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CATHOLIC CHRONICLE.

VOL. II.

MONTREAL, FRIDAY, MAY 14, 1852.

NO. 40.

THE IDEAS OF A CATHOLIC AS TO WHAT SHOULD BE DONE.

Translated from the French of Abbé Martinet, for the True Witness.

(Continued from our last.)

7.—THE SCIENCES—WHAT THEY OWE TO CATHOLICITY.

The sciences are a magnificent domain which Catholicity should reclaim, history in hand. It has purchased them by its blood, and by the sweat of its brow: it alone has cleared and cultivated that noble region; and if stranger hands have come in to take part in her labors, they have at all times been the fewest in number.

Here, then, there is crying injustice to repair. For three hundred years has the European press never ceased to heap calumny and abuse upon those who taught us our alphabet. Foremost in this disgraceful work are the followers of Reform. Writers who could never have learned to read if they had not found schools instituted by bishops and monks, have dared to accuse the clergy and the monks of being the mortal foes of education.

The philosophic league, the inheritor of the antipathies and base passions of Reform, waxed higher still with its declamations. We see the rag-pickers (chiffonniers) of the Encyclopedia making their tiresome repetitions on monkish stupidity, in the very presence of the immortal monuments of erudition, of science, and of literature, wherewith the Benedictines and the Jesuits enriched Europe.

Had the clergy done nothing more than to rescue from the deluge of barbarism the writings of antiquity, they would still have merited the title of the fathers and benefactors of modern science. What could we now know, if the barbarians, by rending asunder the chain of human traditions, had placed the abyss of oblivion between the ancients and ourselves?

We boast of our creations. Now the truth is that man creates nothing: he discovers, he cultivates. He is as unable to invent a science of whose primary elements he is ignorant, as he is to produce from the earth a grain without seed. Without Euclid, formed by another, we should neither have a Kepler, a Descartes, a Pascal, or a Newton.

We shall not find any people who emerged from barbarism by its own strength. Nations have received one from the other the heaven of civilisation. The invention of arts and sciences seems to belong of right to the inventor of man. If the origin of all sciences is traditional, it is especially the case with the science of facts. The extreme importance with which historical studies are now regarded, ought to excite our liveliest gratitude for the men who, not content with transmitting to us the events of their own times, in chronicles of charming simplicity, have also preserved to us by their own exertions, the historians of Greece and Rome.

When we consider the eternal revolutions of Europe in the middle ages; when we see the nations who disputed over its dismembered members, seeking conquest only for the pleasure of hunting down and destroying all traces of Roman civilisation, then does the preservation of the productions of learned antiquity become a prodigy of the highest order.

This prodigy monasticism alone could operate. At a time when the art of printing was unknown, it was only that thousand-handed Briareus that could multiply and disseminate unceasingly those precious parchments which, reduced to a small number, would have been irretrievably lost, together with the libraries wherein they were kept. It required the invincible patience of the monks to persevere in a work which was constantly interrupted and frequently destroyed by the barbarians. It required their faith in futurity, their profound love of letters, to continue that task, at a time when the convulsions of the political world, famine, pestilence, in short, an unheard-of complication of scourges gave rise to an opinion, very generally entertained, that the end of all things was at hand.

In the eyes of the monks, the transcribing of manuscripts was a holy and a meritorious work. On certain days they prayed in common for the copiers. Besides the monks habitually devoted to this work, there were particular seasons, such as Lent, when the whole community was engaged therein. Nuns, too, had their share in this good work, amongst others those of Eike, in Belgic Gaul, who, in the eighth century, wrote entire volumes in letters of gold.

The statutes of the Chartreux, drawn up at the beginning of the twelfth century, by the Prior Gigue, bear witness that transcribing was their usual occupation—"In order," say they, "to be enabled to teach and teach with the hands, when unable to do otherwise." So great was their love for books that, according to Guibert, Abbot of Nogent, the Count of Nevers, to give them skins and parchments instead of the silver plate which he intended for them. The ancient annalists mention some curious con-

cessions on this account. Such is the permission to hunt granted by Charlemagne to the monks of St. Bertin, in order that they might have skins for binding the books belonging to the Abbey.

In the eleventh century, Geoffry Martel, Count of Anjou, granted also for a similar purpose, to the Abbey which he founded at Saintes, the title of all the doe-skins taken in the island of Oleron.

The correspondence of the saintly personages of these days of monkish ignorance still breathes their passionate love of books.

In the middle of the ninth century, Loup, Abbot of Ferrières, wrote to Pope Benedict III., to ask him for certain books which were not to be had in France, viz., St. Jerome on Jeremiah, Cicero's Oratory, the Institutions of Quintilian, the Commentary of Donatus on Terence, promising to have them copied, and then returned; moreover, he requests a friend to bring him Sallust's Wars of Catalina and of Jugurtha, together with the Verrines of Cicero. We further learn, that he had established his copiers, not at Ferrières, but at the Cell of Saint Josse, because of the vicinity of Montreuil, for the greater facility of receiving and returning the books which he borrowed from the monasteries of Great Britain.

What a passionate lover of books was Fréculph, Bishop of Lisieux, of whom the chronicle (which is still read with pleasure, after the Discourse on Universal History, to which it had served for a model) attests that his erudition both sacred and profane was immense.

And then the monk, Gerbert, afterwards Pope Sylvester II.,—what a love he had for books!—His letters are entirely taken up with books, and the sums which he expended for the purpose of having them transcribed in France, in Italy, Germany, and in the Low Countries. Here he recommends a correction of the text of Pliny; there he offers in exchange for the Achilleide of Stace, a celestial sphere on which he had been employed. Moreover, he asks the monks of Fleury for the books of Cicero on The Republic, the Verrines, and his other discourses.

What a book hunter again, was Peter the Venerable, Abbot of Cluni; not content with replacing those books which the bears had destroyed in his monastery, he had all those transcribed which he could discover in the monasteries of France, and went even to Spain to purchase, at the price of their weight in gold, translations of Arabic books, amongst others that of the Koran.

And what are we to say of those monks of Fleury, who imposed on their pupils the annual tribute of ten thousand volumes. In the conflagration which destroyed their monastery, towards the end of the ninth century, they left their furniture and other effects to the flames, in order to save their library.

The Abbot of Fontenelle, Ansegise, had a tower built for the better security of the books of his convent. The Abbot of Saint-Gall, in order to preserve the library of his abbey from the ravages of the Huns, had it conveyed to the mountains of Switzerland.

But we must not imagine that this care was confined to sacred and ecclesiastical books. The learned author of the Recherches sur les bibliothèques, has proved, by a multitude of facts, that the monks regarded the preservation of even profane authors as a religious duty; of these instances we shall give but one:—

"The Abbot of Altona (X. century) caused himself to be represented at the head of a manuscript, consecrating to St. Stephen the works of Horace and of Virgil, wherewith he had enriched the library of his abbey. We also find a similar dedication addressed in four verses to St. Benedict, patron of the abbey of Fleury, on another manuscript of the twelfth century. This species of offering was made by laying on an altar the book which was given to the library."

Most marvellous thing! austere Priests who only gloried, like St. Paul, in knowing Jesus crucified, fervent monks, extenuated with fasting, clothed in hair-cloth, and shrinking with horror from even an unchaste thought—these consumed themselves with vigils and toils, in order to transmit to us in their integrity, the licentious fictions of mythology, the lascivious verses of Horace, of Tibullus, the Loves of Obid, the disgusting obscenities of Plautus, the impieties of Lucretius, &c. It was the hope of these devoted men that the knowledge of the strange aberrations of the human mind would make us better appreciate the light of faith; and the representation of the extreme corruption of man, abandoned to himself, appeared to them, what it really is, a natural introduction to the great mysteries of redemption.

If they are mistaken—if a generation stultified by Voltaire has grown ashamed of Christian civilisation, and would fain establish on its ruins the folly of Paganism, whose is the shame of such stupidity? Let us not forget that the first exploit of anti-

christian philosophy, when it attained to power, was to consign to the flames the treasures of learning, and to smite the learned as well as the religious, seeing that France had no need of literati.

(To be continued.)

LETTER OF THE REV. DR. CAHILL TO THE RIGHT HONORABLE THE EARL OF DERBY.

"In the first place, then, I can sincerely assure you of my earnest desire and determination to promote, to the utmost of my power, the cause of Protestant truth, in opposition to Popish error; and upon the particular question of the grant to Maynooth, my inclination and my opinion are, and have always been, opposed to the grant. I am strongly in favor of an inquiry, and shall support Mr. Spooner's motion for a committee on the whole subject of the grant; and shall cordially and strenuously concur with Lord Derby's government, for the entire repeal of the act of '45. More than this, I cannot think you will require from one who aspires to be a member of the administration to which alone you can look with confidence for the sincere and effective support of Protestantism against the spirit and mroads of the Papacy."—Fitzroy Kelly.

Parochial House, Navan, April 17, 1852.

My Lord Earl—The extract just quoted is taken from a letter recently written by your Solicitor-General; and as he mentions your lordship's name, the sentiments expressed in his communication must, of course, be adopted by you. So, then, your law officer for England and Ireland sends forth a preliminary missive, in imitation of the far-famed "Durham letter;" and the parliamentary eloquence of '52 is about to rehearse the same soul-mouthed bigotry as the disgraceful session of '51; and the words "Popish error" and "the Papacy" are again to form the filthy vocabulary of legislative rancor; and the new Tory cabinet are ranging themselves under the old faded colors of the "mummies of superstition;" and the Catholics of Europe, and the Catholic victorious army of England, are again to hear the language of burning insult uttered from the seat of justice, and stamped by the authority of the crown. If, my lord, the lowest law-officer of the lowest court of (what is called) justice in this empire, uttered the words of the extract quoted above, he would be pronounced by universal condemnation as unfitted for the impartial discharge of his duties; and he would be distrusted in his decisions by every client of his court.

And can it be, that what would be disgraceful at the Old Bailey is honorable at St. Stephen's? or, that the language and the conduct which would be contemptible and criminal in the lowest officer of police, is professional and suitable in your lordship's colleague? Europe has not as yet had time to take repose since the revolutionary convulsion which was planned and executed by your Whig predecessors in office. The name of English bigotry is associated with the plundered convents of Switzerland, with the assassination of the Priesthood, with the floggings and hangings of the monster Haynau, and with the sanguinary scenes of Hungary, Germany, Prussia, Lombardy, and Naples. Since the expulsion of the perfidious Russell, and since the humiliation of his colleague, Captain Rock, we, the Catholics of this country, seemed to have a gleam of hope that the official descendants of Pitt and Fox, of Grenville, the Duke of Wellington and Sir Robert Peel, would not have the mean cowardice to kick us on the ground as we lay prostrate beneath the ravages of famine, the cruelties of extermination, and the insatiable vengeance of religious penalties. We fancied that the Earl of Derby would not condescend to walk in the footsteps of Lord Stanley—that the narrow prejudices of the green lordling would be lost sight of on the elevated ground of the matured earl; we fancied that the unripe, petulant acrimony of the beardless Secretary of Ireland would be dissipated before the meridian greatness of the imperial Premier of England—but we have been deceived, and the letter of your subordinate proves that the giant oak will take the warp of the baby-plant, and that the ministerial successors of Somerset are as ready to-day, in the nineteenth century, to malign, to insult, to persecute, and to exterminate our race and our name, as their ancestors were in the very worst days of our ill-fated country, and in the reddest scenes of our disastrous persecution. The history of the whole world presents no parallel to the ceaseless and the unmitigated ferocious bigotry with which England has assailed our creed since '46. The records of the Catholic courts of Europe furnish no modern instance where public official insult has been offered to the Protestant creed of their subjects; but in Great Britain and Ireland the Priest is not allowed to touch the ermine of a judge, although he has sworn to maintain the supremacy of the laws; and his name or his profession cannot be pronounced in the presence of royalty, although he is prepared to fight for the honor of the

Queen, and to spill his blood in defence of the throne. This gratuitous insult—this governmental persecution—this scalding bigotry—this flagrant injustice—this anti-Catholic, this anti-Irish conspiracy—may be clearly defined the perfect exponent of English tyranny; and if we, the Catholics of Great Britain and Ireland, will tamely submit to this incomprehensible insult, our base cowardice is the admitted definition of national slavery. This insane bigotry may for a time, by its cumbrous weight, smother our crying vengeance; but the day may not be far distant when Europe and America may adopt the insult offered to Ireland, and prove to your lordship's Tory successors that there is more loss than gain in exciting religious sanguinary animosities, in alienating the unbroken allegiance of seven hundred years, and in dividing the devoted strength and proverbial courage of the one-third of your empire.

As your lordship is pledged through your colleague to support, in reference to the grant of Maynooth, Mr. Spooner's motion for the entire repeal of the act of '45, I can therefore have no hope of arresting your lordship's decision, in what I shall aptly call "this mad career of legislation on this question;" but, like the humble historian, who can perhaps prescribe the battle much better than the general who commands, your lordship will not, I trust, consider it presumptuous in me to lay before you what I consider the clear case of "the act" referred to, and to warn you against the trick, and the deceit, and the injustice of "the repeal" to which your subordinate seems to pledge both your lordship and your cabinet.

For several years before 1782 your country attempted to trample on America, in something of the same fashion as your cabinet now attempts to overawe unfortunate Ireland; you inflicted "tonnage and poundage" on the insulted Americans just as you now inflict your spurious Bible and your piebald creed on the maddened Irish Catholic. And, as there is nothing new under the sun, be convinced that in the same manner as your beardless senators and your biblical cabinet lost heretofore glorious America, the time is fast approaching when your scalding tyranny all over the world may yet rehearse the tragical history of Bunker's Hill and New Orleans. The revolution of France followed in 1789, and England, therefore, gave the Catholics a vote in the election of a member of parliament in 1793. England was threatened by French Republicanism in 1794, and therefore England determined to educate the Irish Priests at home in 1795; and Napoleon conquered Italy and Austria before the end of 1796, and therefore Maynooth received the grant of £8,700 a year. I am not ungrateful for this act of English political generosity; on the contrary, I am actuated by deep feelings of acknowledgment, although I am forced to believe (from the avowal of the government of that day) that state policy and not friendship towards Catholics urged the parliament to decide on the paltry, unwilling endowment. Sir Robert Peel completed in 1845 the common decency of English justice, in raising the yearly grant to £30,000; and, although the Protestant Church, of only half a million of souls, has £1,300,000 annually, and although the Presbyterian conventicle, of a mere section of the population, has £38,000 a year, the Catholics, who numbered seven millions, were grateful for this additional, kind, and unsolicited grant of Sir Robert Peel. And although the Catholic monasteries have been thrown down, the colleges dismantled, the churches plundered, the abbey lands seized, and the consecrated legal property of the poor and the stranger confiscated by Henry and Elizabeth, and then settled by what are called "acts of parliament" on our slanderers and calumniators; and although this plundered state of the poor of Ireland and England amounts at the present day to the astounding sum of eight and a half millions sterling (annually), we (the Catholics) had nearly forgotten this robbery of our Church, and of the patrimony of the poor, and we were beginning to entertain feelings of charitable intercourse with the descendants of the greatest villains, assassins, and murderers that ever the world saw in any age or country, till Lord John Russell raised the fury of the empire against us, by an insult and a slander without a parallel in modern history. And as if it is intended to tread out every feeling that could bind us to the throne, your colleague (which means your lordship) has commenced the session of '52 by a gratuitous insult on our creed, and has threatened, in a rare combination of slander and bigotry, to support Mr. Spooner's motion for the entire repeal of the grant to Maynooth. And now, my lord, will you be kind enough to tell us, Catholics, how we have forfeited the confidence of the English government; and what fault we have committed which merits the penalty of reversing the act of '45? This is a case, in which the laity are not implicated—it is a charge which solely concerns the Priesthood, I am a very humble individual, indeed, but I demand from your

lordship the precise criminality which justifies you in making this grave charge through your subordinate, and to pronounce the verdict of guilt, by visiting us with the penalty of £30,000 a year. Your lordship has, no doubt, your parliament at your back to defend you; but we, too, have our parliament to support us. You have bigoted England, rancorous Scotland, and Orange Ireland on your side; but we have all Catholic Europe and all glorious America on ours. You shall have your verdict at home, and we shall have ours abroad; and great as is the Earl of Derby in Downing street, it may happen that the Irish Priesthood may be more respected at Washington, and that the shouts of your triumphant, base, bigoted majority in your renal house may be drowned in the loud, angry cry of shame and scorn which we shall raise against you all over the civilised world. As your lordship is about to put us on our trial, we shall demand your evidence; and if you are determined to pack your jury, we shall publish to all mankind the lies and perjury of your witnesses; and then your verdict will be national dishonor, and your victory will be royal disgrace.

Pray, then, Sir, what crime have we committed to justify your judicial "Praise-God-Barebones" in insulting one-third of the empire by the words "Popish error," and "the inroads of the Papacy?" And will your lordship condescend to inform us in what manner has Maynooth forfeited the confidence of your cabinet to deserve to be ejected on the "crowbar" principle? We, the Priests of Ireland, have never, within my recollection, even in one instance, opposed the administration of the laws. We have never, in any one instance, encouraged insubordination to the constituted authorities. There is not a stain on our conscientious allegiance. We are the avowed abettors of order, and the public advocates of peace. Our fault, if we have any, is our slavish submission to the most grinding tyranny that ever the world saw—a tyranny that has ejected the aged, banished the youthful, starved the survivors, and dishonored the dead. If your lordship, therefore, persevere in your determination of repealing the act of '45, you will be guilty of a palpable injustice, which has no parallel even in English legislation, save the perjury of Limerick, and the murder of Mullaghmast. If you succeed in this injustice and insult, we shall publish your lordship throughout Europe as descending to a mean trick, practising a low deceit, and guilty of a dishonorable injustice.

When your official ancestors (for the ends of state policy) first endowed Maynooth, the Irish Clergy had forty-six friendly Colleges on the Continent of Europe, having funds appropriated for the education of the regular and secular Clergy of Ireland, Portugal, Spain, France, Italy, Austria, Holland, Belgium, and Germany, opened their seminaries to the Irish student, when the racks and gibbets, and the ropes and the scaffolds of your Evangelical government were reeking with human Irish blood in honor of God. And if you have left the Irish Priesthood to continue their educational course on the Continent ever since, these forty-six colleges would now be supplied with superabundant additional funds from the charity and the zeal of Catholic Europe in favor of persecuted Ireland, and we should be now spared the galling insult of your Tory fanatical Solicitor, and of your lordship's known bigotry. Why did you take us on board your state ship against our will in '95, and then leave us into the ocean in '52? Why did you encourage us to build our houses over your political magazine, in order to blow us up at a given moment? Why did you dry up the Catholic charity of Europe in our favor, in order that, upwards of half a century, of suspended charity, you might cast us, abandoned and friendless, on the world? Why did you flatter us in order to throw us off our guard for our ruin? But, above all, why do you slander and malign us, eject us, banish us, starve us, put us to death? But in the name of the honor of your nation do not believe us—do not forge calumnies on our coffins, or print perjury on our tombs—break our bones, as your ancestor Wentworth did—banish us, as did your predecessor Somerset—let your Solicitor hang us without a jury, as his countryman Jefferies has formerly practised his profession at the bar of the ancient Lord Turo; but, Sir, leave us our name—our zeal—our honor—our patriotism. Earl Derby! let not your hatred of Ireland or your insatiable rancor against the Catholic creed, make you forget the dictates of conscience, the principles of honor, and the laws of justice. Do not, in imitation of some infamous landlords in Ireland, eject the Priesthood with their rent paid. Do not brand the honor of the Queen, by associating royalty with the Crowbar Brigade. Give us due notice to quit, till we can have time to secure a collegiate home on the continents of Europe and America; and if your lordship is the person selected to act the part of Tom Cromwell in Ireland, you may, like your predecessor, be approaching a near abyss of personal humiliation. At all events, our case is clear—namely, that without a shadow of a fault against the laws of our country, against our allegiance to the throne, and against the honor due to the Queen, you have, in the face of God and man, opened your ministerial career with a threat of persecution, which, if carried into execution against us, has never been surpassed, even in our country, for trick, insult, falsehood, treachery, deceit, and injustice. But believe me, the time is fast approaching when the Methodists, the Presbyterians, and the Chartists will force you or your successors to repeat the same experiment towards the Protestant Church which you now practice to Maynooth; and a breach once made in the old walls of the Establishment, not all the artillery of your lordships eloquence can repel the assailants or defend the rotten, tottering citadel.

What your cabinet will do next, no one can tell; one mistake often leads to another more fatal error,

and it may happen that "the errors of Popery," with which your solicitor seems so well acquainted, may bear no comparison in point of number and magnitude with the errors of the Derby administration. But while we are partly ignorant of the precise line of your persecuting policy, our course is clear and decided—namely, to combine together legally and constitutionally, as one man, throughout your empire; and if it appear that your instructions are decided on new penalties and on increased injustice, we must be equally determined to raise a shout of contempt at your policy, and boldly set you at defiance.

When Lord Stanley purchased liberty, in 1833, for a handful of slaves in Jamaica, he gave seven years' notice to their masters for fear of injuring the feelings of 240 slave drivers; surely, then, when the Earl of Derby (related somehow to that Lord Stanley) inflicts slavery on the millions of Catholic Ireland, and on the spotless Priesthood of their nation, he should give a proportionate notice to the Ministers of God. But the rage against Popery and the Papacy is the present cry of bigotry; and from the Premier to the village sexton all are inoculated with the virus of this insane distemper, and all look delirious when the name of the benevolent inoffensive Pope is uttered. And one should think your lordship has had a salutary warning against this shameful trick in the downfall of Lord Palmerston and in the defeat of Lord John Russell. Europe is now perfectly aware of their unholy machinations, and alive to the danger of trusting English fanatical diplomacy. An Englishman is now watched all over the Continent as if his presence were the signal of treachery, and his correspondence deceit. Your Biblical societies have been expelled from all the Catholic and Protestant countries of Europe at fifteen days' notice, and the letters of the English correspondents to the London journals are stopped and opened in all the post offices with the same terror as if they contained treason against the monarchs of those countries. And I think I speak the exact feeling of those nations when I assert that while they hold the name of English Whig in contemptuous detestation, they view the name of English Tory in irreconcilable abhorrence. The universal voice of mankind at this moment brands England as standing alone in the civilised world, the peridious advocate of religious persecution; and the conduct of the Sultan, standing uncovered while a Catholic Bishop in last August married, at Constantinople, the daughter of a Greek functionary of the court, to an Italian Roman Catholic (Signor Fotaldi) stands in reproaching contrast to the audacious bigotry of the Queen's Chamberlain in the late case of Monsignore Searle; and it proves that we can expect more courtesy and higher consideration from a royal Mahomedan and a royal Turk abroad, than we can hope for at home from the Christian monarch, for whose honor, name, and throne our fathers in arms have died, and for whom we ourselves are prepared, from conscience and duty, to spill our heart's blood. There is no one department of your empire, social, naval, military, forensic, religious, political, in which we Catholics are not now met by studied insult and ribald slander. The word "Popery" (as you insultingly call our faith) is the universal watchword of reproach—the combining signal of persecution; and if the Catholics who fight your battles on the banks of the Sutlej, and win your victories, are subject to your degrading insult, even while leaning on their bleeding arms, the trophies of their courage and your dominion, how can we expect your truth, or your sympathy, or your friendship at home? Although my poor Catholic countrymen pour out their life's blood for you on the burning sands of India, you refuse them the happiness of a Chaplain of their own creed, in all the internal stations of the country; and when the poor Italian Priest, Father Francis, followed the 50th Regiment to the battle of the Moodkee, and was killed, while in the heat of the fight among the dying, your Christian government refused to give him a mule to carry himself and his slender baggage—you refused him the common necessities of life—you would not give him one penny to console the dying Catholic brave soldier. And hear it Robespierre, hear it elder Napoleon in your grave, hear it French guards of Marengo, hear it thou Irish Commander of our Forces at the Horse Guards—when poor Father Francis lay dead on the field, with two sabre cuts on his neck, no British hand bore him to a foreign grave—no British honor saluted the fallen Priest over an honored tomb—two poor Catholic privates laid him in a rude coffin made from the remains of two tea chests, and the abandoned fate and the cruel neglect of poor Father Francis, at Moodkee, is the whole history of England to Catholic Ireland, from the first moment when their red gibbet was erected in 1543, to the late epistolary insult of your lordship's fanatical Solicitor. I shall take the liberty of occasionally coming into your presence, and publishing my humble views of your policy to Ireland; and I wish to inform you that these letters of mine will be read in every city in Europe, and in every village and hamlet of America.—I have the honor to be, my lord earl, with profound respect, your lordships obedient servant,

D. W. CAHILL, D. D.

PROSELYTISM IN THE WEST OF IRELAND—LECTURE BY REV. THOMAS HARDIMAN, P. P., BALLINROBE.

(From the Liverpool Citizen.)

On last Monday evening, Father Hardiman delivered his third lecture on the subject of "pecuniary proselytism in Ireland" to a most crowded meeting at Holyross. The Rev. Father Welsh, one of the respected local Clergy, occupied the chair. He opened the business of the evening by a very impressive address, in the course of which he, in the kindest manner, and in the most flattering terms, introduced the Rev. Mr. Hardiman to the meeting, after which Mr. Hardiman presented himself, and was received

with repeated bursts of applause and true Irish welcome from his countrymen.

After some pertinent prefatory remarks, the Rev. gentleman entered into the depths of the subject which he had undertaken to expose. And it must be admitted that seldom was a lecturer more successful in fully convincing his audience, and fully satisfying their expectations, than was Father Hardiman on this occasion. The best proof of the effect produced by his able discourse is found in this, that although the room was crowded to inconvenience, and that he spoke for two hours, not one left the place—nay, all seemed sorry when he had concluded. He commenced by demonstrating by most cogent arguments, that the system of pecuniary proselytism, which confessedly depends entirely for success on the state of the stomach and the utter destitution of the subject, must, from the very nature of things, be based on fallacy, deceit, and lies. He pointedly said that it reminded him of those mountebank mesmerisers, who hold forth in different parts of the country, pretending that they can operate on any person in the assembly by the mighty power of their art, provided only the subject or individual be disposed for their operation; or, in other words, if the person be mesmerisable, they will undertake to make him laugh and cry, and speak any or every language; or even they will go so far as to play any tune on his cranium, by touching the tuneful bumps with their fingers. But this can only be done when the subject is fit to be operated upon—that is to say, when he is prepared to play the game of humbug with the great operator in the play. Such is literally the case with those evangelical mesmerisers. They can, by the force of their spiritual weapons—i.e., money and meal—convert any man within a given period, short or long, according to the state of his stomach and belly, provided the individual belongs to that class whom the Lord has called to the light of Faith. And this can, they say, be ascertained at once by examining the cheeks—if the cheek wears the rose of health, and if hunger has not yet spread a deadly palor over the face, that is a positive sign that grace has not yet prepared that subject for hearing the Word!

Now, he would ask the honest English Protestants to reflect on this, and say how can they, with all their fine common sense and cleverness, ever be so imposed upon—so degraded in the scale of civilisation as to give their support and countenance to such a system as this. Did ever any man hear of such a mode of making proselytes before? Did ever, even the wildest of the Pagans, propound such monstrous morality as this? Diogenes, in his tub, strove to convince the world he was right, and he of course, used his best endeavors to make converts or proselytes to his system of philosophy; so did Epicurus, and Pythagoras, and every founder of a system. That is what might be expected from any man who was in earnest or sincere in what he inculcated. But all these men strove to make proselytes by the force of reason and argument. But did any of them ever degrade his system and himself by openly declaring (and acting up to what he said), "My system is right; all others are wrong; but I cannot convince any person of the truth of my doctrine, unless that man is reduced to the lowest ebb of hunger and want of all the common necessities of life!" Yet, strange to say, what the Pagans would blush at and shrink from with horror, is taught and practised by those apostles who have undertaken to convert the wild Irish to the true gospel. Yes, give the Irish Parson or Jumper-maker first plenty of money—that is the first requisite. Of course he will feel himself bound in conscience to put the biggest half into his own pocket. Then give him a starving subject to operate upon; then supply him with a few bags of yellow meal, some old clothes, and new Bibles, and a thermometer to ascertain exactly the degrees of hunger, and in the fullness of his zeal and the plenitude of the spirit he will engage to recruit the ranks of the Established Church with hordes of true believers. He laid a variety of shocking and astounding facts as regarded the abominable system of proselytism carried on by the Jumpers, before his audience. He proved by documentary evidence as well as from personal observation, that the whole system is nothing but a monstrous piece of robbery, hypocrisy and lies!! Among other documents, he read extracts from a so-called catechism, published in the Irish language by the Jumper-makers. The Rev. lecturer read out, in the Irish language, those blasphemous expressions which many of those present were unable to understand. But when he translated those flowers of proselytism into English, a thrill, nay, a shriek of horror, ran round the crowded room. Yes, said he, such is the dose prepared for those wretched children whom those wicked men succeed in luring into those caverns of horror—the "colonies," as the proselytising camps are very appropriately designated by the Jumper-makers themselves. The lecturer, after dissecting the infernal subject, he had taken in hand, boldly tore away the cloak which craft and hypocrisy had so cunningly folded round it, and after dragging the hideous monster from the dark pit in which it had hitherto concealed its deformity, he invited the honest Protestants of Liverpool to come and see and examine it with open and impartial eyes.—Then would they see how shamefully they were imposed upon by those lying Irish Parsons, who so often had consigned their goods—i.e., their huge lies—to the salesmasters in Liverpool and Exeter Hall, or, in other words, to the English Parsons, who, like themselves, live by propagating ill will and lies—that those lies might be sold to the best advantage in the English market, by wholesale or retail, as opportunity should offer!

He humorously and graphically described a certain Bishop in the west of Ireland, who was well known, it appears, to the votaries of the jolly god, before he had received the summons from the spirit, to lay aside his flask, and powder-horn, and shot-bag, and fowling-piece, and fishing-rod, which up to that time were his lordship's evangelical weapons, as now he was called to be "a fisher of men," or Jumper-maker, like a real Apostle, for the remainder of his days, or at least as long as John Bull could be humbugged by his cash.

The Rev. gentleman, intends to continue those excellent lectures, as we understand, in other parts of the town, and we feel confident it is unnecessary for us to urge upon the patriotic and spirited Catholics of Liverpool that they are imperatively called upon to sustain such a man, and to respond generously to the call he is making on them for funds to erect suitable schools in his depopulated parish, wherein those angel guardians of the poor, the "Sisters of Mercy," may be enabled to impart the blessings of a religious education to the little children of the district now exposed to the temptations of hunger, the Devil, and the Jumpers.

THE NEW CARDINAL—ARCHBISHOP OF DUBLIN.—I believe there is no doubt whatever that the selection of Dr. Cullen will be approved of by the Pope. At present, as Roman Catholic Archbishop of Armagh and Primate, that Prelate exercises the functions of delegate-apostolic from the Court of Rome; but it is understood that soon after his translation to the diocese of Dublin, which is inferior in rank to Armagh, he will be raised to the dignity of a Cardinal, with the powers of legate from the Pope in Ireland.—*Morning Chronicle's Correspondent.*

CATHOLIC UNIVERSITY.—There was a collection for the University in Lawrence on Sunday last. The congregation of the new Church contributed \$158, which includes Rev. Mr. O'Donnell's subscription. In the afternoon Father Hearne received \$14 50 and \$10 from Rev. Mr. Taafe, his first subscription, at the small church of the Conception.—*Boston Pilot.*

CONFIRMATION.—The Most Rev. Archbishop of New York confirmed, on Wednesday morning, the 5th inst., at the Church of the Nativity, 227 persons. Among these we happened to notice several converts of our acquaintance. The Archbishop made a beautiful address on the occasion.—*N. Y. Freeman's Journal.*

The Rt. Rev. Bishop Odin, of Galveston, Texas, reached this port in the Steamer Pacific, on Sunday, afternoon, 2d inst. The Bishop has obtained for his Diocese six Priests, and sixteen young men preparing for the Priesthood, who sailed from Havre in the latter part of March for New Orleans.—*Id.*

DIocese OF HARTFORD.—A correspondent of the *American Celt* gives a very gratifying statement of the progress of Catholicity at Birmingham, in Connecticut. Five or six years ago, Catholics were so few there, that they could assist at the Holy Sacrifice in a small private room, whenever they were favored by a visit from the Rev. Mr. Smith, of New Haven. When not more than fifty in number, they commenced the erection of a Church. This Church has since been considerably enlarged, and the congregation now outnumbers the members of three Protestant Churches in the town.

THE REV. E. DAYMAN.—The *Gazette du Midi*, states that an ex-Minister of the Protestant Church, the Rev. Alfred Dayman of the University of Oxford, said Mass on Easter Sunday at the Church of Notre-Dame-du-Mont, at Marseilles, and afterwards preached a sermon in French, in which he explained the causes of his conversion to the Catholic Church. He concluded by imploring his auditors to offer up prayers for the speedy conversion of the Protestants of England. The same journal states that Mr. Dayman was only ordained the day before by the Bishop of Marseilles, and that this was the first time of officiating as a Roman Catholic Priest.

The Roman news is chiefly taken up with the details of the ceremonies of Holy Week. The following is abridged from the letter of the correspondent of the *Chronicle*:—The services of Palm Sunday were numerously attended, principally by strangers from all nations, and speaking all tongues, though a not inconsiderable crowd of Romans also thronged the vast Basilica of St. Peter's. The faithful made the round of the building twice in procession, with his Holiness borne aloft on his throne, preceded by the Cardinals and Bishops, and surrounded by the noble guard, all bearing palm branches in their hands. Amongst the foreigners bringing up the rear we observed Lords Campden and Fielding, Mr. Varasseur, and other English Catholics. The building was thronged by military, both French and Roman, not to mention the large body of the Pontifical guards.

A Retreat, which will terminate on Sunday (25th April) has been held in St. Patrick's Chapel for the last fortnight by the Rev. Messrs. Lockhart and Rinolfi, and the sacred edifice has been crowded during the whole time, and I am enabled to say that, particularly at the evening service, a vast number of Protestants were present. The sermon on Monday evening was one of unusual interest—"The Real Presence"—and I have never heard, amongst all the convincing Catholic proofs on this most important of all subjects, so triumphant and unanswerable arguments. There were many Protestants present; and the result of the mission is the conversion of about thirty Protestants, some of whom have been baptised, and the remainder will receive the Sacrament immediately, when all will be publicly received into the bosom of the Church. The converts are all highly respectable persons in their sphere of life.—*Liverpool Correspondent of Tablet.*

On Sunday last, the Rev. Mr. Grant, a convert from Oxford, delivered a very eloquent and impressive discourse in St. Francis Xavier's Church, to a large and respectable congregation.—*Id.*

CONVERSION.—Prince Paul of Wurtemberg, brother of the reigning King, and brother-in-law of Prince Jerome Bonaparte, died in Paris at his Hotel, *place Vendome*, on the 16th ult., at the age of sixty-seven. Although he and all the royal family of Wurtemberg profess the Protestant religion, he abjured his heresy in January last, and was received into the bosom of the Catholic Church. During his last moments, as he was surrounded by several members of his family, the Pope's Nuncio was announced. The arrival of the Romish legate created no small sensation among the Protestants. A priest of the Madeleine, brought by the Nuncio, then administered to the dying Prince the last Sacraments of the Church.

We are glad to hear that two ladies of the name of Young, and also Mrs. Langdon, wife of Henry Langdon, Esq., have been received into the Church at Boulogne-sur-Mer; as also, that a young lady arrived last week at Bruges for the purpose of being received into the Church.

Mr. Charles Manning, brother of the Rev. H. E. Manning, was last week received into the Catholic Church, together with his four children.

The Rev. Henry James Coleridge, M. A., Fellow of Oriel College, was lately received into the Catholic Church at Clapham. The *Guardian* "regrets being obliged to confirm the report."

A Chester correspondent of the *Telegraph* writes: "The following persons renounced the errors of Protestantism, and were received into the communion of the Catholic Church, by the Rev. Edward Carbery:—On Passion Week, Eliza Pugh, Mrs. Gallagher, and Mrs. Burns. On Easter Sunday, Mr. Thomas Robertson Hyde, Mrs. Hyde, their three daughters, and Thomas Williams. On Easter Monday, Miss Margaret Taylor, Bridget Sandford, and Michael M'Namara.

GREENWICH.—The work of conversion is progressing most favorably here since the opening of the beautiful Church of our Lady Star of the Sea—upwards of twenty-five persons of education having been received into the fold of Christ. The ceremonies of the Holy Week were carried out with a precision and splendor hitherto unknown to any but the churches in the metropolis, the Rev. and respected Pastor being assisted by his zealous Curate and his brother of Deptford, and several gentlemen of the congregation.

On the 25th ult., two young ladies received the habit and white veil of the Order of Mercy, in the chapel of the sisters of Mercy, at Providence, R. I., at the hands of the Rt. Rev. Dr. O'Reilly, Bishop of Hartford. Their names are, Sister Mary Frances (Miss Jane A. Major,) and Sister Mary Liguori (Miss Mary P. Major,) both being converts. We are pleased to learn that the good Sisters in Providence are about to enlarge the sphere of their usefulness by establishing houses at Hartford and New Haven.—*Phil. Catholic Herald.*

DEATH OF ANOTHER CLERGYMAN.—We regret to have to announce the death of another of our clergy. The Rev. James Maloney died at Honesdale on the 27th ult.—*Ibid.*

Died, at the Convent of the Sisters of Mercy, in this city, on Wednesday, April 21st., Mother Josephine Cullen, Mother Superior of the Sisters of Mercy, in this diocese. She was a near relative of Dr. Cullen, Archbishop of Armagh, whose election to the Archiepiscopal See of Dublin occurred a few weeks ago. Her family is well known and highly esteemed wherever it is spread, in the counties of Kildare, Carlow, and Meath, in Ireland. There are few families that have given their country so many members distinguished for all the sterling qualities that ennoble the patriot and the Christian. There are four sisters of Mother Josephine nuns in different conditions in Ireland. *Requiescat in pace.—Pittsburg Catholic.*

IRISH INTELLIGENCE.

AN AMIABLE LORD LIEUTENANT!—At the Royal Dublin Society, on the 16th April, His Excellency, the Earl of Eglinton, appeared, and delivered himself of a very beautiful oration; and in that oration, he gave expression to the most amiable sentiments—a specimen of which will be found in the following sentences:—"What a bright and happy island might not this be if her children were but true to her and to themselves, and would cast away for ever their dissensions and internal strife. (Loud applause.) Would that I could express, in words sufficiently strong, my earnest desire to be the harbinger of tranquility and prosperity amongst you. Would that I could convey, through you, to those in the different localities you have come from, my determination to allow no difference of creed, of politics, or of country, to stand in the way of the promotion of the best interests of Ireland, and of the preservation of its tranquillity." These are fine sentiments. Nothing can be better. We do not know that Lord Clarendon ever said anything more agreeable; but then comes a very important consideration—are they spoken sincerely, or a *la Clarendon*? Are they mere words—words intended to delude; or, are they the forerunners of a future honest policy? Did Lord Eglinton give utterance to them in the hope they would be believed, but with the intention they should never be acted upon? or did he speak them thinking that he, a Tory—the author of the insulting clause in the "Diplomatic Relations with Rome Bill," and surrounded with Lord Roden and the Orangemen, and with such law advisers as Mr. Napier and Mr. Whiteside, could really act upon them? Is he the deceiver or the deceived? A day cannot decide these questions; but the first incident in our political affairs will, in an instant, test such promises. If they were meant to cajole, then the applause with which they were received will but strengthen the reproach with which they shall, on a future occasion, be quoted.—*Telegraph.*

GREAT MEETING IN THURLES.—A meeting was held in Thurles on Monday, the 12th ult., for the purpose of recommending fit and proper candidates to the county for its adoption at the next general election. The meeting was addressed by the Rev. P. Leahy, V.G., President of St. Patrick's College, Thurles; Archdeacon Laffan; the Very Rev. Dr. Burke; Mr. N. V. Maher, M.P.; Mr. F. Scully, M.P.; the Very Rev. Dr. O'Connor, P.P., Templemore, and various other gentlemen, in speeches of great eloquence and ability, expressing approval of the policy of the Irish Brigade, and confident anticipations of the benefits that a general adoption of its principles would confer on the country. Resolutions were come to, thanking the present county members, Messrs. N. V. Maher and F. Scully, for their conduct during their past Parliamentary career, and expressing the determination of the electors to secure their return at the next general election.

IMPORTANT PUBLIC MEETING IN OUTERARD.—On Monday, the 12th ultimo, in accordance with a numerous signed requisition, a public meeting of the electors and inhabitants generally of the Baronies of Ross and Moycullen, was convened in the court-house of Outerard, for the purpose of taking into consideration the important question of Tenant Right, as defined in Mr. Sharman Crawford's bill; and, also, to make arrangements for securing the return, at the next election, of two members of Parliament for the county

who shall adequately represent the views and feelings of the constituency upon the landlord and tenant question, the Ecclesiastical Titles Bill, the Irish Church Establishment, and other matters of national interest.—*Galway Mercury.*

CATHOLIC ELECTORS OF LONDONDERRY.—An adjourned meeting of the Catholic electors of this city was held in the chapel yard, Long-Tower, on the 13th ult. There might have been from two to three hundred persons in attendance, a fair proportion of whom were electors. John Casey, Esq., was called to the chair. Mr. Francis O'Neill, who acted as secretary, then read a resolution, the purport of which was, that as Catholics they pledged themselves to withhold their votes from any candidate who would not pledge himself to vote for a repeal of the "Ecclesiastical Titles Bill," and oppose the enactment of any measure which would in any way restrict the civil or religious freedom of any class or denomination. The Rev. Mr. Nugent regretted that when the resolution was drawn up, the members of the committee which had been appointed at the last meeting had not been in attendance. He would just say, however, that so long as his bishop was insulted, so long as he was told that he was no bishop, but merely an intruder, and had no right to put the mitre on his head; so long as no bishop but the Protestant should be recognised; then, to any Catholic who objected, he would say, that even now, at the eleventh hour, they should come forward, and take an active and decided course. The resolution bound the electors to withhold their support from any person who would not vote for the repeal of the Ecclesiastical Titles Bill, through which such a deep and vital insult had been offered to their religion, and by a party to sustain whom in office the Catholics of Ireland made many sacrifices. The Rev. John McLaughlin said that in order to ensure unanimity, it had been judged sufficient to make the general declaration embodied in the resolution; and to show they were not influenced by sectarian bigotry, the resolution required the candidate to oppose any measure restrictive of the religious freedom of any of their fellow subjects. In Liverpool, Sir Thomas Birch had always received the votes of the Catholic electors, and the return he made them was to vote in favor of this vitally insulting bill. They had now taught him a lesson by turning him out, which he was not likely to forget. The resolution was then put from the chair and carried unanimously. Mr. Bernard M'Feely then proposed, and Mr. John M'Closkey seconded, that the foregoing resolution be signed by all the electors present, and that an opportunity be afforded those who are about to sign the same.—Agreed to. Mr. Bernard M'Feely said they should also come to some resolution with regard to municipal affairs, for they were trampled on and insulted in every manner. The meeting then separated.—*Londonderry Journal.*

We have reason to know that there are electors in Armagh who will expect the candidate of their choice to interest himself for the liberation from penal exile of Smith O'Brien and his colleagues in misthrene. It has been all but officially intimated that Lord Derby, in a spirit of generous magnanimity, will recommend an act of Royal clemency, which would be highly appreciated and gratefully received in Ireland. It is well known that Mr. Whiteside, the Solicitor General, is most anxious to see the generous purpose accomplished. We presume Mr. Moore sympathises with his friend, Mr. Whiteside, and we are satisfied that our representative, Colonel Rawdon, as a chivalrous soldier, and an independent member of parliament, will give his best services towards accomplishing an act which would reflect credit on the government of the country.—The greatest political enemies of Smith O'Brien and his exiled friends never denied to them honorable motives—an exaltation above any sordid or selfish feeling. The present Chancellor of the Exchequer, in his Memoirs of Lord George Bentinck, has borne honorable testimony to the pure and unselfish character of Smith O'Brien. The liberation of the exiles should be made a hustings question. To the rebuke of Irish nationality, a more earnest action in behalf of Smith O'Brien and his friends prevails in many parts of England, than of the country for which the martyrs of a well-meant, though misdirected enthusiasm, periled their fortunes and their lives. How long are we to be set down as mere talkers?—how long is Ireland to be regarded as "the jest of the fool, and the scorn of the free?" One would think that such a question as the liberation of generous and high-minded exiles would infuse a soul even into the sluggish mass of Russian slavery. We hope our country is not so "sunk in the slough of despond," as not to move even while a generous English statesman waits, as it were, for her prompting.—*Ulster Gazette.*

ARRIVAL OF GENERAL ROSAS AT QUEENSTOWN.—Her Majesty's steamer *Conflict*, from the River Plate, arrived at Queenstown on Friday, having on board General Rosas, his family, and suite. The *Conflict* left the Plate on the 10th February, touched Bahia on the 5th March, and was bound for Portsmouth, but was obliged to put in here owing to head winds. During her voyage one of the boilers burst, by which four men were killed. The general and his family landed, and walked about Queenstown. In the course of the day his daughter and daughter-in-law, accompanied by some of the officers of the ship, visited Cork, and returned to Queenstown the same evening.—*Cork Reporter.*

Ensign Metford, 6th Regiment, who was unfortunately lost in the Birkenhead, was married last Christmas, a few days only before embarking at Cork for the Cape, to Maria, daughter of D. Falkner, Esq., Nenagh, and niece of the late Dr. Sadler, Provost of Trinity College. The lady, fortunately, did not accompany her husband.

SIR JOHN FRANKLIN.—Captains Ommanney, R.N., and Austen, R.N., have been in Limerick conducting an inquiry respecting the statement made by the master and mate of the *Renovation*, and by an intelligent fellow-citizen, Mr. John Lynch, nephew of J. Crilly, Esq. All the statements concur that no persons were seen on board the ships. Captain Ommanney and Captain Austen were on Thursday engaged in examining Mr. Simpson, mate of the *Renovation*.—*Limerick Reporter.*

THE RENCONTRE BETWEEN ORANGE PROCESSIONISTS AND THE POLICE.—The following verdict was returned at the close of the inquest on the body of Samuel Whan, who was shot on Easter Monday at the conflict between the Orange processionists and the police at Connor, in the county of Antrim:—"We find that the deceased, Samuel Whan, came by his death on the 12th April from a gun-shot, fired by some person from the police barrack at Connor; and we are further of opinion that such was without sufficient cause."

PROSPECTS OF THE HARVEST.—Our farmers are beginning to feel exceedingly the want of rain; for the

last twenty years no such continued drought is recollected at this season. A piece of water, called Lough Fergus, near this town, has dried up, which never before occurred—quantities of eels have been taken crawling through the grass. It is much apprehended that a protracted continuance of the present drought will seriously affect vegetation. In other respects, our prospects appear most promising. There is a large complement of land under potato planting, considerably more than that of last year. In some places it has been found impossible to continue sowing the oats from the hardness of the soil.—*Roscommon Mes.*

The March agricultural report of the *Derry Journal* says,—"Prices are more favorable, and farmers better satisfied with their prospects, but there is still a disposition to avoid taking further quantities of land, under existing circumstances; and we know many small farms, from 10 to 40 acres, uncropped—by tenants, at least—where, until within the last two years, the same land would not have wanted a tenant for one day. Emigration is still going on, apparently quite up to the extent it did last year, and, from every appearance, it will continue so until it becomes an evil. Employment is now ready, and the condition of the laboring classes very much superior to what it was before they lost their favorite crop, the potato, in 1846." The reports from the county of Fermanagh are of a like tendency. A local paper says that no such preparations for potato-planting were made since the blight first appeared, and very sanguine hopes are entertained of an abundant crop this year, as the seeds are of a new description. The prospect, it is said, has induced many farmers who had made up their minds to try their fortune in America to remain at home for at least another year.

PROGRESS OF EMIGRATION.—There is not the least prospect of abatement in the outraging human tide; on the contrary, the vessels clearing out direct for America from Cork, Limerick, Waterford, and other ports, are more numerous than at this time last spring, whilst great numbers proceed by steam to Liverpool to take shipping there. The remittances by the American mails to families of the humbler classes are very large in the aggregate, accompanied by most encouraging representations of the prospects for the emigrants in the United States.

The *Limerick Chronicle* of Wednesday contains the following:—"The annual tide of emigration to the New World is again at its full this spring from Limerick. The streets and quays are filled with intending emigrants, their wives and children, all of the rural population, whose condition and circumstances manifestly surpass those of their predecessors in the same Exodus. They are a strong healthy class of people, well equipped and provisioned for the land of their adoption."

The census-returns relative to Carlow county have been published separately by the census Commissioners. The population has fallen from 60,553 to 50,124; and the houses have decreased one-third.

EVICIONS BY A TENANT-RIGHT CANDIDATE.—The *Galway Vindicator* reports that the very free-trade—tenant-right, and otherwise intensely "liberal" Member for Galway—Mr. J. Blake, has served a notice on the Poor-law Guardians of Tiam of his intention to evict fifty-four families, comprising 270 individuals, from his property, in that union. The local journal fairly admits that Mr. Blake has a legal right to evict these poor people; but it descants, with no ordinary eloquence, upon the inconsistency of this gentleman, and others like him, who bellow for tenant-right, and make affecting appeals to English charity on behalf of tenants whom, as far as they have the power they treat like—

THE PEASANT AND THE SOIL.—There was a very interesting fact elicited the other day before the Crime and Outrage Committee, by questions from Sir James Graham—that there is a feeling widely pervading the Catholic peasantry in Ireland that they are the rightful owners of the soil, because descendants of original owners dispossessed by cruel and ruthless confiscations. How on earth this could have escaped the minds of hon. and learned and right hon. gentlemen is inscrutable. It is palpable upon the face of the history of the country; and as, of course, neither in morality nor in law can such confiscations confer a valid title, and as proscriptions occur not where there has been violence without acquiescence, it is self-evident that this must have much to do with the 'agrarian outrages?'

By a private letter received in Cork, dated "Lis-towel, April 12," we (*Cork Reporter*) learn that on Sunday last a fire broke out in that town, which was not arrested in its destructive progress until it had consumed no less than twenty-eight houses. The consternation and fearful excitement created by the melancholy occurrence are described as extreme. The fire originated in a spirit store belonging to a man named Michael Burke, while the occupants of the house, as well as a large number of the townspeople were attending twelve o'clock mass. The letter makes no mention of any personal injuries having been sustained.

MOUNTAINS ON FIRE IN KERRY.—The mountains in the neighborhood of Tralee, from Glounskheen on to the old Killarney road, have presented, during the last few nights, quite a volcanic appearance. Over a space of several miles towards the summit of that mountain chain the heather was in a blaze, representing the most beautiful spectacle we have ever seen. The Paps, in the county of Cork, and Drung Hill, in Iveragh, were also in a blaze, and the ensemble from that portion of the Atlantic where eye could take in a portion of each (for the blaze on the Tralee mountains was visible at its southern side also) must have been grand in the extreme. Keelachlohane wood, near Castlemain, accidentally took fire on Thursday, and nearly twenty acres were burned before the fire was put down. All the mountains from Castlemain to Inch have been on fire during the past week.—*Tralee Chronicle.*

LISMORE—RE-CAPTURE OF AN ESCAPED FELON.—On the 26th October, 1851, John Ryan, a prisoner under transportation for a period of seven years, escaped from the Lismore Bridewell, about 1 o'clock in the afternoon, by ascending through the chimney, which, though barred at the top, he contrived to loosen, and then walked along the eaves and descended to the ground by sliding down the water spout.—He has since been in Cork Gaol for a month, and though a description of his person has been inserted in the *Hue and Cry*, he has continued to evade the very active pursuit as to his whereabouts. Head-Constable Riely, however, arrested Ryan on a lime kiln, about two miles from Lismore, in the company of six others, on the night of the 8th inst. On the following day he was brought before the Assistant-Barrister, who sentenced him to transportation for life.

There are only two custody cases for trial at Lurgan Quarter Sessions.

The population of Skibbereen Union in 1844 was 57,439, and in 1851 only 37,283.

Paupers are sleeping five in a bed in the Cork Poor House. The new master, Mr. Star, states that four able-bodied women and six boys sleep in one bed.

UNITED STATES.

CORNER STONE.—Tuesday April 27, the corner stone of a new church was laid at Newburyport by the Rt. Rev. Bishop Fitzpatrick. The church, when finished, will be the finest looking building in the city. It will be about 170 feet high, measuring from the ground to the cross. The Rev. Mr. Lennon, the excellent pastor of Newburyport, has matured his plans, and his energy, aided by the zealous Catholics of that district, will secure to the faithful a temple of which they may justly be proud. The location is a very favorable one, it is central, near the public buildings, and in the most beautiful quarter of the city. Such a thing had never before happened in Newburyport. It is an old town, lately elevated to the rank of a city. It is a quiet, old fashioned New England town, with a reputation for Puritanism that has long caused it to be regarded as the most precise place in precise, straight laced Massachusetts. It has, like Salem, Plymouth, and other New England towns, a grave, wrinkled, old witch look about it, as if it were haunted by the ghosts of the old puritans, and the witches tossed by them in blankets, drowned, hanged, or otherwise put out of misery. In a town like this, the ceremonies attending the commencement of a Catholic Church constituted an event to be remembered long. Indeed, it appeared to some of the worthy descendants of the pilgrims that the Pope had taken solemn possession of the town. The inhabitants turned out in a body to assist at the ceremony. A few of the more fanatical were filled with horror and concern, and they shut themselves up in their houses, exclaiming, Ichabod! Ichabod! The glory hath departed from Newburyport! But the great mass of citizens were interested spectators of the functions of the day.—*Boston Pilot.*

KOSSUTH EXCITEMENT IN NEW JERSEY.—CATHOLIC PRIEST MORDEN.—A serious disturbance took place on Sunday evening, about dusk, at the German Catholic Church, in William street, near High street. It is somewhat difficult to ascertain the precise facts, but it is understood that the German Catholic priest has uttered language against Kossuth personally, both in public discourses and private conversations. This incensed many of Kossuth's Protestant friends, and a large crowd, numbering about 100, composed chiefly of Germans, collected from various parts of the city, had gathered around the church in Shipman street, with violent and enraged language. A few stones were thrown, which shattered one of the shutters in the priest's dwelling, which is attached to the rear of the Church. The priest, becoming alarmed, rang the church bell, which raised an alarm of fire, and the crowd finally dispersed. Smaller parties, it is said, have since been in the vicinity of the church, loudly expressing their anger.—*Newark Advertiser, April 26.*

Kossuth, after visiting New Jersey, and getting nothing, has been for a week in Massachusetts.—New England has pronounced against him; Boston, Roxbury, Charlestown, and other cities have refused to receive him. Massachusetts is, at present, under the control of freesoilers, who are radicals, upholders of anarchy at home and abroad. They voted him a reception, and he has received it. Their action was taken contrary to the wishes of a majority of the citizens of Massachusetts, but freesoilers care not much for such things.—Crowds turned out to see Kossuth, but little or no enthusiasm has been manifested, the prevailing wish was simply to see a man about whom so much has been said.

Chevalier Hulsemann has obtained leave of absence from his government, for an indefinite period, and will shortly leave for Europe. This has been granted him in consequence of his representations, that he could hold no intercourse of any kind with Mr. Webster. He will, therefore, absent himself till Mr. Webster retires from the State Department. The friendly relations between the two governments are not, however, interrupted.

A bill was reported in the Massachusetts Senate providing for the erection of three asylums, in different parts of the State for the reception of foreign paupers, to be maintained at the charge of the State, each large and ample enough to contain 500 inmates, who are to labor, and thus in part, at least, contribute to their own support. Mr. Warren, Chairman of the Committee who reported the bill, gives an estimate in which a saving of \$100,000 per annum can be made.

ROW IN A CHURCH.—The *Baltimore Clipper* states that the worshippers in the German Lutheran Church, in that city, on Sunday last, attempted to remove the pastor, Mr. Wise, by force. The congregation have been for some time endeavoring to effect his removal. When he arose to deliver his sermon, he was first hissed and hallooed at, and this not accomplishing the object of making him leave the pulpit, a rush was made for the purpose of dragging him down. This gave rise to a display of fisticks, in the midst of which the police (who had been previously sent for) made their appearance, and soon succeeded in restoring quiet in what should have been the house of God. The minister then proceeded with his sermon, which he finished without any further disturbance.

CRIME IN NEW YORK.—There have been several murders in New York within a few days. Joseph Sleet is under arrest for the murder of his wife. John Heavey was stabbed by Patrick M'Cormick, on Monday evening, and died in a few minutes. David Brackett was shot on Tuesday morning by one of a gang of drunken rowdies, named Lawrence Riley. The wounded man was not expected to survive.

KINKLE.—The following paragraph is cut from the *New Castle, Delaware, Courier*, where it appears in a letter from the editor, who is on a visit to the city of Cincinnati. The reader will remember that professor Kinkle has been traversing the country, endeavoring to raise a loan of two millions, in aid of German revolutionists: "I learned a fact to-day, that is exciting some feeling here, and ought to lead our people to exercise a little more discrimination in reference to the manner in which a certain class of foreign pretenders are received here. Professor Kinkle, a German patriot, who came over some time ago in hot haste to get funds to aid in the German revolution, after receiving large contributions in several cities, has invested the amount received in a brewery, in this city, and instead of applying the money to the objects for which it was given has quietly settled down to the dignified employment of making beer."

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NEWS OF THE WEEK.

There have been some very interesting debates in Parliament since its re-assembly after the Easter recess. On the 20th ult., in the House of Lords, the Marquis of Clanricarde called upon the Earl of Derby for a clear and explicit answer as to the intentions of her Majesty's Government with regard to Maynooth. "The question was of much greater importance than the mere question of allowing some £26,000 to a collegiate establishment; it was a matter of great national importance, and had been represented as such by the noble earl himself in 1845.—On a former occasion the noble earl had declared that he had no intention of altering the policy of the government towards Maynooth at the present moment. This was an ambiguous mode of expression, and the doubts to which it was calculated to give rise, had been greatly augmented within the last few days by an electrifying harangue of her Majesty's Solicitor-General—Sir Fitzroy Kelly—in which the learned gentleman promised cordially to support the motion for a committee of inquiry, and if, from the report of that committee, it should appear possible to put an end to the Maynooth grant, consistently with the good faith of Parliament, to concur heartily in an act to put an end to it." The Marquis of Clanricarde called, therefore, upon the noble earl at the head of her Majesty's Government to state—what committee was here alluded to, for, assuredly, it was not one of which notice had been given in either House of Parliament; the notice of motion by Mr. Spooner being merely for a select committee to inquire into the system of education pursued at Maynooth. "When there was such ambiguity of language, on the part of the government on a subject of such vital consequence, and upon which no ambiguity of language ought to rest, it was a matter of pressing importance that the House should know distinctly what the intentions of the ministry, really were." The noble Marquis concluded by expressing his conviction "that, if such principles, as had been publicly announced by the Solicitor-General, were to be agitated throughout the country, the noble earl would run the risk of evoking such feelings of religious animosity, as would not only embarrass his own administration, but would lead also to the most dangerous consequences to the country at large; he, therefore, hoped that he should receive a distinct answer to his question, as to the intentions of her Majesty's Government with regard to the endowment of the College of Maynooth."

The Earl of Derby, in reply, said, that his answer on a former occasion to a similar question differed slightly from what the noble marquis had quoted as that answer. What he had said was, not that it was not the intention of government to propose any alteration with regard to the grant to the College of Maynooth, but, that her Majesty's Government had no present intention of altering the law with respect to that institution; he protested also against being held responsible for newspaper reports of speeches made by members of the ministry. Finally, though government had no present intention of altering the law with regard to Maynooth, if circumstances should arise to induce the government to take another course, ample notice would be given in both Houses of Parliament.

Earl Grey thought the noble Earl's answer by no means satisfactory; he deprecated the agitation of the question as injurious to the peace of the country. In his opinion the state of things relating to religious endowments in Ireland ought no longer to continue. On the one side was the great body of the people professing the Catholic religion; on the other was the Protestant church enormously wealthy (*ironical cheers*). Well, he would not say wealthy, but it was a church possessing immense wealth, derived from emoluments of which the Catholic Church was, three hundred years ago, actually in possession, and which, in the opinion of Catholics, ought still to belong to the Catholic Church. This wealth had been transferred from the Catholic Church, the church of the

majority, to the Protestant church, or church of the minority. At the same time, state endowments were appropriated to various classes of Protestant Dissenters, who were more wealthy than the Catholic population, although the latter had no state provision for religious purposes except the small Parliamentary grant bestowed on Maynooth. That was a state of things that could not, and ought not to continue. If the situation were reversed, if Ireland, being the greater country, had imposed that injustice upon him (Earl Grey) he would never be quiet until he had made an alteration. Such a state of things was incompatible with justice to the Irish, and safety to the empire.

The Marquis of Lansdowne had supported the Maynooth grant before, and was prepared to support it again, not because it ought to cultivate the loyalty of the Catholic priesthood, but because the public at large would be gainers by the vote, and the existence of that institution. He was sure that no one would be prepared to say, that, by withholding the vote, the loyalty of the Catholic priesthood would be increased.

The Bishop of Cashel rose to enter his protest against Earl Grey's statement, that the Protestants had robbed the Catholics of Ireland at the time of the Reformation. This was no more the fact than that the Catholics of England had been robbed; the property, in both cases, passed in the same way, and the case stood, in both countries, upon precisely the same grounds. If the Protestant Church in Ireland robbed the Catholic Church, the same remark applied to the Protestant Church in England.

After this unquestionably true admission on the part of a Protestant Bishop, the conversation dropped; but from what has transpired, it seems pretty certain that the Maynooth Grant will be rescinded ere long, with the full consent of the present ministry. All the better, for it won't fall alone; the *Regium Donum*, the tithes and State Churchism will have to come down, too, and the sooner the better.

In the House of Commons, upon the same evening, Mr. Horsman brought forward a motion, which, in its results, promises to be as productive of annoyance to the Anglican Establishment, and of fun to the rest of the world, as was the celebrated Gorham case. The case of poor Mr. Bennet, of St. Barnabas, who was offered up by his superior, the Government Bishop of London, as a peace offering to the infuriated Popery rabble in 1851, must still be fresh in the memory of our readers. Desirous of peace, and disgusted with the mean, shuffling conduct of the Government Bishop aforesaid, Mr. Bennet went abroad for some months, and during last autumn, was presented to the Vicarage of Frome by Lady Bath, and in due time, was duly and legally instituted thereunto by her Majesty's Bishop of Bath and Wells, in spite of the petitions and reclamations of the lowchurchmen, clergy and laity, of Frome. Mr. Horsman moved "that an address be presented to her Majesty, praying that enquiry might be made, whether due respect was paid to the decrees of the constitutions, and canons ecclesiastical, of the church of England, in the recent institution of Mr. Bennet to the Vicarage of Frome." He commented with much severity upon the conduct of the government bishop, who had presumed to use his own judgment in this institution, and called upon the people of England to bestir themselves, in order to compel the government bishops to show that obedience to the law of the land, which he, of Bath and Wells, had wantonly repudiated (*loud cheering*). After a long and somewhat desultory conversation, in which, by some it was contended—that the House of Commons was not authorized to exercise any spiritual jurisdiction over the Church of England—and by others, with more show of reason, and stronger warrant from history—that the Church of England was the mere creature of the State, and its liturgies, creeds, canons, rubrics, and constitutions, mere enactments of Parliament, and that therefore "the House of Commons was the *only* proper tribunal to resort to, in order to assert the rights of the laity against the usurpations of the Priesthood;" (this last was from Mr. H. Drummond).—Mr. Horsman's motion was negatived by a majority of 100 to 80, on the understanding that a *bonâ fide* enquiry, into the conduct of the refractory superintendent, be immediately instituted by her Majesty's government.

It must seem funny, to our Catholic readers, to see a body of laymen, comprising every imaginable kind of heresy—"High Anglicanism," "Low Jumperism," "Shouting Methodism," "Irvingism,"—and Lord knows how many other barbarous, and fantastic *isms* besides, erecting itself into a High Court of Commission, and taking to task the unhappy superintendents of her Majesty's church. This rather savors of encroachment upon the Royal Prerogative, amounting almost to a denial of the Queen's right, as supreme head of the Anglican Church, to rule and govern it as she thinks fit. Time was, in the days of good Queen Bess, when the Majesty of England claimed as absolute a right over its bishops, as it did over the officers of its land and sea forces, and exercised the same discretion as to the doctrines that were to be preached, and sacraments administered, by the former, as it did over the rations of beef and pork that were to be issued to its soldiers and sailors, under the command of the latter. Bishops in those days, were in fact the officials of a Spiritual Commissariat; the rations which they issued were all regulated, both as to quantity, and quality, by a government tariff, and any motion in either House of Parliament, to interfere with the Royal Prerogative, would have been visited with condign punishment. Some lingering regard for Royal Prerogative it may have been, that induced ministers to hold forth the promise of the *bonâ fide* enquiry, and thus persuade the House of Commons to reject Mr. Horsman's motion; however, the matter will not be allowed to rest here; more fun will come out of it, than out of any of the disputes that of late years have rendered the Anglican State Church the laughing stock of the world.

Sir John Pakington officially announced that it was

not the intention of government to introduce any Bill, during the present session, upon the subject of the Canada Clergy Reserves; at the same time he held out no prospect that it was the intention of the ministry to bring forward any such measure, at any subsequent period.

The Courts of Law have decided against the claim of Mr. Salomons, the elect of Greenwich, to be allowed to take his seat in the House of Commons, without swearing "on the true faith of a Christian." Thus the question of Jewish emancipation is as far from a satisfactory solution as ever.

There is a report in Dublin, that T. F. Meagher has effected his escape from Van Dieman's Land, intelligence of which had reached his friends from a private source.

The Protestant press is looking forward to the results of the coming elections with great anxiety. We clip the following from the *Times*:—

"The policy of the Defence Association with regard to the conduct of the coming general election, combined with recent movements in the Roman Catholic Church, has at length fairly alarmed all genuine friends, not only of toleration, but of religious liberty in the fullest sense of the term. Few of this class but must feel that the nomination of Primate Cullen to the See of Dublin is the throwing down the gauntlet to the British Government, and there are still fewer who do not believe that the challenge may be accepted, and that this country will be once more plunged into a vortex of sectarian strife, the issue of which no one can foresee. . . . In 1848 we had to contend with armed rebellion, and in 1852 we are menaced with the crisis less openly threatening, perhaps, but more dangerous than the empty declamation of O'Connell or the puny treason of O'Brien. It is not now the demagogue or insurgent, the man of words or of action, that we have to fear. Those who at present aspire to the government of Ireland renounce the use of force and disclaim the cultivation of eloquence, yet are they armed with the power more formidable than either—the power which assumes to guide the actions of men in this life by the hopes and fears of that which is to come. It is not too much to say that the whole ecclesiastical influence of the Roman Catholic Church, all the power which a priesthood singularly oppressive can exercise over a people singularly superstitious, is to be exercised to the full at the present election in Ireland, and there is every reason to believe with a success corresponding to the earnestness and simplicity of the design, and the potency of the means employed for its execution."

From the continent there is little news of any interest.

The legislature of Louisiana has repealed the laws which sentenced colored seamen, landing from foreign vessels, to imprisonment; they are now allowed to come on shore with passports from the Mayor.

The State Convention of South Carolina has adopted the following resolution and ordinance, by a majority of 133 to 19:—

Resolved,—(By the people of South Carolina, in convention assembled), That the frequent violation of the constitution of the United States by the federal Government, and its encroachments upon the reserved rights of the sovereign states of this Union especially in relation to slavery, amply justify this state, so far as any duty or obligation to her confederates is involved, in dissolving at once all political connexion with her co-states, and that she forbears the exercise of that manifest right of self government from considerations of expediency only.

It is therefore, declared and ordained in the name of the people: That South Carolina, in the exercise of her sovereign will, as an independent state, acceded to the federal Union, known as the United States of America; and that, in the exercise of the same sovereign will, it is her right, without let, hindrance, or molestation from any power whatsoever, to secede from the said federal Union; and that, for the sufficiency of the causes which may impel her to such separation, she is responsible alone, under God, to the tribunal of public opinion among the nations of the earth.

The Maine Liquor Law has passed in Rhode Island, in the Lower House, by a majority of two to one, and in the Senate without division.

DR. BROWNSON'S LECTURE.

Having finished his course of lectures upon Protestantism vs. Catholicity, the doctor kindly consented to prolong his stay in Montreal, at the request of the Catholic Institute, in order to deliver, for the benefit of that society, a lecture upon the Policy of Louis Napoleon. This lecture took place in the large room of the Bonsecours market, on the evening of the 29th ult.

The lecturer commenced by stating that he felt his position, as an American citizen, called upon to lecture upon such an exciting topic, before British subjects, as a very delicate one; he hoped that he might be able to treat the subject without giving offence to the loyalty of his audience, and, at the same time, without making any concessions unworthy of a citizen of that great republic, of which he was proud to call himself a citizen; as a Catholic, and from a Catholic point of view, would he approach the question, and should therefore avoid offending either the loyal or national feelings of any of his auditory.

But before going further, he would offer some remarks upon government, its rights, and its duties. He came from a republic, from a country in which the prevalent idea was, that democracy alone was the legitimate form of government. In his country, it was common to identify democracy with liberty, and monarchy with despotism, and to hold up kings as tyrants, upon whom, and against whom, the people are justified in waging war. It was almost unnecessary for him to add, that he did not participate in these sentiments; that he did not believe that liberty was restricted to any one particular form of government, but could exist and flourish under any of the three forms—the monarchical, the aristocratic, or the democratic. In politics he was a legitimist—that is, he asserted the rights of all legal governments, and held that form of government to be best, which was the legal form. In his own country he was a republican, the friend and supporter of republican institutions, and a republican form of government, because those institutions were the only legal institutions, that form the only legal form, in the United States. The republican form of government existed in the United States by divine right, because it was the established form, established by the permission of Almighty God, and because against it there was not even a rival claimant. Therefore in the United States every one was bound to obey, and to be loyal to, that established form of government, and to obey it for conscience' sake, in all things not contrary to the Higher Law—the law of God.

But then the republican form of government,

though the only legal form in the United States, is not the legal form in all other countries. Where the monarchical form exists, with its ancient historical rights, where it has become incorporated in all the institutions of the country, there the monarchical form of government is as much the legal form, as is the republican form, in the United States, and there are its subjects equally bound to yield to it true allegiance. Forms of government are not mere abstractions; they are concrete existences: they are not created, but generated; not imposed, but must grow up with a people's growth, and spring from their interior life. In England the legal form of government is the constitutional monarchical, in Russia the absolute monarchical; and in England and in Russia obedience is due to the legal form of government, because always the best form of government is the legal. Hence rebellion against legal government is always unlawful; it is a crime against the State, and the well being of society—it is more, it is a sin against God. He did not mean to say that *all* resistance was sinful, but merely that resistance to legal government was sinful: cases did sometimes arise, in which it was lawful for, and the duty of, the people to oppose the tyranny of their rulers, because, the object for which government was constituted was the good of the governed, and only when laboring after that end were governments fulfilling their lawful functions; when they neglected, or acted in violation of these, then governments ceased to be legal, and if no other means of obtaining redress existed, then, in that case, resistance to them was certainly lawful, because such governments had ceased to be legal, and had degenerated into despotisms; but it is lawful to resist despotism.

By this he did not mean to assert that the individual had the right to stand up and pronounce a government illegal, or despotic, and therefore to be resisted. Government must always be supposed to be in the right, as against the individual; unless therefore the individual could appeal to some Higher authority than his own caprice or private judgment, he was bound to submit himself to, and to obey government.

Passing to France, and Louis Napoleon, he would not judge of the late revolution, nor of the conduct of the President, by their bearing on democracy; he would not condemn them, because they had checked the progress of democracy, or blighted the expectations of the democratic party in Europe, because, he did not believe the establishment of democracy to be essential to the happiness of Europe. Europe was essentially monarchical, and in order fairly to judge of the consequences of the late *coup d'état*, and of the conduct of Louis Napoleon, it was necessary to pass in review the events which had occurred in Europe since the French revolution of February, 1848, and to compare the state of Europe at that epoch, with its state in November, 1851.

All know that, through the influence of secret societies and banded conspirators, a series of revolutions had occurred in Europe, which shook the social system to its centre. In France, the government was overthrown, and a republic proclaimed. In Vienna, in Berlin, and elsewhere, the conduct of the Parisian mob was followed by the excited populace; most of the smaller States of Europe were revolutionised, and the Pope was expelled from his dominions. To those who believed that man was made for society, and that society was impossible without government, it seemed, for the moment, as if Europe were returning into primeval darkness, and barbarism; civilisation appeared to be about to become extinct, and government about to degenerate into an oriental despotism, incompatible with security for the State, or the family, for life or property.

Yet, in the summer of 1848, the year of revolutions, the reaction commenced—not in France, for the four days of 1848 were not a reaction, nor was the motion of Cavaignac, properly speaking, re-actionary: he merely tampered with revolution, and the passions of the rabble, until the Assembly had made him virtually the dictator, and given a monopoly of power to him and to his clique. The true re-action commenced in Austria, in Prague, and under the auspices of the gallant old Windischgrätz, to whom are due the thanks of every friend of order, liberty, and social well being. The re-actionary movement was continued in Italy, under the brave and noble Radetzky, who defeated the revolutionary hosts of Charles Albert; then came the discomfiture of the Red Republican rabble in Vienna, who had long been aided and abetted by Kossuth; and then the victorious hosts of Austria pursued the routed armies of Hungary across the Danube. These triumphs secured, for the friends of liberty, a breathing time; during which Louis Napoleon, who was generally reputed to be a vain, dissolute young man, without principle, and destitute of force of character, was unanimously elected President of the French Republic. No sooner was he inaugurated, than the re-action took place in France. It would have been easy for the President to have plunged Europe in war; to have put himself at the head of the Revolutionists, and to have declared hostilities against all the governments of Europe. As leader of the Democratic propagandism, with the Pope in exile; Mazzini in Rome; Austria—rent by internal conflicts, Lombardy and Hungary in revolt against her, and reduced to her Germanic provinces—it would have been almost impossible for any power to have withstood him. At the head of the enthusiastic *Reds*, Louis Napoleon might, had he been so inclined, have completed the work of 1843. That the President did not follow this line of policy, was fortunate for Europe, and for the civilised world; he proclaimed peace, disavowed all intentions of revolutionary propagandism, and checked the spread of dangerous doctrines in France; on all occasions he showed himself the friend of religion, of education, of law and order; and that peace was preserved throughout Europe, during the eventful

years of 1849, '50, and '51, was owing, more to Louis Napoleon, than to any other man in Europe. Therefore, is it, that every friend of law and order, and liberty, which cannot exist without law and order, owe to Louis Napoleon a debt of gratitude for his services in the cause of liberty, order, and humanity. He has shown himself to be a brave and a prudent statesman—a man of rare intellect, with great energy of purpose, saying little, giving few reasons, but doing much—and doing that much, well. Still he was only able to maintain a truce, for it could hardly be called peace, and by the end of 1851, it was evident that the government of France could no longer effect its purpose; its fault lay in the weakness of the Executive; but the great want of France was a strong Executive. From the weakness of the Executive proceeded the constant squabbles betwixt the President and the Assembly; squabbles daily becoming more serious, and which, sooner or later, threatened an open rupture, in which the triumph of the Legislative, and the defeat of the Executive, would be the immediate signal for civil war. It was, therefore, the interest of France, and consequently of the whole civilised world, that the President should be able to support himself in his position, and maintain the force of the Executive. Louis Napoleon, fortunately for the interests of France, of government, of religion, of the whole civilised world, proved himself equal to the emergency, and by his famous coup d'état of the 2d December, rescued society from the catastrophe with which it was threatened.

To judge the 2d December fairly, it was necessary to pause for a moment to survey the internal state of Europe. For sixty years a revolution against government and religion, had been in progress; the old French revolution had been stripped by the new. Political equality was the cry of the first; social equality of the second. The old revolution professed to found political equality; during the XVIII century, the idea of the perfectibility of human nature had grown up—the doctrine of the Church, as to man's depravity, had been rejected, and it was asserted that man was no longer dependent upon, or bound to serve, God; that he was sufficient for himself, and that his wisdom sufficed to govern the world. But as the Church and the Throne opposed this novel doctrine, Church and Throne were to be swept away; and the records of past ages were to be blotted out, and upon the now blank sheet were to be written the wondrous discoveries of modern philosophers. Hence grew up the idea that constitutions might be made; that all a nation had to do, in order to regenerate itself, was to throw off its old institutions, reduce itself to a state of destitution, and then, draw up, in a few hours, a constitution—print it—send it to the Departments—swear to it—and forthwith, men were to love one another like brothers, and Liberty, Equality, and Fraternity, were to bring back the blessings of the golden age. To make men free it was supposed sufficient to declare them to be so—to make all men equal, and brothers, it was thought enough to write on a sheet of parchment that they were so—and, although greatly exploded, this ridiculous idea of *written*, and *made-to-order*, constitutions still prevailed. But this political equality was soon found not to be enough; nothing had been gained by the first revolution, except the depression of the nobility, and the humiliation and ruin of most of the other classes of society; but still there was social inequality; still a vast amount of misery and vice, and of efforts of man to supplant his brother in the social scale. How was this to be remedied? By a new revolution, which should declare social equality, which should abolish property, and all invidious social distinctions, and proclaim the Republic, Social and Democratic. This has been the object of the movement party for the last fifty years; and thus, we perceive, that if the first revolution warred against the State and political authority, so the object of the hostility of the second, is to destroy property and the family, which are the basis of all society. The celebrated Proudhon is the man who, by his logic and his courage, has done no mean service to the cause, and proclaimed the principle of modern revolutionists—"La propriété est le vol."

To trace the revolutionary spirit from its origin, it is necessary to go further back than the 18th century, and the first French revolution—it is necessary to go back to the rebellion against the Church, which preceded the rebellion against the State. By this rebellion, the Church, the guardian of morals and religion, was rejected, and the State was left a prey to the passions and caprice of men. No matter what the individual's political views, all history shows, that the State, and political order, cannot be sustained without the authority of religion. The enemy of religion, and of the Church, is, therefore, in the highest sense, the enemy of the State, of Society, and of humanity itself. Thus, we see, that men first rebelled against the Church, then, against the State and political order, and now, against Society itself. "Down with the Altar," was the first revolutionary cry; then, "Down with the Throne;" last of all, "Down with property—down with every thing;" and Up—with what? Liberals never stop to enquire.

This last phase of revolution, was but the necessary consequence of the preceding revolutions against the Church, and against the State. Its Apostles were Simon, Fourier, Owen, and others; they complained that some men were rich, others learned, and so proposed to remedy this social inequality, by declaring, that henceforward, none should be exclusively rich or learned, but that all should be equally rich and learned; that none should be compelled to toil, but that all should have abundance of leisure, and possess all things in abundance; though how abundance of production was to co-exist with abundance of leisure, is a problem that has not been quite clearly solved. Checked in 1848, by the re-actionary movement, the Socialists were compelled to organise secretly. Their chiefs, were the notorious Mazzini and Kossuth—the latter, a great speechifier, if not a brave soldier, and one who has shewn his discretion; if not his valor, by always keeping out of the reach of shot, and never exposing his person to the least possibility of danger. These secret societies, headed by the above named

unprincipled men, were evidently preparing a new outbreak against every government in Europe. The first attack was to be made in Italy, on the Pope; and the Papacy being overthrown, (a task often attempted but never accomplished,) the Italian Republic was to have been proclaimed. But it was felt desirable to commence hostilities in France; to foment disturbances in Paris, in order to prevent the re-election of Louis Napoleon, and thus, to compel the French government to recall its army from Rome. Paris, therefore, was to be the theatre of the first revolutionary demonstration, and the month of May, 1852, had been fixed upon for carrying these designs into execution. The Socialistic party was strong in numbers, in organisation, in funds, and was able to equip something almost deserving of the name of an army; Mazzini was said to have contracted a loan of ten millions; all was ready, and the conspirators against the peace and liberty of Europe, waited only for a favorable opportunity to strike the blow. But the coup d'état of December 2d, anticipated them, and disconcerted all their schemes; for the energy and prudence which Louis Napoleon displayed upon that occasion, he deserves applause; and if it be objected to him, that he assumed power, greater than the Constitution accorded to him, it must be remembered, that the safety of the people is the supreme law. But what was the Constitution which he is accused of having broken? A parchment Constitution, whose contents were never ratified by the people; a Constitution, which had no legal existence, or right to bind any man's conscience. Constitutions, to be valid, must be written, not on parchment alone, but on the hearts of the people; they live, only, as registered in the life of the nation itself; Constitutions, so written, so registered, should ever be respected; he who violates them is an enemy of liberty, and a criminal against the State. But, if by breaking a paper Constitution, unrecognised by the people, Louis Napoleon saved France from revolution and bloodshed, and Europe from a general war, then, was the act a laudable and perfectly justifiable one. God only, can tell what were the President's motives: if good, so much the better for him; if selfish, so much the worse, for him. God sees, and He will repay. But that the revolution was acceptable to the French nation, is clear, by the millions of votes by which the conduct of the President was ratified.

The objection against the present Constitution of France, that it is not Republican, is worth nothing. Republican government is impracticable in France, or in any European state. Europe, where not socialistic, is decidedly monarchical in all its tendencies. Besides, the various revolutions that have swept over France, have swept away all the social element essential to the stability of a republic; they have swallowed up all the rights of the Provinces, broken down the landed aristocracy, and destroyed all classes of society. But above all, was the irreparable loss inflicted on France, by the destruction of the old landed gentry, fatal to all attempts to re-establish Constitutional liberty on a firm basis. Government might give titles, but without landed estate, titles were mere empty baubles. In its landed proprietors alone could a nation look for security for its liberties, and stability for its institutions, and hence, we see, that wherever political power has passed from the hands of the rural aristocracy into those of the Merchant or Manufacturer, the State has become weak, vacillating, and that its downfall is written as clearly and legibly, as was the doom of the haughty Belshazzar, by the hand of God upon the wall. Merchants and Manufacturers could not give stability to the State, because, they, by the very nature of their pursuits, were ever fluctuating: it is the immobility of a landed aristocracy, that gives stability to Governments. For the President to have thrown the Government into the hands of the people, would have been to destroy all Government, and to have given to every man the power to say to his neighbor—"Come, fraternise with me, or I will cut your throat."

The present Constitution of France, is the revival of the old Tribunitian form of Government in Rome, a contrivance which a great American Statesman proclaimed to be the most admirably devised system, that ever existed. By it, the people, though deprived of the initiative, possessed the absolute right of veto upon all measures brought forward by the Patricians. The danger that threatened the State from this right of veto was, from the negative becoming positive; and that danger occurred from Tribunitian usurpation, and resulted in the establishment of Cæsarism upon the ruins of the Roman Republic. This negative power of veto is the only power that in France can be safely entrusted to the people; by means of it, they can always resist the imposition of oppressive laws, whilst the exercise of it is not incompatible with a strong and vigorous Executive, which, after all, is the one thing needed in France. The difference betwixt the French Constitution and that of the United States, is this: that in the former, the Legislative has the right of veto upon the Executive; in the latter, the Executive has the right of veto upon the Legislative.

The lecturer concluded by showing, that something might be said in palliation of the decrees confiscating the Orleans property. He did not pretend to be a prophet, or to predict what would be the future course of the President. For himself, he hoped, but he feared also, for power was dangerous to the possessor, and it was so easy to find pretexts for grasping after increased power. As yet, the relations of Louis Napoleon with, and his behavior towards, the Church, had been unexceptionable; but it was not impossible, but what he might adopt measures which the Church would feel herself called upon to condemn, and to oppose.—The army in Rome might be made to answer two purposes; to augment the influence of the President, as well as to protect the person and government of the Holy Father. He trusted that it might not be so; that his fears might be groundless. To conclude, he would say of Louis Napoleon:—"Let us accept the good that he has done; suspend our judgments for the future, and applaud him in so far as he has pursued, and continues to pursue, the paths of truth and justice, law and order."

The learned gentleman was repeatedly cheered during the delivery of his discourse.

RECANTATION:

Though we often, unfortunately, have examples of men who, theoretically Catholics, are practically Protestants in their lewd and disorderly conduct, it rarely happens but what, at the hour of death, these men seek for reconciliation with the Church, whose doctrines they have despised, and whose precepts they have set aside, during the days of health and pros-

perity; no matter what a man may have lived, he will always desire to die a Catholic. Of this we have a notable example in the case of the notorious Ginoecchio, lately editor of a Protestant journal at Genoa, (the *Maga* or *Witch*) every number of which used to be filled with the most scurrilous abuse of Christ's Church, and Sacraments. Feeling his end approaching, the unhappy man desired to be reconciled with the Church, and, renouncing his Protestantism, to be permitted to receive those Sacraments which he had so long reviled; before being admitted to this inestimable privilege, the penitent signed the following recantation, which we copy from the *Ami de la Religion*:

"I, the undersigned, editor of the *Maga*, foreseeing the approach of death, and seeking to be reconciled with God, do hereby acknowledge myself to have been the conductor of a newspaper, which, in divers ways, profaned things sacred, insulted the Visible Head of the Catholic Church, calumniated the Clergy, and made war upon good morals. My conscience tells me, that it is my duty to repair, to the best of my power, the scandal given by that newspaper, and being unable now to effect it otherwise than by a solemn retraction, embodying a profession of my faith, I have dictated these lines, by me signed, and delivered to the sacred minister, whom I have had the consolation to see in my last hour. I charge him to give to this piece all possible publicity. I profess myself sincerely a child of the Roman Catholic Church; I recognise the sacred dignity of her Visible Head; I profess all the truths that she professes and teaches; I retract all the errors and perverse opinions insinuated in the paper of which I was editor; and I further protest, that I was induced to accept that office from mere motives of worldly interest. I intend to die in the bosom of the Roman Catholic Church, to implore her last succor, and give up my soul to God, who, I know, will reward the good and punish the wicked. Finally, I recommend myself to the prayers of all, and subscribe myself

GIACOMO GINOECCHIO."

RELIGIOUS STATISTICS.

The county of Lincoln seems, by the late census, to be the most decidedly Protestant county in Canada. It appears that the whole population amounts to 23,868, of which 4,982, or upwards of one-sixth are put down as Ultra-Protestants, or as "professing no religion." The Catholics number 3,206. The Protestant remainder is divided into the following sects, or denominations:—

Anglicans,	5,191
Baptists of all kinds,	1,233
Methodists and Unitarians,	713
Methodists of all sorts,	4,647
No religion,	4,382
Presbyterians of all varieties,	3,224
Other denominations,	634

STATISTICS OF THE GOVERNMENT CHURCH IN IRELAND.

We copy, from the report of a speech, lately delivered by the Very Rev. Dr. Burke, at a great meeting held in Thurles, the following statistics of the Protestant Church in Ireland, as by law established. The Rev. gentleman was the mover of a resolution to the following effect:—"That it is the sincere and solemn conviction of this meeting that the Church Establishment, as it exists at present, is at the root of all the difficulties of the British government in Ireland, and that these difficulties will never be removed, nor cordiality and good understanding exist between the two countries, until its revenues are appropriated in such a manner as justice and the interests of the Irish people imperatively require." The Rev. gentleman then proceeded to give some details respecting the enormous revenues of the Protestant clergy, which are annually wrung from the oppressed Catholics of Ireland; these amount to about £700,000, or nearly \$3,500,000 per annum, and are paid to the pastors of the Protestant population, which does not, or did not, at the time to which the speaker referred, exceed 800,000. He then proceeded to show the enormous sums that had been abstracted within the last thirty years from the church property by the government Bishops for their wives, and their little ones. It should be remembered that this property once belonged to the Catholic Church, and was devoted to the service of the poor, who then required no Poor Laws, or Kirush Unions, to support them—for then, thank God, the land was as clear of Jumpers and Soupers, as it is said to be of snakes and all other "varmint":—

Stopford, Bishop of Cork, left his family,	£25,000
Percy, Bishop of Dromore, left	40,000
Cleaver, Bishop of Fermanagh, left	50,000
Hernard, Bishop of Limerick, left	60,000
Knox, of Killaloe, left	100,000
Beresford, Archbishop of Tuam, left	250,000
Powder, Archbishop of Dublin, left	150,000
Porter, of Clogher, left	250,000
Hawkins, Bishop of Raphoe, left	260,000
Bishop Warburton left	500,000
Agar, Bishop of Cashel, left	400,000

In all the gigantic sum of £2,075,000

CRIME AND PROTESTANTISM IN GREAT BRITAIN.

If faith may be placed in newspapers, or if police reports be worthy of credit, two facts are clearly established—the rapid increase of heinous offences, and the soundness of Protestant feeling, in Great Britain. During the last assizes, and within two weeks, no less than fourteen capital convictions took place in England alone; whilst, during the same period, we find a Rev. Mr. Brewster, an evangelical Protestant minister, proposing at a Synod of Presbyterians at Glasgow, that Catholicity be declared a felony:—

"CRIME.—The circuits of assize just finished have been signalled by an amount of capital crime fearfully extensive and enormous. And scarcely has that leaf of our criminal annals been turned over, than another is begun to be inscribed, which threatens to be more fearfully extensive and enormous still. The record of the week before last gave six capital convictions. This week we have seven more cases of murder, and suicides

out of number. And this is in Christian England! Nor is it confined to capital offences. Crime in all its degrees is evidently increasing most frightfully amongst us. Hundreds of thousands in all directions around us are living in a state of heathen ignorance, godlessness and depravity, which it is terrible to contemplate. Nay, many of the heathens to whom we send out missionaries, would shrink from the pollutions of our own population at home, Christian though it be called."—*Church and State Gazette.*

PROTESTANTISM.—At a Synod, held last week in Glasgow, a gentleman of the name of Brewster, who is, we believe, a Presbyterian minister at Paisley, moved the following moderate proposition:—

"The Synod resolve that the teaching of Popery being inseparable from the teaching of persecution to the death against Protestants; and Popery being guilty, by its own confession, of a conspiracy against the property, liberty, and lives of British Protestants, her Majesty's subjects, is itself a felony, and ought to be prohibited and put down by law; that for this purpose measures ought to be devised and enacted by the British Legislature for the prohibition of all teaching of Popery in Britain, for the suppression of nunneries, both Popish and Puseyite, the expulsion of the Jesuits, and the repeal of the Catholic Emancipation Act, in order that the unhappy adherents of Popery in these realms may thereby be deprived of all power to perpetrate such criminal devices, and that her Majesty's Protestant subjects may be protected from this wicked conspiracy."

On Sunday next, the blessing of a bell, intended for the convent of the Good Shepherd, will take place at the Chapel of the convent. The ceremony, at which his Lordship the Bishop of Montreal will preside, will commence at half-past 3, p. m., immediately after Vespers at the Cathedral are over. A sermon will be preached on the occasion. The citizens of Montreal will thus have an opportunity of testifying their benevolence towards this useful and interesting community of the Sisters of Charity of our Lady of the Good Shepherd.

The *Melanges Religieux* of the 7th inst., announces the receipt of a very favorable account of the health of Mgr. Prince, and the Rev. Mr. LaRoque, who recently visited, Naples; Rev. Mr. Lagoree, who accompanied his Lordship and suite to Rome, was to have embarked for Canada, on the 26th ult., at Havre, after having accomplished his laborious studies for the interest of the Deaf and Dumb Institution, of which the rev. gentleman is Director.

INSTITUTE CANADIEN.—The following gentlemen were elected officers of this institution on the 6th instant:—President, P. Blanchet; 1st Vice do., Jos. Guibord; 2nd Vice, do., L. Piché; Recording Secretary, Hector Fabre; Assistant do., T. G. Coursoles; Corresponding do., M. Emery; Treasurer, N. Belourney; Librarian, E. Bibaud; Assistant do., A. St. Amand.

REMITTANCES RECEIVED.

Dewittville, J. Melver, £2 7s 6d; Sherbrooke, Rev. B. McGauran, £1 5s; Berthier, Rev. Mr. Gagnon, £1; Chambly, J. Hackett, 12s 6d; Lochiel, O. Quigly, 10s; Alexandria, D. McGillis, 15s; St. Thomas, P. Bobier, 6s 3d; St. Eastache, Rev. Mr. Moreau, 15s; Port Daniel, T. Carberry, 6s 3d; Drummondville, P. Travers, 6s 3d; Quebec, Rev. L. Saché, S.J., 12s 6d; St. Hyacinthe, B. Flynn, 6s 3d.

There was an awful row in the City Council on Friday last. Mr. Montreuil and Mr. Homier had a collision after some verbal sparring. Mr. Homier moved a resolution of the tax on real property, from 1s 5d in the pound to 1s 3d. Mr. Montreuil opposed the motion, and threw out the imputation that the mover was merely seeking popularity. Mr. Homier retorted; some further angry discussion took place, in which Mr. Homier is reported to have called Mr. Montreuil drunkard and scoundrel, the reporters have not been very sure which. Mr. Montreuil replied with *argumentum ad hominem*, with swiftness as the offending words administered punishment with his fists back and front. The way the affair ended, if it has ended, was very characteristic. Mr. Montreuil apologized to the Council, for personally punishing Mr. Homier. Some attempts at peace-making were made, but Mr. Homier said, that he would not take such an apology; for it was a most disgraceful thing for a strong man to take him from behind. We have not heard that anything further has come of it. The Mayor said that he would have intervened in the case of a row in the streets. Mr. Lynch suggested that the police ought to have been called in at once. As it is, the thing remains for the two high belligerent parties to settle in a court of law—the nature, demerits and damage done by the one calling the other a scoundrel or a drunkard; and the other retorting by personal chastisement.—*Transcript.*

The "Cherokee" arrived on Sunday from Kingston, and is lying at the mouth of the Canal. We hear that it is likely she will run between Quebec and Halifax, if some other service is not soon found for her.—*Gazette.*

MELANCHOLY ACCIDENT.—On Saturday last, as the son of Corporal Freeman, of the Royal Canadian Rifles at Chambly, was reaching out into the river to obtain some old caps which had been thrown away by the soldiers, he unfortunately lost his balance and fell in. The current being very swift, he was immediately borne away and sank to rise no more. The river has been carefully dragged but uselessly—all efforts to obtain the body have proved unavailing.—*Herald.*

The sentence of death, passed on Marville, for the murder of his wife, in this city, a short time since, has been commuted to imprisonment in the Penitentiary for life.—*ib.*

HURON ELECTION.—Mr. George Brown has retired from the Huron contest. Mr. Cameron, therefore, has his own way.—*ibid.*

Captain Martin, of the ship *Isabella*, arrived here on Saturday morning, states that while he lay at anchor, in the Traverse, last Wednesday night, during the ebb tide, a boat containing about four persons came athwart his chain, and was upset, and all on board drowned. He saw the boat coming on his chain, and hailed it to keep clear, when they answered they would clear it, and in a moment after it was capsized. The captain thinks it was a market boat.—*Quebec Chronicle, May 10.*

MURDER.—The body of a person named Kenneth McKenzie, supposed to have been murdered lately in the District of St. Francis, was found, on Monday morning, floating in the River St. Francis.—*Transcript.*

W. K. McCord, Esq., has been appointed Circuit Judge for the Ottawa District.—*ib.*

Died.

On the 5th inst., at the Jesuit's College of this city, Rev. Brother George Knolson Minor, Clerk and Scholastic Novice of the Society of Jesus, aged 17 years, 5 months, and 15 days, during 20 months and 15 days of which he belonged to this venerable Order. His remains were placed in the vault of the Cathedral, after a solemn service chaunted by the Rev. Per. Martin, Rector of the College, where this young and pious novice, converted to the Catholic religion only 22 months, breathed his last, surrounded by, and in the enjoyment of, every consolation which that holy religion affords, especially at the awful hour of death. On the 4th inst., at the Congregational Nunnery of this city, Sister Mary Anne O'Neil, (in religion St. Francois de Borgia,) aged 21 years, 4 months, and 9 days, having passed 4 years, 2 months, and 2 days, as Religious.

FOREIGN INTELLIGENCE.

FRANCE.

A remarkable statement appears in the *London Times*, respecting the course to be pursued by Austria, Prussia and Russia, in the event of Louis Napoleon assuming the title of Emperor. The substance of the story is, that the late Prince Schwarzenburg had addressed a circular to the European Courts, expressing his conviction that Louis Napoleon was about to erect an imperial throne, adding that Austria felt no alarm in consequence, and advocating the claims of the President to the friendship and alliance of all conservative governments. Prussia answered this circular on the 18th, and Russia on the 29th of February. The tenor of both replies is, that the two powers looked upon the design of Louis Napoleon with neither favor nor hostility. That they believe he is disposed to follow the foreign policy of his uncle, and is even now aiming to separate the powers in order to profit hereafter by that separation; but that the three powers acting in concert could keep him in check. Russia and Prussia, however, would recognise him as Emperor if elected to that office, but merely as an elective monarch, and not as the founder of a Napoleonic dynasty.

The papers in the immediate interest of Louis Napoleon continue zealous engaged in the Imperial propaganda.

It is stated that a camp of exercise of 60,000 men is to be formed at Compeigne, to be commanded by the President in person.

PROSPECTS OF THE EMPIRE.—The Paris correspondent of the *Times* writing on Thursday week says:—"It is considered as not unlikely that means will be taken for the proclamation of the imperial government even before the grand review announced for the 10th May. There are certain precursors which, if they cannot be regarded as unerring beyond all doubt, at least have a very significant character. Not less than 200 petitions have already reached the senate, and we are assured that the greater part of them pray for the establishment of the imperial government with the object, as it is added, of imparting 'stability' to the institutions. Those petitions—the result, there is no doubt, of an active propaganda in the departments—are referred to the commission named *ad hoc*, who will draw up a report thereon; and if we consider the internal economy of the grave body to whom petitions must now be presented, and that nearly the moiety, even when *au grand complet*, will be the recipients of 'dotations,' there is little danger of the prayer being rejected, or that the President will have to undergo even gentle violence to draw forth his consent."

The *Mouveur* of April 14th announces that by a decree of the government, dated on the 12th inst., three professors of the College of France, MM. Michelet, Edgar Quinet, and Adam Mickiewicz, have been dismissed from their chairs.

The court and army are taken up with preparations for the great military fête of the 10th of May. With a view to this spectacle the chief actors study the programme of the Emperor's distribution of eagles to the army in May, 1815. It will be recollected that the painter David executed an elaborate picture of this ceremony. The Louvre is crowded with the Napoleonic patricians and their ladies to inspect this work of the Emperor's Apelles, which has thus acquired a sudden interest.

Marshal Gerard died in Paris on Monday the 19th ult. He was in his 79th year of his age. His baton of Marshal dates from 1830.

A severe shock of an earthquake was experienced on Friday night, 16th ult., by the inhabitants residing near the banks of the Loire. The shock was accompanied by a loud clap of thunder.

AUSTRIA.

Count Buol is gazetted as Minister of Foreign Affairs and of the Imperial House. The imperial letters patent appointing him to that office bear the date of April 21st. It is not known who is to succeed him as ambassador to London. The names of Coloredo, Walsee, and Count Rechberg are mentioned in connection with that important post.

Father Becks, Rector of the College of Jesuits, had a long interview with the Emperor the other day, which is said to have terminated favorably for the interests of religion.

GERMANY.

GERMAN EMIGRATION.—The emigration from Germany has so increased that the Bremen journals record almost with terror the number of persons who sailed from that port on one day, the 15th; it is estimated at above 5,000.

NOTIONS ABOUT KOSSUTH IN POSEN.—The authorities of Posen have enough to do to answer the strange applications that are sometimes made to them by the Polish and German peasantry. The idea that has gone abroad among them of the vast grants of land Kossuth had received from the "King of America" does not stand alone; another impression that has taken root in their minds is much more extraordinary; for some time past the officials have received numbers of applications for shares in a "Rothschild Lottery," of which they of course knew nothing; but, on inquiry, it was found the peasants have been persuaded that the "Great Rothschild" has been sentenced to be beheaded! But from his intimate relations with the European monarchs he has been allowed to procure a substitute (if he can) by lottery! For this purpose a sum of many millions is devoted, all the tickets to be prizes of 3,000 thalers each, except one; that fatal number is a blank, and whoever draws it is to be decapitated instead of the celebrated banker! Notwithstanding the risk, the applicants for shares have been numerous, and the officials are scarcely believed when they explain to the deluded people that the lottery is a fiction. The

origin of the absurd report cannot be traced, but it has given the authorities a good deal of trouble. The journals lament that any part of the population should be in such a state of ignorance as to render belief in such a story possible.

THE BURMESE CAMPAIGN.

The intelligence from India is singularly devoid of interest, the papers being principally occupied with the preparations for the Burmese campaign. The last accounts from Maulmain mention an attempt on the part of the Burmese to drive off her Majesty's brig *Serpent*, which was blockading Baasien. Lieutenant-General Godwyn had come down from the command of the Sirhind Division to take that of the Rangoon expedition. It was uncertain when the expedition would sail; the Government, it was said, was averse to action at the present time, and considered that it would be better to forego the Martaban and Rangoon expedition, and postpone operations until the cold weather set in. The British force, under command of Sir Colin Campbell, had returned to Peshawar, leaving garrisons in the outposts of Dub Shukkué and other places.

The accounts contain the somewhat startling intelligence that one of the Queen's regiments has narrowly escaped being sent into action with the Burmese with the *old flint and steel muskets*. The *Bombay Times* informs us that "the 18th Royal Irish had percussion muskets served out to them on starting, and will first learn the use of the weapon in front of the enemy, 20,000 of whom are said to be awaiting us at Rangoon and along the line of route to Ava." As usual, the *Times* remarks, we shall be taught wisdom by experience. A few English regiments are to be sent into the shambles, and their comrades will be instructed in the use of proper arms over the graves of their fellow-soldiers.

The *Calcutta Englishman* has the following:—"The night of the 1st of this year witnessed one of those fearful tragedies to the suppression of which the philanthropists, both in England and India, proudly point as one of Lord William Bentinck's crowning acts in the cause of humanity. The following is pretty near the truth:—The Rajah died at Pachete on the 1st of January at about four p.m.; a wild cry was raised by the women of the zenana that the Rajah was dead; this was soon silenced, and a guard placed at some distance round the rajbarry. On the death of the Rajah being made known to the heir, he proceeded to the apartments of his mother, received the tieca, and was told to enjoy her dignity, for that her mind was made up. The present Rajah left his mother and saw her no more. A pile was hurriedly made within the precincts of the rajbarry. At about ten o'clock volumes of smoke told that the horrid custom of that house was being carried out. The Raneé walked seven times round the pyre, and then threw herself from some blocks of wood into the flames which had been lighted for that purpose. After a few convulsive struggles to escape, her ashes mingled with those of her idiotic husband, who dejected her in life. The farce of sending a long procession to Cutwa, said to contain the body of the Rajah and his sick wife, was then carried out. They managed to reach Cutwa at a convenient hour of the night, burnt some wood, made some presents, and gave information to the police. The sick Raneé was to have proceeded to Juggernaut, and there die; but the suttee having got wind, the latter part could not be carried out, and it became necessary to personate the Raneé, which is now being done in the person of Sairat Rebee, to the no small profit of the official."

CHINA.

The insurrection or rebellion in the South of China grows more alarming. The governors and troops of all the provinces South of the Yang-tse-kiang appear utterly paralysed, and Canton is threatened by the rebels. It is to be kept in mind, that at the overthrow of the Ming dynasty, those provinces were the last to submit to the Tartars, and that to this day their population is more unmixed Chinese than any other part of the empire. A revolution in South China can scarcely be effected without incidents to make European intervention in the fray inevitable.

COURT OF QUEEN'S BENCH, WESTMINSTER, LONDON, APRIL 17.

(Sittings in Banco, before Lord Campbell and Justices Wightman, Erie, and Crompton.)

REGINA v. NEWMAN.—Sir A. Cockburn called the attention of the court to this case, which was a case of criminal information filed against the defendant for a libel upon Dr. Achilli. The trial was expected to come on at the sittings after the last term, and in that belief the defendant, for whom he (Sir A. Cockburn) appeared, had brought numerous witnesses from Italy. The case, however, did not then come on.

Lord Campbell—It was not in the list. It was not entered for trial.

Sir A. Cockburn admitted that it was not. He believed that that was not the fault of the parties; but that was not the question. The witnesses had been brought, and they were here now. As the information was to be tried by a special jury, it could not be tried earlier than the month of June without the order of the court, and he believed it would be absolutely impossible to keep the witnesses here so long. They already complained very bitterly of being kept away for so long a period from their homes. This was an application to the court to allow the case to be tried before the Lord Chief Justice at the sittings after this term.

Lord Campbell—There are only six days in which we can by law hold sittings after the next term. Can you undertake that the case shall not occupy more than a day or two days?

Sir A. Cockburn could not undertake that the case could be tried within that time. It was an information for a libel relating to events which stretched over several years, and the evidence as to which must be necessarily very long.

Lord Campbell—Yes, the libel has been before us,

and the libel does certainly extend over a large space of time.

Sir A. Cockburn repeated his application, and said that no objection was made by the prosecutor to the course now proposed.

Lord Campbell said that if the parties could not undertake to terminate the trial within a definite time, he feared they must let the witnesses go, and get them to come back here.

Sir A. Cockburn feared that they never would be got to come back.

Mr. Justice Wightman asked who made the case a special jury case?

Sir A. Cockburn did not know.

Lord Campbell said that no imputation was intended to be cast by the question. If not marked as a special jury it would be tried as a matter of course.

Sir A. Cockburn thought he might safely say it was not done by his client. He asked that it might be taken at the sittings in term.

Lord Campbell—I think we cannot make any order in the case.

Sir A. Cockburn asked that the case might be put into the general list for the sittings, and be allowed to take its chance of coming on.

Lord Campbell said he might enter it in the general list as a matter of course.

Sir A. Cockburn said that, the case being a special jury case, could be so entered for these sittings without leave of the court.

Lord Campbell thought it might be put in the list, though as a general rule the judge at nisi prius would not take special jury cases at the sittings after this term. His lordship added, that he thought it would hardly be worth while to keep the witnesses in this country.

Sir A. Cockburn feared that, if they were allowed to go they would not come here again.

Lord Campbell—If, on communicating with the other side, Sir Alexander Cockburn, you can give me to understand that the trial will not occupy more than two days, I will take it.

Sir A. Cockburn said he would communicate with the other side, and let his lordship know the result.—*Chronicle.*

The *Times* report says:—

"After some discussion as to the power of the court to make the order,

Lord Campbell said the case might be entered in the list, and if Sir A. E. Cockburn, upon communication with the other side, could undertake that the trial would not occupy more than two days, he (Lord Campbell) would take it; but if that undertaking could not be given it must follow the ordinary course, as the Court could not sacrifice the interests of the other suitors."

TORY CHIVALRY AND WHIG CUNNING.

(From the *Tablet*.)

For the present, it seems, we are to be contented with the debate upon Maynooth which took place incidentally in the House of Lords on Tuesday night, and which is amply sufficient for the gratification of any rational curiosity. The discussion to which we refer was technically a conversation and not a formal debate, but we do not see that the fullest debate on a motion regularly stated could have elicited the intentions of the Government more distinctly than they have now been expressed by the Earl of Derby. Not more distinctly, nor, we will add, more stably; for, if anything were wanting to give us a clear understanding of our position towards all English governments, whether Whig or Tory, it would be the thoroughly shabby hostility manifested by the Earl of Derby on Tuesday night. Lord Derby is well known to be the flower of chivalry, the soul of honor, the sworn enemy of thimble-rigging, the passionate worshipper of lofty sentiment, the very image of high-souled devotion to principle, the man (*par excellence*) whose "chastity of honor feels a stain like a wound," who cannot descend to subterfuges, who abhors mean and crafty expedients, who wears his heart upon his sleeve for daws to peck at, and who is at all times ready to venture a leap at the pale-faced moon in order to pluck bright honor from that rather remote sphere, or to dive into the depths of perdition in order to drag up drowned honor by the locks. In this respect every body admits—indeed there is no question about it—that Lord Derby is the saint of English statesmanship. The culminating point of political virtue among our neighbors; the *ne plus ultra* of integrity; the specimen whom, in any Parliamentary Chiswick, Baker-street, the official morality of England would produce to an admiring world as their pattern production, just as the florists exhibit some rare health, or the agriculturists display, in all the glory of obesity, their fattest and most gigantic beast. Lord Derby, in a word, is the prize ox of English officiality. Some public men have good private characters; others have a certain amount of public decorum, of which they are tenacious and economical; others, if they have been vehemently suspected, have never actually been caught tripping; and some, by virtue of certain useful qualities, and a more than average proportion of assurance, have contrived to tide over peccadilloes, which suffice to damage, though not utterly to destroy them. But Lord Derby soars above all these classes of notabilities into a much higher and more unquestioned region. He is the just man made perfect, as English morality conceives, of such a character. His is public virtue carried to the heroic and ideal pitch. In his lifetime even he is canonised; and he walks the world duly ticketed and labelled that there may be no mistake about his character and pretensions.

An English King, some centuries ago, had an arm which nature had created to be in point of length the model of a yard measure. A yard was not so many barleycorns, or so many decimials of a degree, but it was the length of King Edward's arm. And so with regard to political conscience, the standard of its proper genuine length is the dimensions of Lord Derby's honor. This is the standard. There are many sizes and many shapes in actual life, but Lord Derby's chivalry is understood to be statute measure. To be sure character is character, just as a bushel is a bushel, and a mile a mile. But everybody knows that there are Winchester bushels, Cornwall bushels, heaped bushels, and various other kinds of bushels, as well as Imperial bushels, and that there are Scotch miles, Irish miles, French miles, German miles, as well as the natural and proper English statute mile. Now Lord Derby's honor and political chivalry are universally conceded to be heaped Imperial measure. All other pretended standards are counterfeit, and are no more to be set in competition with the illustrious representative of the Stanleys than a tavern bottle is to be taken as a full equivalent for two statute pints.

The Marquis of Clanricarde, for instance, not to say it profanely, is a mere tavern bottle by the side of Lord Derby's full measure of rectitude and uprightness. On Tuesday night, however, the standard and the counterfeit were brought out into full display and development, and we must say that Lord Derby's exhibition reminded us of nothing so much as of the crazy sedan-chair in which a certain simpleminded gentleman submitted to be dragged along at the imminent peril of his shins, protesting that but for the honor of the conveyance he would just as soon have walked. When we read how on Tuesday night Tory Chivalry was pitted against the lowest form of Whig cunning, we protest that, but for the name of the thing, we cannot see a particle of difference in them; or, rather, if there was any difference, Chivalry appeared to be rather the shabbier animal of the two.

Lord Clanricarde merely asked certain questions. Lord Derby affected to answer them, and to give certain explanations, both of what he had himself actually said, of what Sir Fitzroy Kelly might have said, and of what the Government thought or might think upon the subject of Maynooth.

As to himself, Lord Derby's explanation was after this fashion. He had not said that "it was not the intention of Government to propose any alteration with regard to the grant to the College of Maynooth at present." This is what he had not said. What he had said was, that the Government "had no present intention of altering the law with respect to that institution." The distinction here intended to be taken is not very clearly expressed, but the dodge is not the less unmistakable. There is no intention to alter the law, and thus dissolve the Corporation of Maynooth; but there is admitted to be a possible intention to "propose an alteration with regard to the grant." Yet, perhaps there is an intention, and perhaps there is not an intention. Either Maynooth is to be confiscated or it is not to be confiscated—and that is all the information Lord Derby has it in his power to give "at present."

One thing, however, is quite clear—we mean that both parties agree in the proposition that public faith is in no respect pledged to Maynooth; that the professors hold their salaries, the students their provisions, and the country its means of supplying the education of its Clergy upon no better tenure than the estimates certain dishonest politicians may form of the chances of a good election cry. If the cry is good for the Tories against Maynooth, the Whigs will endeavor to patch up their party connections with Ireland, and the democracy of England, by going all lengths against the Established Church. This is the sum and substance of the question as it will be laid before both countries at the next election. Lord Derby will sacrifice Maynooth, if his party interest makes it convenient to do so, in the teeth of all his pledges and promises of his personal constituency, his personal opinions, and his personal character. No sense of chivalry will withhold him from striking a blow against Maynooth, if by so doing he can keep his party together, and maintain himself in office. On the other hand, if Maynooth must be sacrificed, the Whigs, unable to avert the blow, will give us their best aid to raise a flame against the Established Church in Ireland, just so long as it answers their own ends, and just so long as it offers no chance of burning that atrocious political edifice to the ground.

(From the *Spectator*.)

Uneasiness is felt at the success of the Ultra-Roman party in Ireland. Dr. Cullen's peculiar translation from the first post of dignity as Primate at Armagh, to that second in rank but of greater political activity as Archbishop at Dublin, is a move which portends change in the relations of Irish Rome with the Government. The general effort of the priesthood to bring the electors to their own views, and to elect men more than ever devoted to merely Irish objects,—an effort thus far understood to be successful,—threatens an invasion not merely of official Dublin but of Parliamentary England: the Irish Brigade, it is said, will be stronger in numbers, more compact, more than ever bent on mischief. Putting together these facts, with the long familiar character of the Irish Member generically, it is anticipated that, obstinate as it may be in certain antagonistic purposes, the Brigade will be more accessible than ever as an auxiliary for common party purposes; and hence, at a season of great difficulty and embarrassment, politicians are anticipating a more reckless and mischievous use than ever of that force. But "who is to have it?"—that question is already asked: is it to be Lord Derby or Lord John? Scarcely the author of the Anti-Papal agitation—unless it be for mischief against the head of the Orange party? That Ireland will be, by her representatives, more troublesome and irksome than she has yet proved, we do not doubt; but if so, it is the direct consequence of the unwarrantable party use which was made of the Papal aggression. The perpetual encroachment of the Papacy ought to have been repelled; but it might have been resisted in such a manner as to conciliate rather than offend the Roman Catholics both of England and Ireland. The better sort would have sympathized with resistance to Ultramontane advances, which hurt them more than any other class. But the resistance was levelled at Roman Catholics, indiscriminately; and thus it technically compelled the most liberal, from mere esprit de corps and from the impossibility of neglecting their brotherhood at a time of contumely and adversity, to draw nearer to the Ultramontane party, and close ranks against a common foe. If the opposite course had been taken,—if, for example, the venerable Archbishop Murray had been enabled to preserve his alliance with the Government, and had a due share of the official influence on his side,—how very different might have been his position among the Romanists! But the agitation set up was of a kind that admitted of no distinctions; and, betrayed by the Protestant allies, whose conduct proved that he, as a Romanist, had advanced too far to meet them, he was an object rather of mistrust or ridicule to numbers who might have been willing enough to swell his following if the dignity of his position had been more consulted and the mediating ground kept open for him.

A theoretical and controversial "Papal aggression" was met by a party political agitation; and the practical rejoinder is this reinforcement of the Irish Brigade, with fiercer instructions. The past, however, cannot be undone, and we must meet the future as we best may; but it does not appear how either of "the two great parties in the state" are to counteract the mischief in Ireland. Lord Eglinton will scarcely be able to conciliate the Romanists through the Orange party; nor will Lord John, successor to Cromwell in Irish estimation, be able to soothe the anger at the moment. Open resistance will only aggravate the feud. It must work itself out. It could not touch us very nearly or

severely here in England, but for our own divisions, or rather, for something worse than division in our own Parliamentary parties. Divided and subdivided as each section may be, that is not the greatest source of weakness; it is an effect rather than a cause of that want of purpose which paralyzes every party, and of that low honesty which deprives every party of respect or influence. For the moment, this diseased condition appears to be without remedy: let us, however, recognize the fact, that the mischievous power of any Irish Brigade must depend, primarily and chiefly, on our own want of energy and sincerity, and we have not only made the first step towards counteracting that special evil, but also towards entering upon a regimen that may restore us to better political health. If we were quite sound in England, we might be independent of all fears and speculations as to the conduct of the Irish Brigade.

SIR FITZROY KELLY AND MAYNOOTH.

The Morning Herald publishes the following letter, written to the Solicitor-General for England, in reply to an inquiry respecting his opinions in reference to the Maynooth grant:—

"Sir—I have to entreat your indulgence for the long time during which I have been compelled, by the pressure of many occupations, to leave your letter unanswered. As its urgency, however, depended principally upon the probable approach of a general election, I trust that the present session still continuing, the few words with which I have troubled you will not arrive too late. In the first place, then, I can sincerely assure you of my earnest desire and determination to promote to the utmost of my power the cause of Protestant truth in opposition to Popish error. And upon the particular question of the grant to Maynooth, I am anxious also to be as explicit as my duty to the government of which I am a member, and my sense of independence as an English gentleman, will permit. My inclination and my opinion are, and always have been, opposed to the grant; but have doubted whether the good faith of parliament was not pledged to its continuance as long as it appeared to answer the purposes with which it was originally assented to and made. So I have thought it inexpedient to agitate such a question amidst strong party feelings, and animosities and bitterness, in every successive session of parliament. But I am far from satisfied that the ends of parliament in the original grant have not ceased to be attained or attainable. I am, therefore, strongly in favor of inquiry, and, whenever again in the House of Commons, shall support Mr. Spooner's or any other motion for a committee upon the whole subject of the grant, and shall cordially and strenuously concur with Lord Derby's government in any measures which the report of that committee may warrant, or which on any other ground Lord Derby and his ministry may adopt for the entire repeal of the act of 1845. More than this I cannot think you will require from one who aspires to be your representative in parliament, and is already a member of the administration to which alone you can look with confidence for the sincere and effective support of Protestantism against the spirit and intrusions of the Papacy. You are at liberty to make any use you think proper of this letter, and I have the honor to remain, Sir, your very faithful friend,

(Signed)

"FITZROY KELLY."

WHERE DO THE MONKEYS AND ORGAN GRINDERS COME FROM?

(From the Montreal Herald.)

Monkeys and Organ Grinders are the heralds of spring. We know where the birds, buds and bugs come from, but where do the monkeys and grinders come from? The N. Y. Journal of Commerce tells:— "A lofty building in Orange street, evidently designed by the builder as the abode of comfort and elegance, has been for some period in the complete occupancy of these creatures. The threshold crossed, the organs of sight and hearing, the fumes, the filth, the screeches—leave no doubt of character of the place. Each apartment forms the abode of both men and monkeys; and it would require no great stretch of imagination in the visitor to suppose some of the inmates representatives of these interior African tribes who are said to possess tails. In the lower rooms, Jacko was generally restricted in his perambulations by a short chain; but in the attic and upper apartments, where the monkey tribe greatly predominated over the genus homo, the animals occupied boxes about a foot square, having apertures for ventilation, and to admit food, and were bereft of companionship. In other cases, the monkeys are made to occupy small closets, partitioned off into small compartments. In one room thus occupied, in part, were three bedsteads, overspread with tattered and filthy quilts, whereon slept at night, six or nine individuals, of both sexes. Adjoining was an apartment where, among swinging cobwebs and the sooty accumulations of a decade of years, was to be seen the whole apparatus of street music—managers, monkeys and organs—for the weather was unpropitious for the prosecution of the fine arts. Our sudden entrance taking them by surprise, a group of men around a table pushed from sight the cards with which they were playing, and cautiously eyed the visitors. One of them then proceeded to show off a favorite monkey, which he said was worth "three hundred dollar." The ordinary price ranges from \$20 to \$50. Close by the card players, an aged couple, with haggard visages, were gracelessly stretched out, faces upward, over a heap of hand-organs and boxes—heavily slumbering. During the interview which ensued, various information was elicited. The receipts of organ players are now small compared with former years, on account of the great competition in the business; but it is not unusual for these vagrants to make a dollar, or even \$1.50 a day. The monkeys are imported, but their constitutions are unable to bear up under the rigors of winter in these high latitudes, and they are obliged to spend the most inclement season in the southern States. There are at present but few monkeys in the city, in consequence of this temporary absence. The cold weather has the effect to induce rheumatic pains, cramp in stomach, diarrhoea, &c., attended with loss of flesh. The city does not hold out so great inducements to itinerant organists as the country—the former being far less liberal in its patronage. Monkeys are not at all fastidious as to the nature of their food. The hand organs are generally owned by the performers, and are manufactured abroad. There are instances in which they are the property of some capitalist included in the fraternity, who hires them out for a certain per centage of the profits. The performers are chiefly from Italy; and though in the instance here referred to, living together in considerable numbers, associate rather from instinct than interest. As the monkey musical season will recur with the commencement of warm weather and the consequent return of the monkeys from their southern tour, the pecuniary result is looked forward to with no ordinary interest.

GREAT BRITAIN.

EMIGRATION FROM LIVERPOOL TO THE UNITED STATES.—The Government emigration returns for the last three months show a large and progressive increase in the number of emigrants sailing from the port of Liverpool. In the month of January 26 vessels conveyed 7,749 emigrants across the Atlantic; in February 31 vessels cleared out with 11,849 emigrants; and in March the number increased to 20,460, and the number of vessels to 53. Originally, and up to within a month or so, the greater proportion were Irish; but more recently there has been an extensive exodus of German peasantry, who find that it is such the most economical plan to cross over to Liverpool and embark thence for America. By this large addition to the number of emigrants, the fares for steerage passengers have increased from an average charge of £3 10s £4 10s, which has tended to diminish the number of Irish very materially, owing to their not being in a position to pay the higher rates. Several large boarding houses have been formed in Liverpool for the accommodation of the German emigrants during their brief sojourns in that town, and for the last week or two they have all been crowded. The picturesque appearance of the men, and the worse than Bloomer dresses of the women, who wear the short skirt without the unwhisperables, attract considerable attention. On Thursday, six or seven vessels sailed out of the Mersey; and as there are seldom less on any day, and frequently more, the duty of inspecting them before clearing out, for the purpose of seeing that the provisions are good, that there is an adequate supply of fresh water, and that the comfort of the emigrants is likely to be insured, becomes a matter of considerable importance, and it is of the first consequence that the number of Government officers should be equal to the task. At present, we understand, they are considerably underhanded, there being only two or three persons to do an amount of work which, to be effectively and properly performed, would require at least double the number. The emigrants from Liverpool for the current month, up to the present time, exceed 11,000, by far the greater portion of whom are Germans.

An association for the protection of emigrants, and with a due regard to the Catholic religion, is about to be formed at Liverpool.

BIGOTRY.—An instance of the most depraved bigotry took place last week at some new Protestant schools, now erecting at Low-hill. There had been erected in each gable of the building handsome crosses, but on a certain Rev. orator visiting the place, he ordered these emblems of salvation to be at once removed, (he having the power to do so,) as he said such savored too much of Popery. This matter has been considerably spoken of, and condemned, even by the followers of the Rev. cross-hater.—Liverpool Correspondent of Tablet.

MOVEMENT AGAINST NUNNERIES.—A meeting got up by the ladies (?) (a fact) of this town, having for its object the suppression of nunneries, is called for the 27th of this month. The mode of operation is to petition the Queen to dissolve all the existing nunneries, and to prevent the establishing of any in future. I suppose some people will call this an intolerant sort of proceeding on the part of the Liverpool Protestant ladies, but I assure you it is looked upon here as most enlightened and liberal.—Id.

THE 'HOUSE DIVIDED AGAINST ITSELF': THE BISHOP OF LONDON AND THE REV. W. E. BENNETT.—The district of St. Barnabas, which was rendered so notorious while it was under the incumbency of Mr. Bennett, has again become greatly excited, in consequence of another dispute between its clergy and the diocese. It appears that some weeks since the Hon. and Rev. Mr. Liddell, on whom the bishop conferred the incumbency on the retirement of Mr. Bennett, announced to the parishioners that it was his intention to make a great alteration in the services of the Church, and stated, amongst other things, that the Church would be lighted up every night during Lent, and kept open till ten o'clock, for the purpose of enabling persons to come there and pray privately. This essentially Romish practice of keeping open a church for prayers when no public service is performed, was represented to the Bishop of London, who immediately ordered the hon. and rev. incumbent to close his church every evening at six o'clock. There was no alternative, and the practice has now been abandoned. Considerable excitement prevailed at St. Barnabas last Saturday morning, in consequence of the appearance amongst the congregation of Mr. Bennett. It seems that it was the anniversary of the day on which he completed his formal resignation of the incumbency, and having temporarily left his vicarage at Frome, the rev. gentleman partook of the holy communion at St. Barnabas. The circumstance was pointedly alluded to in a sermon which was preached on the occasion by the Rev. James Skinner, M.A., the senior curate.—Morning Advertiser.

The preliminary canvass for the ensuing General Election goes on with a certain dull pertinacity. Its most remarkable feature is the increasing number of Protectionist recantations. Officials and non-officials, honest politicians and politicians whose reputation "doth something smack," all hasten to throw off the Corn-law livery—to slough their old skins like snakes, in the spring warmth of Free-trade. In Ultima Thule, Lord Derby's own Scotch Solicitor-General expressly disclaims the soft impeachment of seeking to restore Protection. In Staffordshire, Mr. Adley, with the honorable frankness of a high-minded gentleman, tells his constituents that they must not expect to undertake the Quixotic enterprise of resuscitating a dead faith. At Sunderland, the notorious Hudson has thrown Protection to the winds; some of his supporters shaking fists and sticks at him in impotent rage the while. The Free-trade controversy has been decided by the people before the appeal has been made to them. Even should Lord Derby obtain a majority at the election, he is freed from his pledge; that majority will not be composed of Protectionists; there are Free-traders in it who will refuse to walk through the Corn-law Coventry with him.—Spectator.

Whatever doubt may exist as to the result of the approaching elections on this side St. George's Channel, on the other their issue has passed beyond the re-

gion of conjecture. It is now a settled and ascertained fact, that the Ultramontane views of the extremist section of the Romanist clergy will be supported by a zealous and unscrupulous band, some seventy or eighty strong, who will represent in the British House of Commons the Irish policy of the Vatican. To talk of this party as a national party, is simply absurd. They have even dropped the affectation of proclaiming themselves so. Catholic Defence, not Irish Emancipation, is the avowed object of their zeal and the chosen watch-word of their battle. That portion of the Priesthood who are least national in feeling and most slavishly Roman in principle, will return the vast majority of the so-called representatives for Ireland.—Weekly News.

THE MAYNOOTH GRANT.—We (Morning Advertiser) stated two weeks ago that the Derby government had come to the resolution of supporting Mr. Spooner's motion for the appointment of a select committee to inquire into the expediency of the grant to Maynooth. Some persons doubted the accuracy of our information, chiefly because Lord Derby stated, some time previously, in the House of Lords, that he had no intention at present of bringing in a measure for the repeal of the Maynooth endowment. There is nothing incompatible in that statement with the government support of Mr. Spooner's motion, because that motion does not go for the direct repeal. It merely asks for an inquiry into the expediency of the measure of 1845. We now repeat what we formerly stated, that Mr. Disraeli, in the House of Commons, in his capacity of ministerial leader, will support the motion of the member for North Warwickshire. The adoption of this motion by the house will seal the doom of the grant. From that moment the sentence of death will hang over its head.

THE MINISTRY AND MAYNOOTH.—It would appear from statements in the Record and the Liverpool Standard, that Mr. Forbes Mackenzie, Treasury whipper-in, has given a pledge to vote for, and support in parliament the withdrawal of all grants to Maynooth. One of his supporters, a Mr. Bold, addressing a ward meeting, is reported by a local paper to have said—"Mr. Forbes Mackenzie, since his speech at the amphitheatre, both by word of mouth and by letter, distinctly asserted that, if any motion for the repeal of the grant to Maynooth was brought forward in parliament, he should certainly support it."

THE BRITISH COLONIES IN NORTH AMERICA.—It appears from a return in the House of Commons just published, that the value of exports from the British colonies in North America to all parts of the world were, in 1845, £4,254,522; in 1846, £3,913,104; in 1847, £4,130,993; in 1848, £3,225,932; and in 1849, £3,263,427; of which the imports into the united kingdom were respectively, £3,303,176, £3,093,405, £3,051,765, £2,239,326, and £2,093,844.—Times.

THE PHILPOTTS FAMILY.—The rise of this family, which now contains so many eminent members—(the most eminent of whom is the Bishop of Exeter)—is very remarkable. The father of the Bishop was first a small cow-keeper in the neighborhood of Gloucester, and himself supplied several families in that city with milk; he then became an auctioneer, and afterwards an innkeeper. His wife lived to see one of her sons in the House of Lords, one in the House of Commons, and one an eminent merchant.—Church and State Gazette.

ECCENTRICITIES OF MR. FEARGUS O'CONNOR, M.P.—At the Hammersmith Police Court, on Tuesday afternoon, Mr. Dunford, of High-street, Notting-hill, applied to the magistrate for advice under the following circumstances. The applicant stated that Mr. Feargus O' Connor, who had, until very recently, resided at Notting-hill, was in the habit of visiting his shop, and had on several occasions conducted himself in a most extraordinary manner. The applicant then described a number of extravagancies which Mr. O'Connor had committed. If Mr. Feargus O'Connor found Mrs. Dunford or her apprentices (dress-makers) engaged in their work, he would take the fabric, whether of silk, morino, or whatever it so happened to be, and tie it round their heads; and a few days since he again called at the shop. Applicant and his family were about sitting down to dinner. Mr. O'Connor rushed in and went to the rear of the premises, where he conducted himself most indecately. He then returned to the parlor and took up the hot leg of mutton, which was in a dish upon the table, and held it in his hands, at the same time cutting off the meat and placing large slices in his mouth. Applicant's little boy was sitting at the table, and because he happened to look at him he threatened to cut off his head. The applicant believed Mr. O'Connor not to be in his right mind, and he therefore applied to his worship for protection. On learning that it was a month since Mr. O'Connor had so conducted himself, Mr. Beadon said the applicant should have come earlier to that court if he wished to adopt any proceedings against Mr. O'Connor.—The applicant said he did not wish to have Mr. O'Connor locked up, but merely restrained from committing any violence. He had applied to the Hon. Mr. Walpole, the Secretary of State, and he was referred to the Speaker of the House of Commons.—Mr. Beadon observed that he believed it was generally understood that Mr. O'Connor was insane. He (Mr. Beadon) was not a commissioner of lunacy, and therefore could not take upon himself the power of restraining that gentleman; but if anything of the kind was repeated the applicant would meet with every assistance from that court if he would only apply at the time. The applicant thanked his worship, and was about to withdraw, when Robert Logsdon, who described himself as a reporter by profession, and a newsman by trade, when called upon to give evidence in a case of assault which had been disposed of previously to the application, stepped forward and said he could assure the magistrate that Mr. O'Connor would be properly looked after for the future, as there had been a committee formed, of which he had the honor to be a member, for the purpose of placing the unfortunate gentleman in a proper asylum, there being no question of his insanity. He also informed the Court that upwards of £5 had been subscribed for that purpose, but that was the only amount that had been collected. Mr. Beadon was glad to hear that the proper course was about to be taken in the matter, and the subject then dropped.

SABBATH OBSERVANCES.—A recent regulation of the authorities of Somers town prohibits any person vending fruit or other articles in the streets after a certain time in the morning. On Sunday morning the police, in enforcing the regulation, gave chase to a poor woman who was selling oranges. In endeavoring to escape with her stock in trade, she attempted to cross the new road, when she was knocked down by a cab

horse. The wheel of the vehicle passed over her head, causing such severe injuries that she died almost instantly.

STIRLING CIRCUIT COURT.—The sittings of the Stirling Circuit Court of Justiciary commenced on Tuesday, 13th ult. The Lord Justice-Clerk and Lord Wood were the presiding judges. The Court having been opened with prayer by the Rev. Robert Watson, Helen Lennox was placed at the bar, charged with the crime of child murder and concealment of pregnancy. The prisoner pleaded guilty to culpable homicide, which plea having been accepted by the Advocate-Depute, the Lord Justice Clerk, after a severe admonition on the enormity of the crime, sentenced the prisoner to seven years' transportation.

A MOTHER AND SON CONDEMNED TO DEATH.—Sarah Anderson, or Fraser, aged 40, and her son, James Fraser, aged seventeen, were arraigned at the Inverness assizes, for the murder of William Fraser, husband of the one prisoner and father of the other, by administering to him poison. The deceased was an inkeeper at Inver, and upwards of sixty years of age. In the course of last September the deceased was suddenly taken ill, and in a few days died. At the time his death did not excite suspicion. His body was interred in the churchyard of Riggs, and in the course of a few days some mysterious reports got into circulation as to his fate. The body was disinterred, and the contents of the stomach being analysed, it was found that he had died of arsenic. After a lengthened trial, the jury found them guilty, but recommended them to mercy. His lordship passed the usual sentence upon them.

MURDER AND SUICIDE IN NORFOLK.—The county of Norfolk seems likely to maintain an unenviable notoriety for crimes of the deepest hue; and to the list of tragedies already presented, one of murder and suicide is now added. The scene of this outrage is the village of Castle Rising, about four miles from Lynn. The perpetrator was a man named Daws, a gardener, and the victims are his wife and child. The man had been in a low state for some days, and on Sunday morning his lifeless body was found in a river, near to his cottage. Some of the party which discovered the body proceeded to the house of the deceased, where the doors were found fast; after vainly endeavoring to arouse the inmates, they burst open the door. Here a dreadful scene presented itself. Upon entering the room the woman was found lying in a pool of blood, with her throat frightfully cut, quite dead.—Near to her was the child, with its head nearly severed from the body. The room bore evidence of a severe struggle having taken place, and it is supposed the woman was first attacked by her husband in bed, and her struggles and cries awoke the child, who clung to his mother, the night-clothes of both being nearly torn to shreds. Daws was found with nothing on but his shirt, and not far from him was the knife with which the fatal deed was done. There was a slight wound in the throat, which he inflicted, no doubt, whilst standing near the river, and then lung himself in.

SHOCKING MURDER BY A BOY OF THIRTEEN.—Another murder has been committed at Outwell, a village near Lynn, by a boy of thirteen, who, whilst engaged on Sunday last with two others, aged nine and seven, in "crow-scaring," made allusion to something which he had said in their presence on a former day, adding, that if they mentioned it to any one he would kill them. The youngest boy seems to have been frightened at this declaration, for he replied, "What shall I do then? I told my mother last night." Upon hearing this, the eldest boy raised a gun he had with him to the forehead of the speaker, pulled the trigger, and by the explosion shattered his skull and spread his brains over the field. The gun contained no shot, but the wadding passed completely through the head of the poor little fellow. Frightened at the act, the murderer prevailed upon his companion to promise secrecy, and to assist him to dispose of the body, which was done by dragging it to a dry ditch, where it was carefully buried. The two boys then returned to the spot, and gathering up his brains and the shattered fragments of his skull, they threw them into his cap. After this they kindled a fire of turf (the field being in the fens), upon which they placed the cap, which they watched until, with its contents, it was entirely consumed. Upon their return home the younger boy, on being questioned by his missing companion, confessed. An inquest was held on the body, when the jury returned a verdict of manslaughter. The coroner contended it ought clearly to have been one of wilful murder; for which offence the boy Pearce would no doubt have to take his trial.

MURDER OF A CHILD BY ITS PARENTS.—At Southampton, a man named Roe and his wife have been committed for the wilful murder of Roe's child by a former wife, the surgeon proving that the poor creature was not only tortured to death by neglect and starvation, but had also received injuries which could only have proceeded from the inhuman cruelty. It was with difficulty the prisoners were kept out of the hands of the mob.

The recently renewed efforts of the Manchester City Mission to buy up and proselytise the poor Irish freshly arriving here, is attracting the notice of the Catholic public, who are determined to stop this vile traffic in souls, which has been notoriously carried on by the emissaries of this Biblical proselytising body.—Manchester Correspondent of Tablet.

THE APPEAL OF THE "IRISH SOCIETY" TO MANCHESTER TO SUPPLY FUNDS TO PROSELYTISE THE IRISH IN IRELAND.—On Monday evening last a deputation of Rev. Missionaries from the Irish Society appeared before the public of Manchester, soliciting funds to enable them to still further carry out their infamous work of proselytism in the south and west of Ireland. These ministers of peace speak of the present state of the "soul market" in that country, as affording most favorable opportunities for effecting large purchases, and promises the silly old ladies of this here city that if they but supply the "needful," the work will be carried on in a more extensive scale than hitherto. This ought to open the eyes of the Irish people, and prepare them for the fierce onslaught to be made on their Faith, by the apostate and the bigot. The cry of protection has had to be abandoned in this country. Lord Derby will go to the hustings with the war-cry of "No Popery; down with Maynooth"—and with those he may safely appeal to the English constituencies. The interests of Catholicity are on the eve of a fearful crisis. Ireland must be the battle ground. The Rev. gentlemen of the Irish Society left here on their further onrads; indeed they were not at all so well received as on former occasions; and got very little money.

