, 4s 9d.

FATAL ACCIDENT.—We are sorry to learn that, on Saturday last, as the Railroad Train was approaching St. John's from Rouse's Point, about two miles from the former place, it run over the body of a man, who apparently, had been asleep on the track. The engine was immediately stopped and the train backed to the spot where the body was found—quite dead. The sufferer was unknown to any one present and was, apparently, a stranger. We have not yet heard the result of the Coroner's inquest.—*Montreal Herald*, 17 inst.

A man was found drowned in the Steamboat basin yesterday—name unknown.—*Id.*

We learn that the Special term of the Court of Queen's Bench, which was begun at Sherbrooke last week, for the trial of the rioters on the Railroad, was abruptly brought to a termination on Monday. Mr. Devlin, counsel for the prisoners, challenged the whole array of jurors, as having been irregularly summoned; and the result was their discharge, the setting aside of the bills already found, and the adjournment of the Court to the 13th of June. Some of the prisoners were admitted to bail, and the rest remain in prison. A great deal of excitement prevails there.—*Sun.*

From the same source we learn that the laborers on the Railroad have struck for higher wages—refusing to strike a blow for less than 5s. per day.—*Com. Adver.*

THE CROPS.—We have favorable accounts from our several correspondents of the Wheat crops in Upper Canada. The unusual coldness of the spring has not been unfavorable to its growth.—*Commercial Advertiser.*

ANOTHER MURDER.—At St. John's, on Sunday, the 14th inst., a man, of the name of Lilly, killed a woman in an instant, with a blow from a poker. The crime, it appears, was the result of a drunken brawl.—*Id.*

A horrible murder was perpetrated on the St. Lawrence & Atlantic Railroad, near Sherbrooke, on Monday the 7th inst. A laborer named James McGee, was lying in a state of beastly intoxication on the track, with his face downwards, when another laborer, named Philip Sullivan, came up and struck him several blows on the head with a pick-axe, scattering his brains. An inquest was immediately held by the Coroner, M. de Tonnacour, and a verdict of "wilful murder" returned against Sullivan. The wretch has managed so far to elude the pursuit of justice. Our informant states that the means for apprehending a fugitive in that section seemed to him exceedingly poor—the authorities being furnished with no sufficient detective force.

Died.

After a short illness, at his residence, English River, in the Seigniory of Beauharnois, on 5th May, (Ascension Day), Mr. John Devine, senr., aged 72 years.



FOREIGN INTELLIGENCE.

FRANCE.

A correspondent of *Catholic Standard*, writing from Paris on Monday, says, "A considerable sensation has been created by the announcement that the health of the Empress is by no means in a satisfactory state. It was generally reported that she had had a miscarriage; but I learn from what may be considered good authority that this is not the case. She has been merely threatened with a miscarriage, and her medical attendants have recommended the strictest repose. The alarming symptoms appeared after the ceremony of presenting the new Cardinal Morlot with the *barette*. It appears that during that ceremony the Empress was obliged to stand for four or five hours, and that she was greatly fatigued. Immediately afterwards she became unwell, and is still in a very delicate state."

The *Courrier du Havre* of April 26, mentions, as a rumor, that the police had seized an infernal machine on board the French vessel *l'Empereur*, which the previous evening arrived from Rio de Janeiro. Two of the passengers, a locksmith and his wife, had been arrested on the suspicion of their having prepared this machine.

**THE ELECTRIC TELEGRAPH.**—The extreme facility given for the transmission of messages by the electric wire, since the telegraph has been opened to the public, threatens to make the invention, in France, at least, a nuisance instead of an advantage—and, in consequence of the many falsehoods it has been the means of communicating, it will come to pass before long that whatever of a non-official character is transmitted by telegraph will not be believed, even when it may be true. Private persons, as well as banking and other commercial establishments, receive daily from their friends or correspondents intelligence which contains much error with a little truth, or which gives merely vague rumors as positive facts.—These messages are distributed to the newspapers, and obtain thereby a general publicity. Many of them have even a worse origin than mere involuntary error. It has been discovered that messages are fabricated in Paris, sent by post to distant places, and then transmitted back again by the electric wires as if perfectly authentic, and all for the purpose of producing a rise or fall in the public securities; and I am assured it was the inquiry into these practices that led to the dissolution of the *coulisse* or *petite Bourse*. The Eastern question has been a godsend to fabricators of news; and for the last month or so we have repeatedly seen the telegraphic message of one day contradicted totally, or partially, by the authentic despatches received by post some days after.—*Paris Correspondent of the Times*.

SWITZERLAND.

The Cantons of Picino and Grisons, formally notify the Federal Swiss Government that they will not give up refugees. The Federal Council were hastily summoned to consider the fact of Austria advancing her military posts in a point near Stadio—regarded as Swiss territory.

The Radicals and the refugees have been indulging once more in their malignant hatred against Catholicity. A most wanton and atrocious attack was made upon Fribourg on the 21st April, by a troop of peasants, mustering to the strength of from 200 to 300, and commanded by Colonel Perrier, of the Federal army, and a person named Carrard.

The invaders occupied the college. There was a good deal of fighting, and some of the combatants were killed, amongst them was Carrard, and some were wounded.

Colonel Perrier received a sabre cut in the head and a bayonet wound in the thigh. The civic guard wanted to shoot him immediately, but their commander interfered. Martial law was immediately proclaimed and rigorously applied. A Priest was arrested with the insurgents. Among the other arrests were M. Alfred Vander Weidit, M. Chollet, engineer; M. Louis Weck d'Onnem, who was in command of a troop; M. Francis Weck, and his son M. Louis Weck de Reynold, and M. de Torell. About 150 peasants were arrested.

Colonel Perrier has been tried by court-martial and sentenced, according to one account, to thirty years' imprisonment.

The *Zurich Gazette* says:—"Carrard was killed on coming out of the church of the Jesuits. The civic guards fought under great disadvantages, for they had to ascend two flights of steps, and to advance through a narrow street in order to reach the college. They were obliged to bring up the artillery by that difficult passage. The riflemen soon dislodged the peasants posted in the windows. The greatest number of the latter then sought refuge in the church, where they were fired upon with grape-shot. Finally, they surrendered, the Parish Priest of Torny having stepped forward, holding a white flag in his hand."

The *Univers* remarks:—"Whatever may be the importance of this movement, it is a fact we are bound to signalise, for it proves how intolerable the yoke which presses on the canton of Fribourg has become."

ITALY.

Letters from Turin of the 20th April state, that no sooner had Count Adrien de Revel returned from Vienna than Count d'Appony took his departure from the palace of the Austrian Legation, and proceeded to Milan. "Although Piedmont," says one of these letters,

"is arming the citadels of Turin and Alessandria, the *le-de-pont* of Casale, and other military points, the Government does not contemplate any aggression. The best proof of it is that the Duke of Genoa is about to accompany the Duchess his wife to the Saxon Court, across Germany. If any fear of war existed, the Duke,

who is one of our best officers, would certainly remain at the head of the army."

Rome.—We (*Times*) have received the following letter, dated Rome, April 14:—

"The Count de Chambord has addressed what his friends call a very energetic letter to Pius IX, remonstrating against his Holiness's sanctioning, by officiating at the coronation of Louis Napoleon, a government originating in revolution, and diametrically opposed to the law of Divine right. That the Count de Chambord should lay great stress on such forms and ceremonies as at one time were supposed to constitute a ruler's best title to authority is extremely natural, but the policy of demonstrating those feelings just at this moment must appear very questionable, for what can be more likely to confirm the Emperor of the French in his desire to receive the benediction and anointment from the hands of the Pope himself than a plain avowal from the chief of the Legitimist party of the importance they attach to it? This is not the first attempt to wound the *amour propre* of Louis Napoleon from the same quarter; the Countess de Chambord is said to have been the principal instigator of the opposition to his marriage with the Princess of Vasa; and now, of course, the Cabinet of Vienna has approved this irritating document. Here, in Rome, a proclamation has issued within the last few days from a secret society, calling on their countrymen to join under the banner of 'Independence,' with the rallying cry of 'Out with the barbarians;' it enjoins them to be warned by sad experience of the past, and give up all discussion on minor objects until this most desirable consummation be attained. Though it has avowedly failed in at once giving anything like general satisfaction to the various parties it was intended to cement, yet the strenuous efforts made by the Government, through their spies, to discover the authors, show how dangerous such a move is considered; and, as the appeal is more to the good sense than the passions of the people, there is every chance of its becoming popular by digestion. The same spirit has long prevailed among the most enlightened patriots of Central Italy, and is now fast spreading in all parts and through all ranks; so that, should an outbreak occur between Austria and any other Power, it would probably be regarded as a pious duty in Italians to join the ranks of her enemies; and we may expect to see in Italy a guerilla war as sanguinary as the French suffered from in the Spanish Peninsula."

SARDINIA AND AUSTRIA.

The differences caused between the Cabinets of Turin and Vienna by the Sequestration Decree are not only not healed, but the estrangement is becoming wider. The consequence is, that military rule is necessarily prolonged in Lombardy, much against the desire of the Emperor. In all quarters of the Austrian Empire there is a complete absence of political excitement.

TUSCANY.

It is said that the Tuscan government is about to notify to the British government that Mr. Crawford is at liberty to enter Tuscany, provided the British government pledge its word that Mr. Crawford is a functionary in her Majesty's service, and not an agent of Mazzini.

HOLLAND.

The subject of the Catholic Hierarchy has given rise to great excitement in Holland, to a change of ministry, to the prorogation of the Chambers, and possibly to a general election.

Intelligence from Amsterdam of the 20th instant, appearing in the *Handelsblad*, states that the Minister-at-War, in the absence of his colleagues, upon the interpellation of M. Vanderlinden, had given explanations to the Chamber in respect to the resignation of the cabinet. The cause of this resignation was to be found in an answer given by the King at Amsterdam to a deputation which had presented a petition against the establishment of the Catholic Hierarchy, where his Majesty expressed himself in such a sense upon the fundamental law as at once indicated a difference of opinion between the cabinet and the crown. The Minister-at-War read to the Chamber a paper, addressed by the cabinet to the King, in which his Majesty was besought either to accord a satisfactory explanation of those expressions or to accept the resignation of the ministry; the King chose the latter course, and stated in his reply that he thought that the moment had come for him to adopt this proceeding. Four resignations only, however, were accepted—viz., those of the Ministers of the Interior, of Finance, of Justice, and of Foreign Affairs. His Majesty has not been pleased to accept the resignations tendered by the Ministers of the Colonies, Marine, and War.

"The new ministry (says the *Univers*) is generally considered as a transition ministry condemned by the force of circumstances to prepare the way for a ministry taken from one or other of the extreme parties, that of the Pietists or orthodox, and that of the secret societies."

The Thorbecke administration was in favor of moderate concessions to the Catholics. They are said to have forwarded, for royal consideration, a letter, in which they state that "the introduction of an Episcopal administration of the Catholic Church, being but a consequence of the religious liberty guaranteed by the constitution, need neither be approved nor recognised by his Majesty, nor should exercise any influence upon the interests of other churches or the state;" and that "the King takes care, and will continue to take care, that the interests of none are aggrieved by this introduction, consequently there is no motive for inquietude if each respect the religious convictions of others."

The Second Chamber has entered into the question, and ordered the papers relating to the establishment of the Catholic Hierarchy, and those concerning the resignation of the cabinet, to be printed.

Amongst other assertions, it is stated that the three earlier ministers, who still hold office, are determined to share the fate of their former colleagues; and it was also said that the retreat of the Thorbecke ministry could only be contemplated as a national misfortune, and as likely to produce deplorable conse-

quences. A vote of confidence in the ministry was passed a short time since by the Chamber, "it being understood that energetic representations on the subject of Ecclesiastical affairs had been or should be made to the Holy See."

On Thursday, the 21st of April, pursuant to a royal decree, the two Chambers assembled together, when the announcement was made that his Majesty the King had deemed it necessary to close the present session of the legislature.

The Second Chamber of the States General has subsequently been dissolved by order of the King.

TURKEY.

The *Paris Moniteur* of Monday publishes telegraphic news from Constantinople stating that on the 14th April perfect tranquillity reigned in that capital.

RUSSIA.

Accounts from the frontier of Poland up to the 19th April, state that during the week preceding, the Russian troops of the line stationed in the neighborhood of Czestichaw had broken up their cantonments and left by railway for Warsaw. They were to proceed from Warsaw into Russia, and take up their position on the Turkish frontier.

The *Gazette de Moscow* announces the breaking out of the cholera in that capital.

CHINA.

According to advices from China, of the 12th of March, it was said that Nankin had fallen into the hands of the rebels on the 19th of Feb., and it was thought that nothing but European intervention could maintain the Emperor on the throne."

NEW ZEALAND.

The Auckland, New Zealand, advices reach to the 21st of December, and reiterate the previous favorable statements regarding the prospects of the Coromandel gold-field near that settlement. The Lieutenant-Governor had held a meeting with the natives with regard to the measures to be adopted in relation to their rights, which had ended satisfactorily.

AUSTRALIA.

**THE GOLD DIGGINGS.**—Accounts have been received from Sydney, via Panama, dated the 15th of January. With regard both to the gold mines and the general course of trade, they are interesting and satisfactory. The production of gold, it is stated, was rapidly increasing, and the accounts were equally favorable from almost all districts. At Turon the water was rapidly subsiding, and great results were expected, the average return at present of each claim being alleged to amount to about ten ounces per day. At the southern diggings, in the neighborhood of Braidwood, the returns are reported to continue large, the average weekly sum per man being thirty to forty ounces. In the north, at the Hanging Rock, the diggings are said to be nearly deserted; but at a spot called Rocky River all employed were doing well.—The statements from the Victoria frontier, in relation to the yield at the Ovens, were very encouraging.—New discoveries had been made, and the number of miners at work was estimated at 6,000.

Amid the thousand and one histories which almost daily come upon us from the lands of gold, little is said about the position of the agriculturist in those colonies.

While the majority of emigrant clerks and shopmen, broken down tradespeople, and, in fact, all who had no previous experience in direct and manual labor, find Australia anything but a land equal to their expectations, the colonist who has whistled at the plough gradually realises his most dreamy hopes of success. The primal path to wealth and social greatness only requires to be trodden by men who are able to labor in the world of antipodean agriculture. Every succeeding mail tells us that hundreds of adventurers, who left respectable situations in this country, roam about Melbourne and Sydney, broken down in spirit and disappointed in hopes; but we hear no complaints from the men who quietly located as farmers in the country districts—they have all succeeded. The wealth of agriculture, which is so comparatively little cultivated there, seems in ample abundance, and gold is to be had by the the labors of the field in nearly as great quantities as at the works of the mine.

Taking the number of farmers and the same ratio of diggers, there can be no hesitation in stating that the average gains of the one far exceed the average earnings of the other. Individual miners may obtain sudden accessions of wealth, and numbers have achieved wonders in acquiring rapid fortunes; but in the far more valuable and certain labors of the field, the progress of well-conducted agriculturists has been extraordinary.

From a private communication, dated January 20, and written by a gentleman some time resident in South Australia, we take a few items of marked prices for farm produce at Melbourne:—

Potatoes (old) ...	2s 0d to 2s 6d	per stone
Do. (new) ...	0s 10d to 1s 0d	per lb.
Cabbages ...	20s 0d to 24s 0d	per dozen.
Turnips ...	5s 0d to 6s 0d	per dozen.
Butter ...	3s 0d to 3s 6d	per lb.
Turkeys ...	20s 0d to 24s 0d	each.
Geese ...	21s 0d to 22s 0d	each.
Hay ...	12s 0d to 15s 0d	per cwt.
Eggs ...	5s 6d to 6s 0d	per dozen.
Cauliflowers ...	26s 0d to 28s 0d	per dozen.

These prices seem astonishing, and yet such is the demand that produce or farm stock such as that noticed cannot be raised in sufficient quantity to meet the current requirements of the country.

In point of remuneration for capital and labor, the Australian colonies seem the very paradise of farmers. Hand labor is certainly very high, and, in fact, most of the current expenses connected with the cultivation of the soil range at extreme rates; but the market value of all the farmer raises from his land are amply sufficient to repay prime cost and leave a large margin of profit. Horses for the farm

sell at exceedingly high rates, so much as £70 being frequently paid for superior draft cattle.

One glorious feature in the life of an Australian farmer is that of his independence. He stands there the owner of the soil he cultivates, and every shilling he adds to the former value of the land is as certainly his own *bona fide* property as though he held it under lock and key. No man dare threaten to eject him because he exercised as he himself thought fit the constitutional privileges which the local government presents to all its subjects. Feudal oppression can have no existence beyond the far Pacific; lessons of subserviency are not taught in the every-day life of the Australian farmer; his position in society is a high one, and his hopes of success cannot be overturned by aristocratic power. Around him lie in the utmost abundance the elements of industrial wealth, the soil is very productive, and if he fails it can only be because of his recklessness or want of energy.—*Banner of Ulster* (Belfast.)

GREAT BRITAIN.

Lord Dudley Stuart has given notice of a motion for the prosecution, by the Attorney-General, of all agents of candidates who have been reported by any election committee to have been guilty of bribery.

Wm. Constable Maxwell, a Catholic gentleman of large estates in England and Scotland, is prosecuting his claim this session before the House of Lords, to the title of Lord Herries, in abeyance since 1744, when the Earl of Nithsdale, Lord Herries, was attained for treason.

**MANNING OF THE NAVY.**—The *Morning Herald* says that, at the present moment, if every seaman now in the Coast Guard were called upon to serve afloat, their number would not be sufficient to fill up the vacancies in the ships in commission in the Channel and at the home ports.

Preparations are immediately to be commenced for the encampment on Chobham Common, between Bagshot and Ascot Heath. The regiments are expected to arrive on the ground at the latter end of May, or the beginning of June.

**THE AMERICAN EXHIBITION.**—The *Leander*, 60, Captain King, which returned to Portsmouth on Tuesday from Leith and Spithead is to be fitted for the reception of Lord Ellesmere, who proceeds in her to New York, where his Lordship will represent the British nation at the Exhibition of Industry in that city. The *Leander* is to be ready in about ten days.

What has now come to be familiarly known as the "wages movement" continues with unabated force from one end of the country to the other.—*Spectator*.

**MEMORIAL TO THE LATE DUKE OF WELLINGTON.**—Upwards of £80,000 have been subscribed towards a memorial to the late Duke of Wellington. The amount will be applied to the erection of a national monument in the shape of a school or college bearing his name, for the gratuitous, or nearly gratuitous education of orphan children of officers in the army. His Royal Highness Prince Albert will lay the foundation stone of the new building so soon as the necessary arrangements are made, and there is every probability that her Majesty the Queen will be present at the interesting ceremonial.

**SEIZURE OF ARMS.**—The question has not yet been answered, for what purposes were these large stores of warlike materials accumulated on the banks of the Surrey Canal, and to whom do they belong? It has never been contended that they are the property of Mr. Hale himself, and if they were in his possession for the purposes of trade nothing surely could be easier than to have satisfied the Government of that fact. It will be remarkable that at the moment the seizure was made the manufacture was still being actively carried on. The workman, Boyling, was in the act of ramming a rocket when the police entered, and thousands of rocket-cases were found on the premises only waiting to be loaded. It is evidently inconsistent with the most ordinary precautions for the public safety, and with the public interests of the country, that actual preparations for war, as these must be called from the nature and quantity of the materials used, should be carried on in a private manufactory without the means of discovering the purpose of destruction for which they were destined. As far as M. Kossuth is concerned the case stands where it did, for, though no evidence has yet been produced to criminate him, none has been given to rebut the suspicion against him or to establish the ownership of this property elsewhere. Mr. Hale was clearly employed and paid by somebody. We are entitled to ask, by whom? The Government will have accomplished nothing in making this seizure if it does not show the grounds on which this manufactory of combustibles attracted its notice and excited its suspicions to so unusual a degree.—*Times*.

**CHURCH PROPERTY IN THE MARKET.**—In the last number of a publication devoted to Church matters, twenty-six Church livings are offered for sale, chiefly by private contract, some of which are to be disposed of in perpetuity, and others merely the next presentation, the aggregate value of which is £14,200 per annum. Twenty-four livings are also offered in exchange the value of which amounts to £8,639 a year, making the total amount £22,845 a year. Inquiries are also made for the purchase of fifteen livings, to be of the value of £4,615 a year. Notwithstanding the laws against simony, and the oath taken by the clergy on their induction, no disguise is made of the offer of very early possession, or even of immediate possession, and in some cases the interest or curacy till a vacancy.—*Catholic Standard*.

The *Lancet* makes observations to the following effect, respecting the income of the Bishop of London:—"If of his £40,000 the Bishop of London would merely relinquish £10,000, it would afford £200 a year to fifty poor clergymen. And reminds the wealthy dignitary that by some councils of the Church he is obliged to give whatever he does not spend of his income to the poor. That £30,000 a year is as much as we give to Prince Albert. That after this deduction, there would be left to the 'holy man of Fulham' £3 14s 3d per hour."

**CRIME IN ENGLAND.**—The calendars of the various counties in England, at the recent assizes, presented as horrible a state of things as any country could boast of. There was scarcely a county whose calendar did not present one or more murders, besides various kinds of robbery; and the records in several counties were principally cases of breach of promise of marriage—men promising to marry young women for the purpose of seducing them.



The passengers to America and Australia now average 300,000 a year; most vessels to Australia calling at the Cape.

The Manchester Detective Police have taken advantage of the daguerreotype process to issue a portrait "hue and cry" of an offender's portrait is taken by the daguerreotype, this is copied in lithography, a verbal description is added, and the pictorial *Hue and Cry* is circulated among constables.

The public was busy in the welcome of Mrs. Beecher Stowe in Scotland. She has assisted at resolutions passed in her honor under the auspices of Dr. Wardlaw at Glasgow, and has received votive offerings from openhanded Edinburgh; the worship of Mrs. Beecher Stowe being intended, by some intermediation, to improve the condition of the Black in the United States. If the Negro's emancipation is not accelerated by the process, at all events he is immortalized in a book, and consoled by much platform sympathy.—*Spectator*.

REPRIEVE OF THE TWO WOMEN CONDEMNED TO DEATH AT CHESTER.—The wretched women, Honora Gibbons and Bridget Gerraty, who were left for execution by Mr. Justice Wightman, for murdering a child by administering oil of vitriol, for the obtaining of burial fees, have been reprieved, and their sentence commuted to transportation for life.

MORE "INGENUOUS DEVICES."—At the presentation of a testimonial from the ladies of Liverpool to Mrs. Beecher Stowe, last week, the Rev. C. M. Birrell, Baptist minister, said he had been told, a few days ago, that an edition of "Uncle Tom's Cabin," circulated in Belgium, had created an earnest desire on the part of the people to read the Bible, so frequently quoted in that beautiful work; and that, in consequence of it, a great run had been made upon the Bible Society's depositories in that kingdom. The priests of the Church of Rome, true to their instinct, had published another edition, from which they had entirely excluded all reference to the Word of God! Of course he meant it to be inferred that the Belgians know nothing of the Holy Scriptures; that having learned something of them from "Uncle Tom's Cabin," they were anxious to know more; and that to check this dangerous desire for the prohibited book, as Protestants will persist in calling it, the Belgian priests resorted to the somewhat clumsy expedient of publishing an edition of "Uncle Tom's" bereft of all scriptural quotations!!! And this tale was swallowed without difficulty. Some time ago one of Mr. Birrell's equally reverend brethren in this town, stated publicly that the French priests had published a version of "Uncle Tom," in which the name of the Blessed Virgin was, in every instance, substituted for that of Christ! Nothing is too gross for the regular No-Popery stomach; but if the reverend gentlemen do not procure copies of these extraordinary books, it will go near to be thought that they have been indulging in a habit too common with them and their brethren, but still most discreditable to the cloth.

MORE EVANGELICAL SWINDLING.—THE ISLE OF WIGHT SAVINGS-BANK.—NEWPORT, TUESDAY.—The mayor and other magistrates of this borough were engaged nearly the whole of yesterday at the Town-hall investigating a series of charges, of forgery, embezzlement, and other frauds, against Mr. Wm. Wheeler Yelf, actuary of the Isle of Wight Savings-bank, whose defalcations amount to the large sum of £3,276, the deposits exceeding £60,000. The prisoner for many years was the distributor of stamps; had a large printing establishment, and was a Wesleyan preacher.—As may be imagined, the suspension of the bank has produced much sensation, and the Town-hall was crowded by the depositors to hear the proceedings.—It is anticipated that little of Yelf's estate will be allowed to go against the loss sustained by the depositors. An extent in aid for, 1,500 has been put in by the Crown for arrears in the prisoner's stamp account, and it appears that an execution was previously in.—*Times*.

A METHODIST ROW.—On Tuesday five Wesleyans, residing at Yeadon, near Leeds, attended before the West Riding justices, to answer the charge of having shot at one Hiram Yeadon, and seriously wounded him. A surgeon's certificate was put in, which stated that Hiram Yeadon, the wounded man, though going on favorably, was not able to appear; and consequently, the hearing was adjourned for a fortnight. The charge arises out of the disputes which have so long been going on in the Wesleyan denomination. At Yeadon, those opposed to the Wesleyan Conference are very numerous, and they have for a twelve month retained possession of the chapel, though not of the chapel-keeper's house. On Sunday last, the Rev. James Everett, an expelled Wesleyan minister, was advertised to preach in the chapel, but he was prevented doing so by some legal process served upon him at the instance of the Conference party. This roused the ire of the Wesleyan reformers, and on the evening of Sunday a large crowd of villagers assembled round the house of the chapel-keeper, declaring they would turn him out. At this time the defendants were in the house, and as the mob began to break the doors and windows with stones, some one within threatened to fire. In about half an hour after the disturbances had begun, a gun was discharged by some one from within the house, and the shot entered the legs of Hiram Yeadon, who is now under medical treatment. After this the constables were called in, and they found John Starkey, and the other defendants, except Sykes, in the house. Some of them appeared before Mr. Maule, a magistrate, on Monday, and promised to be in attendance to meet the charge on Tuesday, when five of them appeared. Thus the matter stands at present.

AN ANGLICAN BISHOP IN A MESS.—The following account of a misadventure that lately befel an Irish Lord Spiritual on his way to London from the land of *Potheon* is taken from the *Freeman's Journal*. There can be little difficulty in guessing who the Right Rev. law breaking law-maker is, but perhaps it may assist in solving the enigma if we state that he is addicted—if fame ever saith the truth—to potatoes pottle deep as to pharisaical piety.

APRIL 20.—Rather a ludicrous circumstance occurred at Holyhead within the last few days, in which a prelate of the Established Church was the chief actor. From what I can learn, this personage was a passenger in one of the Holyhead steamers, and, as customary, on nearing the harbour, the crew were busily employed in arranging the several articles of luggage, assisted by the passengers, who are at all times most anxious to secure a hasty retreat with it from the steamer. A portmanteau was in the course of removal, and by some slight accident fell rather heavily on the deck, and, as a matter to be expected

the articles within suffered from the shock. The custom-house officer, unfortunately, happened to be standing in its immediate vicinity, and he, at the moment, evinced by his manner that his olfactory nerves were most acute, as he instantly gave directions that the said portmanteau should be opened, which was no sooner said than done, and the lookers-on were feasted with a most agreeable view of a few bottles which it contained—a fair supply of the "creature comfort"—that never knew the gauger. The owner was, as a matter to be expected, sought for, and the card of the bishop of a western diocese was handed him, which part of Ireland is proverbial for sending forth from its mountains and ravines the "real mountain dew." His Grace the Duke of M—standing by made a remark in his friend's ear, "this is a nasty affair and will get wind." The officer deposited his seizure to a place of security, and it is supposed ere this the matter has been brought before the commissioners of Her Majesty's revenue. It is really pleasant to reflect that in these times, when we have English and foreign articles in the shape of liquors extensively patronised by our aristocracy, we have amongst us those who will patronise and preserve to Ireland her ancient spirits—and I hope all such friends will be more fortunate than the Lord Bishop of—."

ARREST OF THE BISHOP OF BIRMINGHAM AND THE VERY REV. DR. MOORE.

(From Correspondent of the Tablet.)  
Birmingham, April 27.  
You will no doubt have learned before now, through the London papers, that the above distinguished gentlemen have been arrested, and are now in custody in Warwick Gaol, at the suit of the official managers of the Monmouthshire and Glamorganshire Banking Company, for a debt which they never incurred, but for which they have, unfortunately, in their official capacity, and as trustees for a charity, so far become legally responsible as to render them amenable to these consequences.

The Bishop was arrested on Tuesday last at his residence in Bath-street, and was conveyed to the house of Mr. Badlam, sheriff's officer, where he remained until Saturday last, when he was removed to the above prison with Dr. Moore, who was taken into custody under the same process on Friday last.

They were accompanied by the following gentlemen:—Rev. George Jeffries, Rev. T. Longman, John Hardman, Esq., and Mr. M. Maher.

The facts of the case are set forth in the following address to the Clergy from his Lordship, which I have just received:—

"Warwick Gaol, April 27, 1853.  
"Rev. dear Sir—You will have heard already of my having been arrested and lodged in the gaol at Warwick, in company with the Rev. Dr. Moore, the President of the College at Oscott. An event so extraordinary imposes on me the duty of explaining to you the circumstances which have led to such a result.

"During the administration of my predecessor, the late Right Rev. Dr. Walsh, the late Charles Browne Mostyn, Esq., was desirous of making an addition to the endowment of the mission at Radford, in the immediate vicinity of his residence at Keddington, in Oxfordshire. For this purpose he gave eighty shares in the Monmouthshire and Glamorganshire Banking Company and transferred them into the names of the Right Rev. Dr. Walsh, then Vicar Apostolic of the central district, and the Right Rev. Dr. Wiseman, then President of St. Mary's College, Oscott, and by a formal deed of trust he appointed that their successors in those offices for the time being should always be the holders of these shares in trust for the Radford mission. On my succeeding Dr. Walsh as Vicar Apostolic, I also succeeded to the trust, together with the Rev. Dr. Moore, the succeeding president of Oscott College, but, as is obvious, without taking any beneficial interest whatever in the shares in question and when some time afterwards a call of £3. per share was made upon the shareholders, we were obliged to decline paying it, having no funds applicable to the purpose, and the clergymen of the mission kindly procured the money, which amounted to £240. In the autumn of 1851 the company became bankrupt to a very large amount, for which we are liable, jointly with the other shareholders. We had no property of our own, yet, after taking counsel of our friends, we entered into an engagement to pay £1,000, which we borrowed for the purpose, and which sum we paid in full confidence, under the representations then made, that no further claim would be pressed against us.—The affairs have since been brought under the Court of Chancery, and this agreement has not been carried out, but an additional call has been made upon us of £60 a share, amounting to £4,800 towards which the £1,000 already paid has been considered as part. We thus received notice to pay £3,800, but we replied that it was utterly impossible for us to meet the demand, that the £1,000 already paid was not our own, and that we had no means of raising more, and that all we could do would be to surrender our few personal effects, such as books, vestments, &c. Of these our solicitor obtained and presented a valuation, which did not amount to two hundred pounds for both of us together. This sum we offered to raise, but our proposal was declined by the official managers, who, in all their communications, whether personal or in writing, either to our solicitor or to the Rev. E. Estcourt, did not dispute our statement or our personal inability to pay, but alleged that the Catholic community would not fail to assist us in finding the money if process was pressed against us.

"I can easily imagine that it was difficult at first for the official managers to understand the honorable poverty of a Catholic Bishop; but during the course of the past year my circumstances have been so carefully and repeatedly explained to them, and the reasons which bind me to a life of poverty were so ingeniously laid open to them, that it is impossible for me to acquit them of a complete knowledge of my circumstances.

"I ought not to omit to state, that so soon as I found the position in which I was thus placed, I tendered the resignation of my sacred office, that I might bear my burthen of trial without inconvenience to the diocese. But my offer was declined in a manner which satisfied me it was my duty to continue my Episcopal administration.

"It will be seen from the above statement that our official position, by forcing a charitable trust upon us, has involved us in a complication from which it was quite impossible for us, by any act of ours, to deliver ourselves. We have given up all, and more than we possessed, to satisfy the liabilities to which we have so innocently become entangled; and nothing remains for us now but to pass through the Insolvent Court be-

fore this process can terminate. The consolation which supports me in the midst of this trial is the assurance which I receive on all sides, both from friends and strangers, in confirmation of my own conviction, that there is nothing in these transactions which can justly be turned to discredit the Episcopal character, as represented in my person. The main result (so far as the public are concerned) will be to reveal the poverty of a Catholic Bishop. In that poverty I have always lived, nor would I exchange it for all the wealth this world could give me.

"Wishing you every blessing, I remain, Rev. dear Sir, your devoted servant in Christ,  
"W. B. ULLATHORNE, Bishop of Birmingham."

Since his Lordship's arrest the utmost sympathy has been manifested by all parties, the general feeling being that it is a case of peculiar hardship. The moment his arrest became known Mr. John Hardman and Mr. John Poncia proceeded to the sheriff's officer, and tendered bail to any amount; but it could not be accepted, not from an unwillingness on the part of Mr. Badlam, whose conduct towards his Lordship and Dr. Moore was really beyond all praise, but from the nature of the process under which they were taken.—Since the removal of his Lordship to Warwick he has been daily visited by many of the gentry and Clergy.

Every despatch is being used by Mr. Harting, solicitor, London, to expedite the intended application to the Insolvent Court, and it is expected that on Saturday next (this day) his Lordship and Dr. Moore may be admitted to bail.

It is a beautiful and edifying fact which this affair has brought out, and which the Bishop in his letter states with such simplicity and dignity—we mean the Apostolic poverty in which the Catholic Prelates live. The Protestant lawyers probably thought, looking at the magnificent works which Catholic charity, the pence of the faithful Irish, far more than the sovereignty of their richer English brethren, have been able, in the last dozen years, to effect, that our Bishops have "gold diggings" under their control. It is not so. Our notion of a Bishop is not necessarily identified with wealth like that of the Superintendents of London or Durham. Our Bishops live in Apostolic poverty, faring like their Priests, in residences furnished with the utmost plainness. They have little or no property of their own. Bishop Ullathorne and Dr. Moore are Ecclesiastics held in the utmost reverence by the Faithful around them, but it is a reverence which has nothing to do with wealth. Their books and vestments, which they freely offered to meet these liabilities which they had incurred by no fault of their own, were valued at only £200. No rich plate, no drawing-room ornaments, no splendid furniture, were theirs.—Like the Holy Deacon, St. Laurence, when asked by the Roman magistrate to bring forth the treasures of the Church, they might bring Christ's poor, whose sufferings they assuage, and say that these are their riches.

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The Undersigned takes this opportunity of returning thanks to his numerous Friends, for the patronage bestowed on him during the past three years, and he hopes, by diligent attention to business, to merit a continuance of the same.  
Montreal, May 6, 1852. M. P. RYAN.

FLYNN'S CIRCULATING LIBRARY,

REGISTRY OFFICE,

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REMOVAL.

DYEING BY STEAM!!!

JOHN McCLOSKEY,

Silk and Woollen Dyer, and Scourer,

(FROM BELFAST.)

HAS REMOVED to No. 38, Sanguinet Street, north corner of the Champ de Mars, and a little off Craig Street, begs to return his best thanks to the Public of Montreal, and the surrounding country, for the kind manner in which he has been patronized for the last eight years, and now craves a continuance of the same. He wishes to state that he has now purchased his present place, where he has built a large Dye House, and as he has fitted it up by Steam on the best American Plan, he is now ready to do anything in his way, at moderate charges, and with despatch. He will dye all kinds of Silks, Satins, Velvets, Crapes, Woollens, &c.; as also, Scouring all kinds of Silk and Woollen Shawls, Mores, Window Curtains, Red Hangings, Silks, &c.; Dyeing and Watering. All kinds of Stains, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., carefully extracted.  
N.B.—Goods kept subject to the claim of the owner twelve months, and no longer.  
Montreal, July 21.



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Ladies wishing to supply their own materials can have them made up on the shortest notice.

N. B. MRS. C.'S. Establishment will be opened on Monday next.

Montreal, May 12, 1853.

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HENRY CHAPMAN, Agent Globe Insurance.

May 12th, 1853.

NEW MONTH OF MARY.

JUST RECEIVED, a fresh supply of the GRACES OF MARY; or, Instructions and Devotions for the Month of May. 34 pages; price 1s 10d.

D. & J. SADDLER & Co., Corner of Notre Dame and St. Francis Xavier Sts. Montreal, May 12, 1853.

WILLIAM HALLEY, TORONTO, C. W., GENERAL AGENT FOR CATHOLIC LITERATURE.

W. H. is Agent in Canada for the Metropolitan Magazine, which can be forwarded by mail to any part of Canada.

REMOVAL.

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Montreal, April 21, 1853.

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