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# CATHOLIC CHRONICLE.

VOL. III.

MONTREAL, FRIDAY, JUNE 24, 1853.

NO. 46.

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

(Continued from our last.)

Here we have already no less than five new orders, all instituted within the first thirty years of that century; nor is this all; the desire to unite all energies for good, which had its principle in that love of God and the neighbor which every thing then tended to develop, was not yet satisfied; other religions, as they were thenceforward called, were daily formed in the bosom of the mother-religion. *Les Humiliés* received their definitive rule from Innocent III, in 1201; the Augustinians, (in 1256) under Alexander IV., became the fourth branch of that great family of Mendicants, in which the Carmelites had already taken their place, by the side of the Friars Minors and Preachers. The Celestines, founded by Peter de Mouron, who was afterwards Pope and canonized under that same name of Celestine, was confirmed by Urban IV., (in 1263). In a narrower and more local sphere, St. Eugene of Strigonia established the Hermits of St. Paul, in Hungary (in 1215); and three pious professors from the University of Paris retired to a sequestered valley in the diocese of Langres, to found there, with thirty-seven of their pupils, the new order of the *Val des Ecoles* (the Vale of Scholars (in 1218). Besides all these numerous and divers careers offered to the zeal and devotion of those who wished to consecrate themselves to God; besides the great military orders of the East and of Spain, then in the height of their splendor, those Christians whom either duty or inclination retained in common and profane life, could not submit to lose their share in that life of prayer and sacrifice which constantly excited their envy and their admiration. They organised themselves, as much as possible, under an analogous form. This accounts for the appearance of the *Frati gaudenti*, or *Knights of the Virgin*, (in 1233), who, without renouncing the world, applied themselves to restore peace and concord in Italy, in honor of the Virgin; that of the Beguins, still so numerous in Flanders, and who have taken St. Elizabeth for their patroness; finally, the immense multitude of the third orders of St. Dominick, and St. Francis, composed of married persons and those who lived in the world, yet wished to draw near to God. It was the monastic life introduced into the family and society.

Then, as if this vast wealth of sanctity belonging to the new orders was not enough for that glorious time, illustrious Saints sprang forth simultaneously from the ancient orders, the episcopacy and all ranks of the faithful. We have already named St. Edmund, Archbishop of Canterbury, and St. Hedwig, of Poland, who became a Cistercian. By their side, in the order of Cîteaux, it is proper to place St. Guillaume, Archbishop of Bourges, another famous defender of ecclesiastical freedom, and a preacher of the Crusade; St. Thibaut de Montmorency (1247); Etienne de Châtillon (1208) bishop of Die, and Philippe Berruyer, (1246), Archbishop of Bourges, both beatified; another St. Guillaume, abbot of the Paraclete in Denmark, whither he had brought the piety and learning of the canons of St. Genevieve of Paris, whence he had gone forth (died in 1209); in the order of St. Benedict, St. Sylvester d'Osimo and St. William of Monte-Vergine, authors of the reforms which have kept their names; in the order of Prémontré, the B. Hermann Joseph (1235), so famous for his ardent devotion to the Mother of God, and the striking graces which he received from her; finally, amongst the Augustinians, St. Nicholas of Tolentino, (born in 1239), who, after a holy life of seventy years, heard every night the hymns of the celestial choirs, and was so transported by them, that he could no longer restrain his impatience to die. Amongst the holy women, was the Blessed Mafalda, daughter of the King of Portugal; the B. Marie d'Oigines (1213), and that sweet St. Humility, (born in 1210), abbess of Valombreuse, whose very name describes her whole life. Amongst the Virgins, St. Verdiana, the austere recluse of Florence, who extended even to serpents her invincible charity (died in 1222); St. Zita, who lived and died an humble servant in Luca, and who was chosen as the patroness of that powerful republic; then in Germany, St. Gertrude (born in 1222), and her sister St. Mechtilda, who held in the thirteenth century the same place that St. Hildegard did in the twelfth, and St. Catherine of Sienna in the fourteenth, amongst those virgins to whom the Lord has revealed the inner lights of his holy law.

Lastly, we must not forget, amongst the wonders of Elizabeth's time, that work which every succeeding age has pronounced unequalled, the *Imitation of Christ*, whose author has never been clearly ascertained, but its presumed author, John Gersen, abbot of Verceil, lived at that time, and lived in the most perfect conformity with the spirit of that divine

book. It is the most complete and sublime formula of ardent piety towards Christ, written at a period which had already brought forth the Rosary and the Scapular in honor of Mary, and which closed magnificently with the institution of the feast of the Holy Sacrament, which was first proposed by a poor Cistercian nun (St. Juliana, of Liège), confirmed by the miracle of Bolsena,\* and sung by St. Thomas of Aquinas.†

We have no apprehensions of being censured for dwelling too long on this enumeration of the Saints and religious institutions of a period which it is our wish fully to represent; any man who has made a careful study of the middle ages, must know perfectly well that those are the true pivots on which society then turned; that the creation of a new order was then universally considered as of greater importance than the formation of a new kingdom or the promulgation of a new code; that Saints were then the true heroes, and that they engrossed nearly all the popularity of the time. It is only when one has appreciated the part which prayer and miracles played in public opinion, and studied and comprehended the career of a St. Francis and a St. Dominick, that he can account for the presence and the action of an Innocent III. and a St. Louis.

But it was not only the political world that was controlled by Catholic faith and Catholic thought; in its majestic unity, it embraced all the human mind, and associated or employed it in all its developments. Hence its power and its glory are profoundly impressed on all the productions of art and poetry of that period, whilst far from restraining, it sanctified and consecrated the progress of science. Wherefore we find that this thirteenth century, so prolific for the faith, was not more barren for science. We have already mentioned Roger Bacon and Vincent de Beauvais; their names are synonymous with the study of nature, purified and ennobled by religion, as also the introduction of the spirit of classification and generalisation in directing the intellectual wealth of men. We have named St. Thomas and his contemporaries in the Mendicant Orders; his name recalls the most glorious era of theology—the first sciences. The Angelic Doctor and the Seraphic Doctor criticised at will the famous Peter Lombard, the *Master of Sentences*, who had so long controlled the schools; nor must we forget either Alan de Lille, the *Universal Doctor*, who was still living in the first years of that century, nor Guillaume Durand, who illustrated its close, and gave the most complete Liturgical code in his *Rationale*. Most of these great men embraced at once theology, philosophy and law, and their names belong equally to those three sciences. Raymond Lulle, entitled by his holy life to the distinction of *Blessed*, belongs more especially to philosophy. The translation of the works of Aristotle, undertaken through the influence of Frederick II, and which attained such rapid popularity, opened before the latter science new and untrodden fields, which were only opening on the world at the period of which we write. Legislation was never in a more prosperous condition. On one side, the Popes, supreme organs both of faith and right, developed the canon law as became that magnificent bulwark of Christian civilisation, presided as judges with exemplary assiduity, published immense collections, and founded numerous schools. On the other hand, were seen springing up most of the national codes of Europe, the great mirrors of Soubia and Saxony, the first laws published in German by Frederic II at the diet of Mayence, the code given by him to Sicily; in France, the establishments of St. Louis, together with the *Common Law* of Peter des Fontaines, and that of Beauvoisis by Philippe de Beaumanoir; finally, the French version of the *Sessions of Jerusalem*, wherein is formed the most complete summary of Christian and chivalric law. All these precious monuments of the ancient Christian organisation of the world, have come down to us even in the vernacular tongues, and are still less distinguished by that mark, than by their generous and pious spirit, from that fatal Roman law, whose progress was soon to change all the principles of Catholic society. Hand in hand with these intellectual sciences, medicine flourished in its capitals; Montpellier and Salerno, still influenced by, and in alliance with, the Church; and Pope John XXI, before he ascended the pontifical throne, found leisure to compose the *Treasure of the Poor*—or *Manual of the art of Healing*. The introduction of Algebra and

of Arabic figures, the invention, or at least the general adoption of the Mariner's Compass, also signalise that period as one of the most important in the history of man.

But it is still more in art that the creative genius of that age is manifested; for it was the period which saw the development of that sweet and majestic power of Christian art, whose splendor was only to pale under the Medici, at the time of what is called the *Revival*, being nothing else than the revival of pagan idolatry in arts and letters.‡ It is this thirteenth century that commences with Cimabue and the Cathedral of Cologne, that long series of splendor which ends but with Raphael and the dome of Milan. Architecture, the first of arts in duration, popularity, and religious sanction, was also to be the first subjected to the new influence developed among Christian nations, the first to illustrate their great and holy thoughts. It seems that this immense movement of souls represented by St. Dominick, St. Francis, and St. Louis, could have no other expression than those gigantic cathedrals, which appear as though they would bear to heaven, on the summit of their spires, the universal homage of the love and the victorious faith of Christians. The vast basilica of the preceding ages seemed to them too bare, too heavy, too empty, for the new emotions of their piety, for the renovated fervor of their faith. That vivid flame of faith required the means of transforming itself into stone, and thus bequeathing itself to posterity. Pentiffs and artists sought some new combination which might lend and adapt itself to all the new treasures of the Catholic spirit; they found it in following those columns which arise, opposite each other, in the Christian basilic like prayers, which, meeting before God, bend and embrace like sisters: in that embrace they found the ogee. By its appearance, which only became general in the thirteenth century, all is modified, not in the inner and mysterious meaning of religious edifices, but in their exterior form. Instead of extending over the proud like vast roofs destined for the shelter of the faithful, all begins then to dart upwards towards the Most High. The horizontal line gradually disappears, in the prevalent idea of elevation, the heavenward tendency of the age. Dating from this moment, no more crypts, no more subterraneous churches, the genius of Christianity having nothing more to fear, will fully manifest itself before the world. "God wills no longer," says the *Titurel*, the greatest poem of the time, and furnishing the most perfect theory of Christian architecture—"God wills no longer that his chosen people should assemble in a timid and disgraceful manner in holes and caverns." As they chose to shed their blood for God in the Crusades, that chosen people will now give their toil, their imagination, their poetry, to raise up suitable palaces for that same God. Innumerable beauties every where abound in that sprouting of the earth fructified by Catholicity, and which seems reproduced in every church by the marvellous foliage of the capitals, windows and small steeples. It would lead us much too far were we to enter upon the detail of the grandeur and poetry given to the world by that architectural transformation of the thirteenth century. We shall confine ourselves to the demonstration of the fact that the first and most complete production—at least in Germany—of the Gothic or ogival style of architecture was the church built over the tomb of the dear St. Elizabeth,‡ with the offerings of the numberless pilgrims who crowded thither. We must also give a passing glance at some of the immortal cathedrals which rose at the same time in every part of Christian Europe, and which, if not all finished then, had their plan drawn by the hand of men of genius, who disdained to leave us their name; they loved God and their brethren too much to love glory. There was in Germany, besides Marbourg, Cologne, (1246) the model church, where the trust of faithful generations has been betrayed by their posterity, but which, suspended in its glory, is, as it were, a challenge to modern impotence; Cologne, which forms with Strasburg and Eriburg, the magnificent Gothic trilogy of the Rhine. In France, Chartres, dedicated in 1260, after a century and a half of patient perseverance; Rheims (1232) the Cathedral of the monarchy; Auxerre (1215) Amiens (1228); Beauvais (1250,) La Sainte Chapelle and St. Denis; the front of Notre Dame (1223;) in Belgium, St. Gudule of Brussels (1226,) and the church of the Downs (*Dunes*.) built by four hundred monks

in fifty years (1214-1262;) in England, Salisbury, the finest of all, (1220;) half of York Minster, (1227-1260;) the choir of that of Ely (1235;) the nave of Durham, (1212,) and the national abbey of Westminster, (1247;) in Spain, Burgos and Toledo, founded by St. Ferdinand, (1228;) and almost all these colossal works undertaken and accomplished by one single city or chapter, whilst the most powerful kingdoms of our time would be unable, with all their fiscality, to achieve even one such glorious and consistent victory of humanity and faith over incredulous pride: a victory which even then astonished simple souls, and drew from a monk that cry of noble surprise—"How is it that in hearts so humble there is so proud a genius?"

Christian sculpture could not but share in the progress of architecture, and it then commenced to bear its finest fruits. These goodly rows of Saints and Angels which adorn the *facades* of the cathedrals, then came forth from stone. Then was introduced the use of those tombs whereon we see—reclining in the calm sleep of the just—the husband and wife together, their hands sometimes joined in death as they had been in life; where the mother still lay in the midst of her children; those statues so grave, so pious, so touching, impressed with all the serenity of Christian death; the head supported by little angels, who seem to have received the latest sigh; the legs crossed, if the warrior had been to the Crusades. The relics of Saints brought in such numbers from conquered Byzantium, or incessantly furnished by the beatification of contemporary virtue, gave perpetual employment for the Catholic sculptor and goldsmith. The gorgeously-decorated shrine of St. Elizabeth is a monument of the fecundity of those arts, then inspired by fervent piety. The shrine of St. Genevieve won for its author, Ralph the goldsmith, the first letters of nobility given in France; and thus it was that, in Christian society, art prevailed, before riches, over the inequality of birth.

(To be continued.)

## CATHOLIC INTELLIGENCE.

**THE PROVINCIAL SYNOD.**—On the morning of Thursday, the 2nd instant, being the Octave of the Festival of Corpus Christi, the Canons, constituting the Chapter of the Archdiocese of Dublin, assembled in the Presbytery, Marlborough street, to elect those who were to represent their body at the sessions of the Synod. The business of the Synod commenced by the Secretary, the Rev. Dr. Taylor, reading his Grace's letter convoking the Synod as follows:—

Paul, by the grace of God, and of the Apostolic See, Archbishop of Dublin, Primate of Ireland, Delegate of the Apostolic See, &c.

Being about to celebrate a Provincial Synod according to the rule of the decree of the Holy Council of Trent, Sess. 24, which willed that such Conventions should be held every three years for the correction of manners and the promotion of discipline, and having now taken counsel with the venerable Bishops our Suffragans, we appoint that the same be held at ten o'clock on the second day of June, in the Octave of the Feast of the Most Holy Corpus Christi, in our Church of the Immaculate Conception of the Most Blessed Virgin Mary. This, our Council, therefore, we announce by these letters to all those who of right ought to be present at a Provincial Synod, that they may be enabled to be present on the appointed day, in the form prescribed by law.

But since, the Sacred Scripture bearing witness, unless the Lord build the house, he labors in vain that builds it, and unless the Lord keep the city he watcheth in vain that keepeth it; we exhort all Ecclesiastical men that by prayers earnestly poured forth unto the Father of Lights, from Whom is every best gift and perfect gift, they implore Him that the work which we commence may favorably turn to the furtherance of His glory, the advantage of the Church, and the salvation of souls, and that they take care that prayers be everywhere made for the same end by the faithful people.

Given at Dublin, on the 2d day of May, 1853.

**CLOSE OF THE MISSION IN TUAM.**—During the previous fortnight many solemn and imposing scenes were witnessed within the walls of our cathedral, whilst the "Mission" was being conducted by Fathers Lockhart and Rinolfi, yet we confess the closing one of last Sunday struck us as the most singularly solemn and imposing. Soon as Mass had been celebrated, his Grace the Archbishop, arrayed in rich vestments, and attended by his chaplains in suitable vestments, proceeded to his throne near the High Altar. Father Rinolfi, then, in an eloquent discourse explained to the vast congregation which filled the nave and transepts, and every other available spot of our spacious cathedral, the important object of renewing their baptismal vows. After which

\* The festival was instituted in 1264, by Urban IV., in memory of this miracle.

† He is known to have drawn up the Office of the Mass of the Holy Sacrament, and is recognised as author of the prose *Lauda Sion*, and the incomparable hymn *Adoro te supplex*.

‡ Innocent III sat in judgment three times a week; Gregory IX, Innocent IV, and Boniface VIII, were famous lawyers; we have already spoken of St. Raymond de Penafort and Cardinal Henry Suzon, placed by Dante in his *Purgatorio*.

\* It took place in Italy, under Frederick II, by Leonard Tibbonacci, and in France, under St. Louis.

† Most people are acquainted with the exclamation of Pope Alexander VI, on arriving in Rome, after the death of Leo X, at sight of all the ancient statues which had been disinterred: *Proh! idola barbarorum!* It was certainly dictated as much by a just sentiment of Christian art as by the pious emotion of the head of the Catholic Church.

‡ M. Moller, a famous German architect of our own times, has published a folio volume exclusively on this subject. (See ch. xxxi of our history.)

his Grace read, in English and then in Irish, the Commandments of the Lord, which have been given us to fulfil, and the Catholic Creed which we must all profess. And when the voices of assembled thousands, "like the united sound of many waters," commingled in one open profession of that true faith, and in the thorough renunciation, for the future, "of the Devil and all his pomps and works;" insensible and blind indeed should any person be who would not see therein, evidence alike of the deep devotional feelings which pervade this Catholic community, and of the wretched fatuity of those who essay, by the "mess of pottage," to filch away from any Catholic here the inestimable gift of that faith, which they all, on that holy occasion, so emphatically professed.—The whole concluded with the conferring of the Papal Benediction by Father Rinolfi.—*Tuam Herald.*

The Very Rev. Mr. Manning has returned from Rome.

**DEATH OF FATHER GABET.**—The celebrated Jesuit, Father Gabet, missionary in Tibet along with Father Huc, the narrative of whose travels has obtained such world-wide fame, died at Rio Janeiro, of yellow fever, on the 3rd of March last.

**CONVERSION OF MR. RICHARDSON.**—The celebrated Richardson, of Derby, part proprietor of the *Catholic Standard*, and who for so many years has issued the largest proportion of Catholic works published in England, was received lately into the Church by Father Faber, who is a highly-gifted Preacher.—*The Westford People.*

**CORONERS INQUEST.**

On Friday, the 10th inst., a jury upon the bodies of the victims of the riots of the 9th inst. was sworn in, before Messrs. Jones and Courso, Coroners for the city. Having examined the bodies, the Court was adjourned till Saturday, when the investigation was resumed.

Dr. Crawford, deposed to having examined James Walsh, shot through the body by, apparently, a large ball. Deceased made no remarks previous to his death.

Dr. McDonnell, deposed—Deceased Peter Gillespie was brought into my surgery shot through the head, perfectly insensible. From the size of the wound should say it was caused by a musket ball. I live in Radegonde-Street. There was a line of troops in the street, about twenty yards below my door, and about twenty yards further on there was another line across the street. The body was brought in shortly after what I understood to be the firing of the troops. Other parties were brought to the house both before and after the firing of the troops. The first two parties brought to my house to have their wounds dressed, were Colonel Ermatinger, the police Magistrate, and Captain Ermatinger, the Chief of Police. I saw these two parties attacked by the mob, which was between my house and Zion Church. Altogether, the number appearing to be engaged in the riot amounted to from 30 to 50. But there were other parties shouting, who seemed ready to engage in the riot. The encounter when Colonel Ermatinger and Captain Ermatinger were wounded, took place about ten or fifteen minutes before the firing of the troops. As to the origin of the riot, I was looking out at an upper window, and saw a number of men attempting to get into the Zion Church. The Police were drawn up on the pathway on the opposite side of the street. I saw them moving over to disperse the mob, which retired before the Police to opposite Mr. Wood's house, at the corner of Radegonde street. At this point the mob became more excited, and commenced to resist the Police. I saw Captain Ermatinger advance with his corps, go among the rioters and shove some of them on, away from the Church down towards my house. At this point the rioting commenced seriously. Several men who got round Captain Ermatinger commenced an attack on him, and he commenced defending himself, using a stout stick he had in his hand. The body of the Police came to his rescue, and I could scarcely distinguish what passed. Ermatinger and the Police were striking, the rioters were striking, and several men were knocked down. The result was, that that body of the rioters was driven back to my house. I now noticed Colonel Ermatinger, in the middle of the street, opposite my house. He was armed with what seemed to be a policeman's baton, with which he drove off several rioters to a considerable distance. He then appeared to me to wish to retreat among the body of the police behind, and went back towards them, still fronting the rioters. Several men threw paving stones at him while thus retreating. Some of these stones struck Colonel Ermatinger about the head; he staggered, and I rushed down stairs to open the door, thinking he would require surgical attendance. I now heard several shots fired. Previously, I had heard no shots, nor had seen any fire arms. Up to this time, the fighting appeared to have been with clubs and stones. Hearing the shots, I went back to put my family into safety, and on coming down again, Captain Ermatinger was being carried in, wounded in the face. From the position in which I was, I did not see any of the parties firing. Captain Ermatinger was very much exhausted, and called for cold water. I examined his wounds, and found he had a cut on the left side of the lower lip; he was also cut on one of the eye-brows; he had also received a blow on the chest, which gave him considerable pain. Before I had completed the dressing of these wounds, Colonel Ermatinger was brought in. While examining his wound, which was over the right eye-brow, a man was brought into my office, who was said to have received a gunshot wound in the chest. The man was a laborer named Donnelly. I left the two Ermatingers and proceeded to examine this man's wound. Donnelly was in my surgery in the front part of the house, the Ermatingers being in my dining room. Dr. Jones came in and dressed the wounds of the Ermatingers, and I believe they went out again. While engaged in examining Donnelly's wound, I traced the ball for some distance under the skin. It had entered the right side, and proceeded to within two inches of the spine. At this time I heard a discharge of musketry. While engaged in removing this man to a safer position than opposite the window, several persons were brought in. One boy, about eight years old, had a gun-shot wound in the knee. One man had his left hand shattered. A young lad was brought in, shot through the left lung. His name, I believe, is William McGundley. Two bodies were next brought in; one of these bodies was that

of Peter Gillespie; the other was that of an old man, whose name I could not ascertain at the time. Shortly after, the body of Hutchinson was brought in.—The old man and Hutchinson were apparently dead when brought into the house. The ball had entered Hutchinson's body on the right side behind and was found midway between the breast bone and the skin. I extracted that ball yesterday, about six o'clock in the evening. It appeared, from its weight, to be a musket ball. [The witness here produced the bullet, which was quite flattened.] The wound that Gillespie had received was, beyond all question, sufficient to cause death. The distance from the Church to my house may be about 100 yards.

To the Jury.—I heard the reports of pistols, but saw no fire-arms in the hands of the mob. I saw no fire-arms in the possession of either Captain or Colonel Ermatinger. I heard no firing after the discharge of musketry. Donnelly was brought in with a gunshot wound, before the firing by the troops. The mob which I saw engaged with the Police, seemed to be composed of strong, able men—a number of boys running and shouting on its confines. I saw no civilians with fire-arms at the commencement of the fight, or during the struggle between the rioters and the police. I heard, apparently, two volleys of musketry, with an interval between them of three or four seconds.

To the Coroner.—At the time the riot commenced, I have no hesitation in calling all those who surrounded the Church a mob. There might have been 200 in all, including men and children. There were more at some little distance. I did not recognize any among the crowd as members of Zion Church. I do not know above, perhaps, half-a-dozen as members of that Church. I do not know whether there was as many Catholics as Protestants present. I do not know the particular religion of half the persons I know personally or by appearance. During the time I looked on, I saw no attack made on the Church by the people outside.

To Mr. Doherty.—The crowd were noisy, hooting and shouting, at the time when I saw the police moving.

To the Coroner.—I do not know whether the noise outside was calculated to disturb the meeting. I heard loud cheering in the meeting and the voice of the lecturer.

When his evidence was read over to Dr. McDonnell, he corrected his former statement, that he had seen a number of men attempting to get into the Church.—*He had seen none attempting to do so.*

Drs. Nelson, Holmes, Retly and Bruneau, deposed to the nature of the wounds inflicted on Walsh, Pollock and McCrea.

James Baillie was at Gavazzi's lecture in Zion Church. A noise was made outside; it was reported that people were endeavoring to get into the church, which caused confusion. On leaving the church heard report of fire arms; saw no rioting. Saw the Mayor who seemed much excited, and heard him give orders to fire; much confusion where the officers stood at the time the order was given. I saw parties with fire arms at the Church preventing those outside from coming in; it had been reported there would be an attack on the church. Was much surprised by the order to fire.

Mr. H. L. Routh—Went to Zion Church to hear Gavazzi's lecture; heard a noise outside, whereupon a number of people rushed out to repel the attack; understood they had repulsed the rioters; one man brought in with his head cut. The lecture proceeded; shortly after a second attack was made; a considerable number of the audience rushed out and repelled it. The lecture then proceeded, shortly afterwards was brought to a close. The audience then began to go out of the church—amongst the number myself. After I had gone down the steps of the church, I heard three reports of fire-arms, judging from the sound, from very small pistols. My impression was; that they were fired out of mere bravado, and so the audience seemed generally to suppose. It caused very little sensation, if any, amongst them that I saw. To the best of my belief, they were fired by a portion of the audience, but it might have been by parties higher up towards Beaver Hall. Everything was quiet, and no one seemed alarmed. Ladies and gentlemen were grouped together, conversing on the lecture, &c., and I also, for a short time, remained near the church. Afterwards I walked slowly down the hill, in the road until I came about Dr. McDonnell's house, when, to my great surprise, I heard firing in the direction of McGill Street, below the Engine house, and I saw people running in all directions. Very shortly after that firing was over, to my perfect astonishment, a Company of the 26th Regiment, drawn up across the road, also began to fire, not altogether in one volley. It appeared to me to be irregular, and at short intervals. I was under the impression that they were firing blank cartridge, and I heard a number of people say also—"It is only blank cartridge they are firing." Believing it was so, I paid little attention to three people I saw fall on the footpath, a little above myself—one of them a little child, and the others two men. Some one near me, on the left footpath, said the troops have fired ball cartridge, for several people are shot. I then ran across the road to pick up the little child. Some person, whom I did not recognize, was before me, and had already the child in his arms when I came up. I then saw that his leg had been shattered by a ball, and he was taken to Dr. McDonnell's. I afterwards heard it was necessary to amputate the limb. I then looked at the other bodies, and saw that one was that of an old man, seemingly quite dead. The other was wounded in the leg, and at the time was limping over to the other side. I then heard that others were shot higher up the hill, and on coming to opposite Zion church, I saw Peter Gillespie lying weltering in his blood, with a ball through his head. I staid a few minutes there, talking with others on the dreadful occurrence which had taken place, and then went down to the troops. I there saw the Mayor and exclaimed to him—"What, in the name of heaven, Mr. Wilson, could have induced you to give orders to fire on innocent and inoffensive citizens?" There was no occasion for it, I stated, for there was no riot or disturbance at the time. I was very much excited, and spoke in very strong terms; I repeatedly called the Mayor a murderer. He did not deny having given orders to the troops to fire; but in reply to my remarks said—"What else could I do, Mr. Routh? The Riot Act was read;" or words to a similar effect. I repeated there was no occasion for it, and that he was a murderer. He gave a reply, as far as I can at present recollect, in similar terms. I went on still in a similar strain, and said—"If you felt yourself incapable of preserving the peace, you should have left it in the hands of the Magistrates." Several gentlemen were standing round, and I think

it was Sir James Alexander, with Mr. Courso, who begged me to desist, as that was not a proper place for enquiry to be made, or similar words. I then went away, saying, as I left, to the Mayor, that he had been the means of sending a number of his fellow-creatures into the other world. The firing of the upper body, as I have already stated, was after that of the lower body, and, notwithstanding, we are now given to understand, there was a mistake in the orders about the firing, I am of opinion that the officer in command of that party—

The Coroner here interrupted Mr. Routh; but after consultation with the members of the bar, he allowed him to proceed with the expression of his opinion.—It was afterwards struck out of his evidence.

Mr. Routh continued—I give it as my opinion, that had that officer shewn that presence of mind and judgment which one holding so important a charge should have shewn, a very great part of the slaughter which ensued, would have been prevented. The firing was not in a volley, but very irregularly. It was in consequence of shots from the upper division of the soldiers, that I saw people fall. While in the Church, I heard sounds, as if stones and sticks had been thrown against the Church doors. I observed a number of the parties in the Church armed with guns, pistols and clubs. I think I heard a bugle sound after the firing was over, or it might have been during the firing. During the attack upon the Church, the assailants seemed to be trying to get ingress by the door. I am not aware that fire-arms were placed in the Church before the lecture. I heard some one say that one of the assailants was shot. Three pistol shots were all I heard before the firing of the troops. The inference I drew from the replies of the Mayor to me was, that he admitted having given the order to fire. I am aware that, in the previous part of the day, certain parties asked the Mayor to swear in special constables, and that he refused to do so. So far as I could see, the people on the streets were going home peaceably when the firing took place. A very short interval took place between the firing of the two companies, but sufficient, in my opinion, to have stopped the second firing. I did not hear the people outside calling, "Pull that scoundrel out." When I came out, all the assailants were dispersed.

Dr. Sutherland gave evidence as to the appearance of the wound causing the death of the deceased Crosby Clark, who was shot through the heart. The witness produced the ball, found beneath the skin, evidently a musket ball.

The inquest was then, at half-past six, adjourned till Monday, at one o'clock p.m.

On Monday the Inquest was resumed.

Lieutenant-Colonel G. Hogarth deposed to having been called out by the Mayor to assist the civil power; and explained the arrangements made with the troops, consisting of a party of 100 men, of whom one half were faced towards Craig street, the other half towards the Unitarian Chapel, remaining in that position till between 8 and 9 o'clock, when witness observed a rush of people coming from St. James street towards the troops, firing as they came on; heard also shots on the hill above; saw three shots fired from the corner above Zion Church. Was startled by hearing a fire from Lieutenant Quartley's division, which was taken up by the division facing up the hill. Met the Mayor trying to stop the firing; it appeared evidently his intention that they should not have fired. "Cannot say who gave the order to fire; it was not given by me, or by any of my officers. I did not see the person who did so. I cannot account for the troops firing without orders. I heard no Riot Act read, and was quite taken by surprise. I saw the Mayor take out what I conceive to be the Riot Act; but it was not read." Previous to the firing there was a rush towards the troops from the town, but none from above; there was firing, but it was stationary—just above the church. None of the troops were wounded; no stones were flung at them; the mob kept a long distance off them; and the people who were troublesome to the Mayor wanted to stand and gaze at the soldiers. "I conceive it was not necessary to fire on the mob till it was a little closer. The men in the upper division took the firing up from the lower."

Colonel Ermatinger had received instructions from Quebec that a certain Mr. Gavazzi was to lecture; this person arrived on the 9th, and was not molested in the slightest degree on his landing; he went to the lecture-room in Zion Church quietly. This witness corroborated the depositions of Colonel Hogarth, as to the arrangements with the troops. About half-past six, a crowd collected near Zion Church, and gradually it became excited by the shouting inside. The police kept the crowd back, and the people did not manifest any inclination to resist the authorities. But as the shouting from the crowd inside the Church increased, so did the agitation in the crowd outside, which at last became unmanageable. Then commenced a tussle in which he (witness) was struck with a stone, and severely cut on the head. Went into Dr. McDonnell's and got the wound dressed.—Coming out observed that the position of the troops had been changed. Heard some stray shots, and saw a few flashes proceeding from the crowd near the Unitarian Church; when almost immediately, first the lower, and then the upper, division of troops fired, when the crowd completely dispersed.

In his cross-examination, the Colonel denied having said in his evidence "that he had seen the mob attempting to enter the church." Witness had no arms about him during the row. He had not said in his evidence, that he had seen the mob attempting to enter the Church.

On Tuesday, the examination of Colonel Ermatinger was resumed. In answer to questions, he distinctly denied having called upon the people in the church to defend themselves, or that the Police were overpowered; nor did he hear any one else do so. Had doubts as to the prudence of swearing in special constables. Did not ask the mob what was their intention. His impression was that those outside wished to force their way to those within, and his object was to prevent any collision between them.

Joseph Wiley examined—Saw the row betwixt the crowd and police; then saw soldiers coming up Craig street. Heard two shots from the direction of the American church, and saw men running. Saw the Mayor with a paper in his hand; thought he heard him say, "Fire;" when immediately the troops fired. Could not say when he heard the Mayor say "Fire," that he saw his face distinctly. Saw persons at the door of Zion Church with fire-arms. "Would have seen any attack that was made on Zion church, had it been made."

Robert A. Quartley's (Lieut. 26th Regt.) evidence agreed in the main with that of Lieut.-Col. Hogarth. He deposed as follows:—About half-past 8 heard a

shot, and looking towards Zion Church, saw the flash of arms, discharged up the hill. I cast my eyes round for Colonel Hogarth, when suddenly the Mayor appeared in a crowd of people on my right. He immediately came to me, telling me there was a violent mob coming down upon us from the opposite side of the Square—that is, from McGill street—that there was great danger from this mob; that they were forcing their way, and must be driven back—that he would read the Riot Act, after which they must be repulsed. He had the Riot Act in his hand, standing close to me on the left flank of the company, about three paces in front, clear of the left flank man. He read the Riot Act through in violent haste, and in a most hurried manner. The last words were hardly out of his mouth, when crumpling up the papers, he turned towards the men, looking towards the right of the company, and shouted—"Fire in the Queen's name!—Fire!" He had before told me that there was no time to be lost, before reading the Riot Act.—I immediately called out for the men to cease firing—the firing began instantly—for the noise was too great to enable me at once to stop the firing. Then Col. Hogarth ran up, and the bugler sounded cease firing. The firing was very rapid; after it had ceased, I ordered the men not to fire again, and blamed them in different parts of the company for having fired without orders from an officer. One said it was high time to fire as a bullet had passed close to his head; another that he had seen officers obey the orders of the Mayor, and thought they should fire when the Mayor ordered them.

Captain Chas. Cameron's evidence did not vary in any important particulars from the foregoing.

Colonel Hogarth invariably told the men to take no orders but from him, and warned them not to fire but by his orders. The Mayor seemed excited; but witness could not say what took place. Soon after the troops were on the ground, three shots were fired from the hill, and instantly the soldiers fired, saying afterwards that they had been ordered so to do by a Civil Magistrate. Cannot tell what caused the riot; when I first saw it, thought that a steady constable, backed by half a dozen good policemen armed with their staves, would have sufficed to quell it; afterwards it grew too strong. Did not hear the Riot Act read; did not hear the Mayor give orders to "Fire;" it was a great breach of discipline for the men to fire as they did. I cannot account for the men firing.

Captain Ermatinger, Chief of Police, was the next witness. He deposed that—About 7 o'clock a crowd began to press round the church, after which there was screeching and howling and cries "turn him out," but could not say for whom that cry was meant. Went near the crowd which was tumultuous. Heard a man cry out, "now's our time; there are few of them; we can beat them." "I laid hold of him, and soon after was assailed and stunned with stones; several of my men tried to keep the mob from coming to Zion church, by talking to them; soon after the troops appeared, and the mob retired, and I went to Dr. McDonnell's house. I cannot say whether the mob meditated an attack on the church, or on the police."

Coroner—Did you see a mob attack the church.

Captain Ermatinger—I did not. I saw one or two armed with fire-arms. I did not see a man injured by them. The mob might have consisted of two or three hundred or more—some boys—few, if any, women. My opinion was, that they meant mischief—perhaps to attack the church or police. It is not within my knowledge that Zion Church sustained any injury. I saw no one come out of the church with fire-arms, but I heard two or three shots fired. I think they were fired by people who came out of the church. I believe there was a man shot by parties who came out of the church, before the military made their appearance, but I did not see it. My reason for believing so was, that I heard two shots fired, and saw a man leaning back on a house a little below the church, as if he was wounded. The mob was about 40 or 50 yards from the church. It could not have been attacked without my knowing it. A hostile spirit was exhibited by the mob towards the police, before they attempted to force their way into the church. I believed that the mob were endeavoring to force their way into the church, and that the police were attacked, because they prevented them. To the best of my recollection, there were no shots fired before I saw people coming out of the church. I did not call out to the people in the church to defend themselves.—I did not recognize a single person in the mob. I saw the Mayor on the ground that evening, but got no orders from him, except that, before the riot took place he said once or twice, "Keep off the crowd," or words to that effect, and he spoke to the mob, trying to persuade them to go home. When I heard the shots fired, I think there was a gathering of people about the church; but just at that time I had turned into Juror's street. I recollect very indistinctly what occurred about that time, as I was then covered with blood; but I recollect that stones were flying from the direction of the church, and towards the police. I do not recollect of saying to any one that the police could do no more. It was with stones that the mob attacked me.

A Juror—From what you know of the character of the citizens of Montreal, do you believe that a mob, such as you have described, would have assembled for the simple purpose of attacking the Police?

Captain Ermatinger—I believe the mob assembled for the purpose of preventing the lecture. The report of the occurrences at Quebec led me to believe that that was the object of the mob. The appearance of the mob led me to the same conclusion. I did not see any stones thrown at the church.

William Palmer, Clerk in the Commissariat, in the City of Montreal, deposed—On the evening of Thursday I was proceeding to the lecture, and on arriving at the church-door, I observed a great mob congregated round the church. Perceiving such a number of persons congregated about the church, and the Police drawn up to keep order as I presume, I did not enter, thinking that I was safer outside. I remained at the entrance to the church—a small wicket—and perceived a man going up to make his entrance into the church. He was refused admittance at the door. Alderman Atwater seized him by the arm and walked him down the steps. Some one from the crowd cried, "Give him a quarter." As the man was ordered away, there was a great deal of murmuring and bustle and confusion, another person from the mob, or outside the door, crying out that that man was not fit for the conventicle. The consequence was, that the Mayor and Mr. Atwater walked him away also. I still waited at the door, looking at what was going on. On several occasions I observed the Chief of Police directing his men to keep order. All of a

France, Belgium, and other foreign countries at the Exhibition.

We were delighted to see our revered and beloved Archbishop present at the opening of the Exhibition. His Grace appeared in the Court dress of a Roman Ecclesiastic of his rank.

The DUBLIN CORPORATION.—TESTIMONIAL TO WM. DARGAN, ESQ.—On Monday there was a special meeting of the Town Council in the City Hall, for the purpose of receiving a report from a committee of the whole house in relation to the proposed tribute to Wm. Dargan, Esq.

Mr. Farquhar read the following report:—"To the Right Honorable the Lord Mayor, Aldermen, and Burgesses of Dublin.

"Report of Committee of the whole house, to whom it was referred by the council upon the 4th April last, to consider the best means of paying a compliment to our respected countryman, Wm. Dargan, Esquire, for his magnificent exertions to serve our city, and the great benefits he is conferring on the county at large by his example in giving employment, and thus improving the condition of the great population of this country."

"We beg leave to report, that having carefully considered the subject to us referred, we are of opinion that the important services rendered to Ireland by Mr. Dargan, not merely by his magnificent efforts to encourage every undertaking likely to promote her material prosperity, but by the admirable example of persevering industry and self-reliance which he has set to our people, demand that the contemplated tribute should not be confined to the corporation, or even to this city, but that the entire country should be afforded an opportunity of participating in a national recognition of his merits.

"We recommend the council to appoint a committee, consisting of the Lord Mayor, the mover and seconder of the resolution of the 4th inst., and the members of the council who have passed the chair, to imitate the project, with liberty to add to their number from the nobility, gentry, and people of Ireland.

"Committee.—The Lord Mayor, Alderman Hoyte, Rev. St Timothy O'Brien, Bart., John Reynolds, Guinness; Councillors D'Arcy, Boyce, Atkin.

"All which we certify and submit as our report this 14th day of May, 1853.

"Robert Henry Kinahan, Lord Mayor, Chairman."

The Lord Mayor, as chairman of the committee, moved that the report be adopted; Alderman Guinness seconded the motion.

EXPECTED ROYAL VISIT TO THE DUBLIN EXHIBITION.—We understand that the royal marine cruise this year will certainly be extended to Ireland; but as yet the precise point of landing has not transpired, although it may be anticipated Dublin will enjoy the pleasure of a royal visit.—Daily News.

Mr. G. H. Moore, M.P.—The Clergy and constituency of the county Mayo are determined to sustain their talented and honest representative against the oppressive annoyance to which he has been subjected.

LEGAL APPOINTMENT.—Mr. James Plunket, Queen's Counsel, has abandoned his practice at the bar, which, as times go, was tolerably extensive, for the more certain emoluments pertaining to the Chief Clerkship of the Insolvent Debtors' Court, vacated by the death of Mr. John Thomas Lloyd. The appointment, which is worth about £1,200 a year, was notified in the course of yesterday.—Tablet of 21st ult.

The Magistracy.—The Lord Chancellor has appointed to the commission of the peace, for this county, Jonas King, Esq., of Barristown, eldest son of the Rev. Richard King, and Christian Wilson, Esq., eldest son of Benjamin Wilson, Esq., of Slodagh.—Wexford Guardian.

John Crossdale, Esq., of Rynn, near Mountmellick, has been appointed to the commission of the peace for the Queen's County.—Leinster Express.

Mrs. Meagher, wife of the Irish exile, will leave Liverpool in the latter part of the month for New York.

WATERFORD AND KILKENNY RAILWAY.—A further length of sixteen miles of this line, situated between Jaspot and Dunkitt, was officially inspected by Captain Wynne, R.E., on Saturday, and which that gentleman reported to be in a satisfactory state for receiving the traffic. The remaining short length of the railway into Waterford will be completed in about six months.

THE FIRST TRAIN CROSSING THE BOYNE VIADUCT.—This, the greatest railway work in Ireland, has been so far completed that on Thursday's evening the first train passed over it, and with a success quite equal to the most sanguine expectations. At a quarter-past two o'clock a train, consisting of an engine and tender, weighing twenty-five tons, four ballast-waggons, each laden with six tons of iron rails, and between forty and fifty laborers on each, equal altogether to fifty tons weight—total, seventy-five tons—crossed the viaduct amidst the enthusiastic cheers of the population of Drogheda, who were rather taken by surprise, not yet expecting the progress of the works so far as to admit the passing of a train. The weight of the whole train was, as already stated, seventy-five tons; the widest span crossed was eighty feet, and the deflection was only three-eighths of an inch. It must be explained that the railway crossed over was a way laid on wooden arches outside the permanent way (not yet finished); but it is as strong, as well built, and as safe for traffic, as the exceedingly small deflection above stated indicates. The engine returned with six passenger carriages, heavily laden, and performed the transit in three and a half minutes.—Daily Express.

THE RACK FOR THE IRISH LANDLORDS.—For three years and a half the Enamored Estates Commission has been at work in this country, auctioning the properties of these Irish landlords whose fortunes have passed away with the prosperity of Ireland. For three years and a half the work of transfer has been proceeding with inevitable certainty; and a mighty revolution in the relations of property without a parallel in our history since the confiscation of Ulster, has been irrevocably effected. Old houses have fallen—many ancient inheritances have passed from the family of the founder—patrimony has been violated—strict entails broken through—and the auctioneers in Henrietta Street stand triumphant above the broken pro-

rietors of Ireland. The causes which have led to this bankruptcy of the territorial interest we do not intend to discuss. They are familiar to all men living in Ireland—the loose and profligate expenditure of three generations of Irish landlords—the fatal improvidence which heaped mortgage upon mortgage, and converted the rent-rolls into the property of money-lenders—the harsh and greedy persecution of the tenantry which beggared them by exorbitant and impossible rents—and the consequent reaction of so infamous a system, which steeped the land in poor-rates to make provision for those whom its owners had impoverished—and, lastly the anti-Irish legislation which for so many years made statutes against our industry and enterprise—these concurrent evils made the beggary with which the Estates' Commission had to grapple. And it was done so with a vengeance. It has cleared the Angean Stable. An admirable analysis of the enormous transactions of the Commissioners has been just published by Dr. Whitty, of Henrietta Street, and from it we borrow a digest of the statistics of the court which are of deep interest. Within the time at which it has been at work in its retributive mission, the Commissioners received, up to the 31st March last, the immense number of 2,692 petitions, and issued 1,915 absolute orders for sale. These orders affected an extent of acreage of nearly one million and a half of acres, or something more than the one-fourteenth of the entire arable superficies of the island, and rentals to the amount of £1,496,003 0s. 7d. In the four provinces of Ireland, the rates or the proceeds of the sales stands thus—Leinster, £2,303,810 18s. 9d.; Connaught, £1,839,482 8s. 8d.; Munster, £2,888,034 13s. 4d.; Ulster, £1,759,559 16s. 11d.; total, £8,790,917 17s. 8d. Of these, nearly nine millions of pounds the auctioneer's hammer drew the largest proportion out of Galway as compared with any other county—the sales in it realising £1,014,535 11s. 8d.; and the smallest proportion in Londonderry, from which was got £16,000. The highest proceeds received from any county in Munster were £995,125 from Cork; and in Leinster, Meath stands at the highest figure, contributing nearly £500,000. The statistics of purchasers is not a little curious. Of the million and a half of acres disposed of, 452,232 acres (comprising 151 estates, and 159 buyers) were bought by English and other foreign buyers, near one-third of the entire; but the purchase money paid by them amounted only to £1,251,938. So that two-thirds of the property sold remains in Irish hands; and over seven millions of money was laid out by Irishmen in the market. Of the 151 foreign buyers, two came from Calcutta, one from America, and the remainder from England and Scotland. Dr. Whitty further tells us that the list of titled persons, Members of Parliament, and ex-Members of Parliament, whose estates have come under the hammer, shows the following analysis:—2 Marquises (one merely for the exchange of lands), 17 Earls, 4 Viscounts, 1 Lord (by courtesy), 6 Barons, 6 Honorables, 1 Right Honorable, 29 Barons, 5 Knights, 2 Counts, 1 Baroness, 10 Members of Parliament, 9 ex-Members of Parliament. We can find but one omission in Mr. Whitty's admirable and perspicacious chart. We do not meet a return of the amount of incumbrances affecting the properties disposed of. This would be an interesting feature in the summary, which upon all other points seems to us to be capitally designed and most ably executed. We trust that Dr. Whitty will agree with us, and that in his next issue he will give as lucid a synopsis of the claims against the Irish proprietors as he has of the proceeds of their forfeiture. The whole analysis clearly develops the immense mass of business transacted by the Commissioners; and we cannot but recognise the zeal and ability with which in so brief a time they have discharged such enormous and complicated labor. No human tribunal, it seems to us, has ever surpassed them in the discharge of their heavy task; and we do trust that Parliament will not be induced to check them in their work prematurely, in order to gratify the raw and Hippant statesmanship that proposes to transfer their authority to the Court of Chancery, already glutted with its own proper business. Chancery has been hearing the lazy man's long and disastously enough, without encumbering its bending shoulders with additional burdens.—Nation.

THE EXPOS.—According to a Kerry paper 1,000 emigrants have already left the town of Tralee for America, and a large vessel is daily expected to arrive in that port to embark passengers for New York direct. Besides this continued stream to the new world there is an extensive current of emigration of the able-bodied working classes, particularly female servants, maintained per steamer to London. Over 100 of this class left Tralee last week for the English metropolis. The Waterford Chronicle has the following statement in reference to the "flight" from that quarter of the southern province:—"The Sophia, Captain Bellard, left our quay on Wednesday for New York, taking with her 80 passengers; and the Mars steamer left for Liverpool this morning, having 150 passengers on board, bound for the United States and the gold regions.—Among them we noticed some of the middle class farmers, who once were happy, but owing to the change caused in the times by the fatal blight of the potato crop, combined with the capacious grasp of unrelenting and tyrannical landlords, had to adopt (though unwillingly) emigration from the land of their forefathers, being the only resource left them to avoid becoming inmates of the workhouses. We have no doubt that, unless some means be adopted to stem the current of emigration that is more than decimating our population, there will be a scarcity of hands to cut down the coming harvest. We fear not contradiction in thus speaking. Will not our readers be surprised to hear, that during the months of October, November, and December, of 1852, no less than 3,700 and odd persons left the quay of Waterford for America? and we have no hesitation in saying, that the number who have since left are beyond this. We have daily accounts from farmers in all parts of the country complaining of this state of things—particularly where the landlords expelled the cottiers off their property by giving them a nominal sum of money." As the inevitable result of this continuous drain of the population the labor market is rapidly rising, and in consequence of the enormous advance in the prices of all the necessaries of life agriculturists and mechanics are demanding, and in many instances receiving, an increased rate of wages. The journeymen carpenters of Waterford have put forth a temperate appeal to their employers, pointing out the many difficulties under which they have been suffering, and asking the addition of 4d per day to their present rate of wages, which is 3s 4d. They also state that they cannot work longer than 12 hours—from 6 in the morning to the same hour in the evening—unless they are paid something extra for the over-time. There is nothing very unreasonable in either of these demands. It

appears by a correct return that within the last month no less than 2,000 emigrants have taken shipping at the port of New Ross direct for America.

DESOLATION IN GALWAY.—A letter, written by a person who has been residing in Galway for the last six months, furnishes some striking incidents illustrative of the "social revolution" which has been effected there since the writer's previous visit to the same quarter in the year 1817, little more than five years back. At that period the population of a village about four miles from the town of Galway numbered just 4770 souls; of these, famine, pestilence, and emigration have swept away more than four-fifths, the number spared not exceeding 700. In other localities the traces of desolation are still more marked. Along whole miles of country there is nothing to be seen but the gable ends of cabins, to remind the traveller that those wrecks had once afforded shelter to thousands of human beings. Many Catholic chapels are almost literally without a congregation; and to such extremities have the clergy been reduced that, in some instances, parish priests have been removed by their bishops to districts where there is a sufficient number of people left to keep open the doors of the chapels, and where there is any chance of the clergyman being able to procure the commonest necessities of life. A priest recently in the enjoyment of a good parish, to which was attached an excellent house, has been compelled by altered times to let the latter to a stranger, and is now the occupant of a stable belonging to his former residence. This, it seems, is not an exceptional case. The western province could supply many similar ones.

EVICTORS.—B. Canavan, relieving officer, reported at last meeting of the Board of Guardians that notice had been served upon him of the eviction of two families of the townland of Beaghmore, division of Beaghmore. Also the eviction of ten families of the townlands of Thomastown and Canbeg. C. O'Brien reported that he was notified of the eviction of one family of the property in Annelawn, division of Beaghmore. A respected correspondent from Moybeg has sent us a list of evictions on the Anaghmore property in that neighborhood. The list amounts to thirty-three families, and comprises a population of one hundred and sixty persons. Our correspondent adds that ten of the above families are getting other holdings.—Tara Herald.

BOILER EXPLOSION IN BELFAST.—MELANCHOLY LOSS OF LIFE.—One of the most melancholy occurrences which for some time have happened in connection with any of our local manufactures took place yesterday morning, by the explosion of one of the boilers in the extensive premises of the York Street Flax-spinning Company, by which two boys named respectively John Clarke and John McDemott, aged about seventeen years, were killed on the spot, and five other boys were more or less scalded. They were immediately conveyed for treatment to the General Hospital. The names of the latter are—John Trainor, aged fourteen years; Thomas Murray, aged eighteen years; James McVeagh, aged thirteen years; Peter Troland, aged fourteen years; and John Connor, aged fifteen years. On inquiry at the General Hospital, we learned that Connor, Murray, and Trainor were very seriously ill—in fact, that the lives of the two former were despaired of, but that Troland and McVeagh were comparatively little injured. An inquest was held on the bodies of John Clarke and John McDemott, when, after a few minutes' consultation, the jury returned a verdict of "accidental death, caused by the bursting of a boiler."—Northern Whig.

Two men named Conolly and Duffy are in custody at Dublin for conspiring to murder and rob a pay-clerk in the employ of Mr. Dargan. The clerk was in the habit of conveying money to Greenin mines; the prisoners purchased masks, pistols, and ammunition, and were on the look-out for a favorable opportunity of attacking the clerk. Coogan, formerly a fellow-laborer of the prisoners, discovered the scheme, and denounced the assassins.

GREAT BRITAIN.

THE NEW AMBASSADOR TO THE FRENCH COURT.—The Marquis of Clanricarde is named as the almost certain successor of Lord Cowley as ambassador at the French court; the present functionary is to be exonerated from his duties long before the august ceremonial of the Emperor's coronation.

GREAT FIRE AT LIVERPOOL.—About ten o'clock on Tuesday night (May 17) a most terrific fire broke out in the North Shore Mill, on the banks of the Leeds and Liverpool Canal, near the Vaughall-road.—This mill was owned by Messrs. John and Alexander Brogden, and was the only cotton factory in Liverpool. The building, which was cruciform, was eight stories high, and after stretching along front to the back of the canal, extended backwards the same height for a considerable distance; indeed, some idea may be formed of its extent from the fact of their being 365 windows in it. Attached to the mill was a long, low cotton shed, in which was stored a very heavy stock of cotton, roughly estimated at £20,000. In its suddenness and extent, the fire exceeded any which was witnessed here for many years. A strong east wind was blowing at the time, and the only symptom of the impending destruction visible to spectators was what appeared to be an unusually brilliant gas-light burning in a room at the top of the building; but in about an hour from that time the whole of the tremendous structure was one mass of flame. Although the fire engines were speedily on the spot, their efficiency was not so effective, owing to a deficiency of water—the canal having been run dry a few days previously. Every moment showed the hopelessness of attempting to save any portion of the main building. Floor after floor gave way, until the entire structure was gone to such an extent as to render its complete pulling down an act of propriety.—The fire can only be said to have lasted two hours, and the sight was one of the most astounding grandeur—the unfortunate building appearing like one mass of burnished gold. The origin of the fire is at present involved in mystery. The mill, machinery, and stock have been estimated at £100,000, and are chiefly covered by insurance. The greatest loss sustained is the throwing out of employment of about a thousand workpeople, a loss which will be necessarily felt among the tradesmen and shopkeepers of the district.

EXTRAORDINARY CASE OF SEDUCTION BY A PROTESTANT CLERGYMAN.—On Thursday week, the examination in this case was resumed. Miss Morden was examined, and charged the Rev. George Campbell Gordon, Curate of St. Andrew's Holborn, with being her seducer. He lodged at her mother's in Ely Place, and

the illicit intimacy commenced last September. The immoral intercourse continued to within the last two months. The witness's evidence clearly established the charge against the three prisoners. An instrument was frequently used, and the operator (Cunningham) refused to move in the matter until he was paid down £10 which Gordon gave the unhappy young woman. During the examination, she grew very faint, and the cross-examination by Mr. Binn, for the prisoners, was deferred. A further remand became unavoidable.—The police officers have discovered that the Rev. Mr. Gordon, who is a member of a highly respectable Scotch family, and related to many distinguished persons in that country, has been for some considerable time leading an irregular and profligate life. Three years ago he succeeded in seducing a very fine young woman, who lived a servant, at the house he then lodged at. He endeavored to prevail upon her to take pills, but she peremptorily refused, and the consequence was the birth of a boy. The child was christened George Campbell Gordon, with the addition of the mother's name, and Mr. Gordon contributed to his support until the week before last, when the mother received a letter from Mr. Gordon, to the effect that the amount he then sent was the last money which she might expect, as he was about to leave the kingdom, and her friends and herself must, therefore, look to the future maintenance of the child. Mrs. Morden has also received a letter from the solicitor of the Rev. Mr. Gordon, to state that that gentleman had resigned his clerical appointment in the parish of St. Andrew's Holborn, and had left the country; but this is supposed to be a ruse to put the police off their guard. The opinion generally expressed on the evidence which has up to the present appeared that there is nothing, or at least not sufficient, to implicate the Rev. Mr. Gordon in the serious and disgusting charge; but the fact is, that the evidence in reference to the part that he enacted in the affair has not been touched on, except in so far as it was necessary to the guilt of the prisoner Cunningham, and the payment to that person of ten sovereigns, which Miss Morden had got from Mr. Gordon. Had Mr. Gordon been in custody the evidence of Mrs. Morden, as regards him, would be of a very different and more serious character.—Observer.

EXTRAORDINARY INVESTIGATION.—The police at Rivington, Lancashire, have been engaged in the investigation of an extraordinary case of concealment of birth, if not involving suspicion of murder. A widow named Ellen Sumner, recently lived near Rivington Church, whose husband died some years ago, leaving her with a family of six or seven children. On Sunday week she was missed by her neighbors, and one of her children said she was confined to bed by the dropsy—a disease of which she had before complained. On Tuesday she was again confined to her bed, and during that day it was discovered that she had died.—An examination of the bed-room, subsequently, led to the discovery of a newly-born infant, under a bundle of clothes, which had evidently died from loss of blood, owing to neglect. Other investigations led to the conclusion that the unfortunate woman had sacrificed her own life in an attempt to conceal the birth of the child.—Some of the neighbors told the police that several years ago the woman had complained of dropsy, and had similarly denied all access to the house for a day or two, and a further search of the premises has been instituted, leading to the discovery, in a tub of saw-dust standing in her bedroom, of the skeleton of another infant. The woman's conduct had been so apparently irreproachable, that even the prying eyes of neighbors had detected nothing up to her death leading to a suspicion of her real condition.

UNITED STATES.

The N. Y. Freeman's Journal says—"We have great pleasure this week in announcing to our readers that we have associated with us in the future management of the Freeman, Mr. Jno. McLeod Murphy, late of the Navy of the United States. After the 1st July the New York Freeman's Journal will be conducted by J. A. McMaster, and J. McLeod Murphy, as co-editors and proprietors.

THE CROPS.—From nearly every state in the Union cheering prospects of the growing crops reach us. In some of the southern and western states, drought has prevailed to an alarming extent until recently, when it was succeeded by copious and refreshing showers of rain. The cotton, rice and sugar planters of the south, and the grain growers of the north and west, will undoubtedly reap rich harvests.—Boston Pilot.

Dennis Mullen, of New York, has been appointed Consul to Cork. Mr. J. Lynch, of Ill., has been appointed Consul to Dublin.—Ib.

A day or two since, a Miss Nancy Sherman died of starvation, at Plymouth, Mass. She considered herself a medium for spiritual communications, and stated to her friends that the spirits had forbidden her to use food. She lived three weeks without eating and died at last in a most horrible manner.—Ib.

MINISTERS ON A STRIKE.—We understand that the ministers down in Boston have held a meeting, and have resolved to demand higher wages. Meanwhile, we observe that we cannot blame them. Many of them are poorly paid, and we know that some of them are not seldom hungry. Protestantism is a mean affair. It should at least feed and clothe its hungry.—Ib.

FOURTH OF JULY ORATIONS.—We (Boston Pilot) clip from an exchange a paragraph from a Fourth of July Oration. It is a fair specimen of what is annually done in that way. Some of the swelling periods remind us of Mr. Meagher's later style of oratory when he means to be particularly sublime.—"Amidst the wild swell of misanthropy, careering upon the asteroids of public grief, methinks I see an obnoxious paralogism slowly ascending from the miasmatic vestibules of hapless Hungary. From a thousand vincts of blooming iodine, the poor mephitic paynings of Bulgaria and Tyrol mingle their heathen sighs with those of aboriginal siroccos. Oh, what a diatribe of curses must distil upon the petrified antennae of the tyrant, as he sits devout upon his callous throne, and wields his nascent and sporadic sceptre! From the uncious pinions of the palsied eagle, as he flaps them over the inchoate altar, there exudes a plunode of acid tears, enough to cauterise the iris of a Goth or Vandal, while from each tear an apopleptic whisper fills the lurid ear of benedictine Europe with the galvanizing distich, Vox populi—Kossuth go brugh.

A letter received in Salem, dated Montevideo, April 5th, says that a "great discontent prevailed there; placards having been posted up at night, bearing the words 'Death to the present government; Live the Coloradoes.'"

The Legislature of Massachusetts adjourned on the 25th ult., after a session of 140 days!

REMITTANCES TO ENGLAND, IRELAND, SCOTLAND AND WALES.

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

HENRY CHAPMAN & Co., St. Sacramento Street.

Montreal, March 1853.

THE TRUE WITNESS AND CATHOLIC CHRONICLE,

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JUNE 10, 1853.

NEWS OF THE WEEK.

The second reading of the Income Tax Bill, on Friday night, excited but little interest, it being generally understood that the opposition intended to husband their strength for a great effort when the Bill shall be brought up for its third reading. With the exception of a little display of Protestant injustice, in the House of Commons, on Thursday evening, the proceedings in Parliament have been hardly worth recording. The House having resolved itself into a Committee of Supply, and the usual vote of £45,000 for Public Buildings, Ireland, having been brought forward, the amiable and intelligent Speaker moved the omission of the sum of £1,235 usually voted for the repairs of the Catholic College of Maynooth. Encouraged by the evident progress of the anti-Catholic spirit in the House, the respectable gentleman felt himself justified in bringing forward the motion against Maynooth in another form; and therefore, without relinquishing the ground that it was a sin for a Protestant Parliament to vote money for the support of Catholicity, he moved the omission of the grant. Sir James Graham stated that it had been the intention of the late Sir Robert Peel, upon occasion of making the increased grant to Maynooth, that, as the building was very old and dilapidated, the sums required for its repair should be included in the estimates; a view of the case which was supported by Mr. S. Herbert. Mr. Lucas contended that it was invidious to single out this one particular vote, in aid of a Catholic College, for censure, when in another part of the estimates, money taken from the pockets of Catholics was given for the repair of the house of a Protestant chaplain in Dublin Castle. Lord John Russell, who seems inclined to conciliate the Catholic interest, asked whether it was fair to make an invidious exception in the case of the religious denomination, which, though the most numerous, received the least amount of public support of all the religious bodies in Ireland? He warned the House against the dangers likely to arise from singling out the Catholics of Ireland as a body to be deprived of their State endowments. However, the majority of the House, professing a great horror of State endowments for religious purposes, it was decided by a majority of 74 to 54, that the vote of £1,235, in aid of the Catholic College of Maynooth, should be omitted.

So far, so good. Irish Catholics would have no objection to see the principle—that "all State endowments, in aid of religion, are impolitic, and ought to be abandoned"—fully carried out, and fairly applied—to Non-Catholics as well to Catholics. But this was by no means the intention of the honorable, upright men who do our legislation for us in the British Parliament upon purely Protestant principles. These gentry have one set of principles for themselves, and another for Catholics. This was strikingly manifested in the very next discussion that arose, upon a vote of £3,368, to defray a portion of the expenses of the ecclesiastical commissioners of England. Mr. Williams opposed this vote on the grounds that the revenues of the State Church were amply sufficient; and that it was unjust to call upon the whole body of tax-payers to meet an expenditure undertaken for the sole benefit of that Church. This argument was esteemed of no force whatever, when the interests of a Non-Catholic sect were at stake—63 having voted for the grant, and only 44 against it. Next came a vote of £2,750 for the Protestant Professors at Belfast, to which Mr. Miall objected on the same grounds as those upon which he had objected to the vote in favor of Maynooth. Sir R. Inglis said—like a noble Protestant gentleman—that "he could never consent to paying for the support of any religion of which he disapproved;" but, seeing no harm in compelling others to pay for the support of a religion of which they disapproved, he voted for the Protestant grant, which was carried by a majority of 130 to 21, in the same House that had just refused a smaller sum to Maynooth, on the plea that State endowments in aid of religion were objectionable. And these canting hypocrites have the impudence to talk about their respect for religious equality, and the rights of conscience! And fools believe them, and hold up Protestant England to our admiration as a land of religious equality—as a land of civil and religious freedom!

It is impossible to regret these votes. They will do more to bring about the downfall of the accursed State Establishment, and to deliver Ireland from that infernal incubus, than all that the "Religious Equality" conferences could have effected in a twelve-month. They proclaim, in language unmistakable, that, from a Protestant Legislature, it is in vain for Catholics to look for truth or justice, honesty or fair

dealing; and are, we trust, the prelude to the downfall of all State endowments in Ireland whatever.—Sir R. Inglis, and his colleagues, will soon have to learn, perhaps to their cost, that there are others, besides themselves, who "will never consent to pay for a religion of which they disapprove;" and who no more recognise, in Sir R. Inglis, or in Mr. Spooner, any right to tax them for the support of Protestantism, than do the former recognise in the Grand Duke of Tuscany, any right to imprison the Madinis for reading and circulating Non-Catholic versions of the sacred writings. The former is at least just as gross a violation of the "rights of conscience" as the other.

On the same evening, in reply to a question from Mr. M. Gibson, upon the intentions of the Ministry respecting the "Jewish Disabilities Bill," Lord John Russell stated, that "matters could not be left in the position in which they stood at present; that the question must be settled by the introduction of a measure which would make a general alteration in the oaths taken by members of Parliament; and that such a measure was in contemplation." The affairs of China having been brought before the attention of the House by Lord Jocelyn, Lord John Russell stated "that the Emperor of China had applied to Great Britain for assistance, but that no orders had been given to interfere in any way, except for the protection of British property and subjects." Great apprehensions for the crops are entertained throughout the Kingdom, on account of the backwardness of the season, and the long-continued inclement weather.

In Ireland, the Industrial Exhibition is attracting its thousands, and tens of thousands of visitors.—Though upon a smaller scale than, the building itself is generally allowed to exceed in beauty of design, the Great Crystal Palace of Hyde Park. A large portion of the Protestant community, says the *Times*, seem to have been deeply mortified at the omission of any form of Protestant worship at the Inauguration. The managing committee had, it seems, drawn up a formula of prayer for the occasion, which was to have been recited by Dr. Whateley; but it was intimated to them, that, as Catholics cannot partake of, or lend their countenance to, any form of devotion in common with Protestants, if this design were persisted in, His Grace the Archbishop of Dublin, together with the Catholic Clergy generally, would feel themselves obliged to keep away from the ceremony altogether. "Under such circumstances," says the *Times*, "and rather than run any risk of evoking the spirit of religious strife," the committee, perhaps, took the wisest course by letting the question take its place amongst the "dropped orders."

On the 10th ult., the famous Irish orator and true patriot, the Rev. Dr. Cahill, was entertained at a splendid banquet by the Catholic citizens of Glasgow, who also took advantage of the occasion to present an "Address" to the Rev. gentleman, as a tribute of respect to his talents, and to the energy with which he devotes them to the most sacred of causes. Dr. Cahill returned thanks for the honor conferred upon him in a most eloquent speech, for the whole of which we regret that we have not room. Alluding to O'Connell, he said:—

"In associating me in the most remote connection with the great O'Connell—at the name of O'Connell the whole assembly rose up and cheered—you do me an honor which would raise even a great man to imperishable fame, as you illumine me with a flame from that immortal name which sheds un fading lustre on the records of Ireland's saddest and brightest history, and which will live in the burning affections of the remotest posterity of a grateful country. I am like a jolly boat following a line-of-battle-ship, as I move in the foaming track of this levitation grand-ship of Ireland. Large as I am, I am lost in the spray of the rudder; and no one who has ever witnessed the discharge of his broadside against the enemy—heard the thunder of his command, or saw the fatal precision of his aim—will ever think of comparing any living man to the great departed Irish champion (loud cheers). And it was not the fault of our old commander if his invincible bark did not convey the liberties of his country to successful issue—he sailed in shallow water—he was becalmed by Providence—he was stranded by necessity; but no one has ever dared to say, that either he or his gallant crew ever quailed before the danger, or struck their colors to the enemy. And when the returning tide rises, and the breeze freshens, the old noble ship shall again set her sails before the wind; and, changing her name from Repeal to National Equality, her fearless crew shall again shout for freedom, and, with some future O'Connell at the helm, she will and she shall again face the storm, and ride the swollen flood in pride and triumph (wild enthusiastic cheers which continued for several minutes). Whenever I go to Dublin, I pay a sorrowing visit to the tomb of our old commander, when I shed a tear over his ashes, and plant a flower on his grave I mourn for the lip of fire which was wont to kindle into resistless flame our universal patriotism; I grieve for the melting tongue that could dissolve the whole national will into a flood of resistless combination; and as I gaze on the dark vault that spans the horizon of Ireland, and see pretty stars shining in the Irish skies, I weep as I think of the brilliant sun that once enlivened in those skies in peerless splendor; the luminary which guided our destinies for upwards of half a century, but which now, alas! has set for ever below the sullen west of time, leaving the crimsoned clouds, like funeral drapery, to shroud the fading twilight that hangs over his departed memory, (a loud burst of the most enthusiastic emotion rose from every bosom at the conclusion of this sentence).—Oh, if he had lived to stand on the heights of Ireland, as the churchyards, during the last seven years, sent their united wail of woe across our stricken land; oh, if he had lived to gaze on the red waves of the Atlantic, and heard the wild sinking shriek of Irish despair, wafted from the fanning abysses of the deep, as our kindred perished on their exiled voyage—he, and he alone, could raise a cry of horror which would be heard in the ends of the earth—could shake the foundation of the nations, and wrench justice from even the iron bosoms of our cruel oppressors. None but he would pronounce the funeral oration of the Irish, for he had a voice that could fill the world, and enchain the attention of mankind; and he alone had a heart to express the greatness, the perfection, the fidelity, the sufferings, and the death struggles of his unfortunate country. He was Ireland's own son, the impersonation of her own heart, and he alone could sit at her bedside, and speak words of consolation for the extermination and the massacre of her defenceless children."

The Rev. orator next depicted in glowing colors the intrigues of the British Government against the peace of Catholic Europe.—

"Teaching sanctity by corruption, publishing faith by infidelity, propagating truth by lies, enforcing purity by profligacy, and really worshipping God by the works of the devil;" and showed how the evil meditated, had recoiled upon the heads of its authors.

"England is at length detected, and convicted, and degraded, all over the world. At this moment, wherever she speaks of civil liberty, all the world calls her liar, tyrant, assassin; whenever she talks of liberty of conscience, all Europe scours her as a persecutor, a hypocrite, an unblushing slanderer; whenever she attempts to introduce the name of God and to talk of sanc-

tity, and of English Christianity, all Europe bursts out into an immoderate fit of laughter, and cries shame at her, and points to her treachery, her scandals, her murders, her suicides, her blasphemies, her infidelities, her crimes, her enormities; and mankind considers Sodom and Gomorrah, and Babylon, as so many earthly paradises in comparison of the multitudinous sinfulness of England. She is met in every market-place in Europe at this moment, and called liar and demon; her ambassadors are jibed at, this moment, in every court in Europe and called hypocrites, spongers, infidels; and her travellers, tourists, correspondents are watched in every corner of Europe as so many burglars, assassins, and demons of naked infidelity. The Lord be praised, she is caught at last; and poor Ireland shall be free from English persecution and from the oppression of the Protestant Establishment."

Harsh and exaggerated though this language may appear, we fear that there is too much truth in it, and that the conduct of England, towards the nations of Continental Europe, has, of late years, been characterised by the basest duplicity, and has turned the once respected name of Englishman into a term of reproach and dishonor. Sir Archibald Alison differs only in his mode of expression from the Reverend Dr. Cahill; and if the language of the latter seem too violent, it must be remembered that he is not an Englishman; that England has no claims on his respect or love; and that ardently and enthusiastically attached to the land of his birth, it is but natural, and therefore excusable, that he should feel, and speak, strongly against the foreign yoke that has so long and so cruelly oppressed her. The Greek Christians were not blamed for their hostility to their Moslem taskmasters; nor should it appear strange that the Catholic Irishman indulges in similar feelings towards the alien-spoilers of his country—"alien"—as the Turk was to the Greek—"in blood, language, and religion."

The *Canada* brings no additional news of much importance. In France all remained quiet; but her attitude towards Russia, upon the Eastern question, was firm. France will not permit Russia to force the Porte to adopt measures hostile to French interests. The Porte had refused to recognise the ultimatum proposed by Prince Menschikoff, and the latter had threatened to withdraw from Constantinople.

RIOTS AT QUEBEC.

We have received so many communications from our Quebec correspondents, all upon the same subject—Gavazzi's lectures and the accompanying riots—that we are not able to find place for them all. Inserting therefore the letter of *Catholicus*, we shall merely lay before our readers an abstract of the contents of the remainder.

The first lecture in the Wesleyan chapel passed over without any disturbance. The lecturer turned into ridicule the doctrines of the Catholic Church on the Holy Eucharist, and the Real Presence of our Lord and Saviour Jesus Christ therein; but abstained from his usual obscenity and scurrilous personalities. Not so, unfortunately, on the second occasion of his appearing before the public, which was in the Scotch Free Kirk on the evening of Monday last. The burden of this second discourse was—that Catholic Priests in general were brutally immoral, and the Catholic Clergy of Ireland in particular, inciters to rebellion, and the fomentors of Ribbonism—that Catholic Nuns and Sisters of Charity were prostitutes—their convents brothels—and that parents who sent their daughters to these institutions were making w—s of them. This—though the usual line of argument adopted by Achilli, Leahy, Gavazzi, Maria Monk, and the other especial favorites of the convective—does, it must be conceded, rather exceed the limits of fair discussion. 'Tis true, there are occasionally immoral men in the ranks of the Catholic Clergy; as there are to be found amongst Protestant ministers, scoundrels like the Rev. Mr. Gordon, the debaucher of the young lady, whose case is just now creating so much excitement in the London Police Courts. Were there no immoral men, no lecherous satyrs, no drunkards, no thieves, none perjured amongst them, we should have no Leahys, no Achillis, no apostate monks perambulating the country denouncing the Church from which they have been expelled. We might here appropriately quote the language of Dr. Newman. Yes;—we might point to Gavazzi, and say, "He is an incontrovertible proof that Priests may fall, and Friars break their vows." He is himself the best argument that can be produced against the morality of the Catholic Clergy. But because here is one Rev. Mr. Gordon in London, God forbid that we should insinuate that all, or even a majority of Protestant ministers, were Gordons; because the Catholic Church has reared a Gavazzi and an Achilli in her bosom, God forbid that it should be supposed that she contains many Gavazzis, many Achillis.

So gross was the language of this man Gavazzi, respecting the Convents and their inmates, that Protestant gentlemen present, were shocked at it; and one of them, a member of the Provincial Legislature, expressed his disgust thereat, remarking, "that he sent his daughters to a Convent, without any fear for their chastity." But still, in spite of all this provocation, no insult, no interruption, was offered; and if, unfortunately, acts of physical violence occurred, they did not originate with Catholics, or the friends of Catholics.

Amongst other falsehoods enunciated by Gavazzi, he said "that the Priests in Ireland were the instigators of Ribbonism." This, every body who knows anything of Ireland, or of the discipline of the Church, which forbids the members of any secret society to approach the Holy Communion, must know to be a malignant lie; and so it was pronounced to be, by one of the audience present, who, having paid his money at the door, of what, though called a Church, could only be looked upon in the light of a theatre, or an ordinary exhibition-room, had just as much right to express his disapprobation, as any other person present had to express his approbation. A violent personal attack was made upon him, and this, unfortunately, though quite naturally, elicited rip-

sals. The pulpit wherein was Gavazzi was stormed; and after some fighting with stools and chairs, in which the ex-monk betrayed no craven spirit—we say this in commendation of Gavazzi, for we like pluck wherever we meet it—it was taken possession of by the assailants, who, taking the Padre by the cuff of the back, pitched him out, neck and crop, amongst the crowd below. We are sorry to say that his Secretary, or interpreter, also received some violent contusions. Mr. Sewell, the Sheriff, and some other public functionaries, got themselves kicked—an act which we regret, but cannot wonder at.—Public servants, receiving their wages from a Catholic population, have no business taking a prominent part in such assemblies. As private citizens they may do what they like, and go to—where they like; but "Jack-in-office" must be taught better manners. These fellows, if they wish to insult their fellow-citizens, should first throw up their salaries, and take off their liveries. Whilst they take our money, and wear our livery, they are our servants, and must be made to behave with respect towards their masters; and an impartial ministry would best enforce this salutary lesson, by dismissing these fellows from situations which they have approved themselves unworthy to hold. This language may appear harsh, and it is not intended as a compliment, either to Sheriff Sewell, or to the other government officials; far from it. Had they known how to behave themselves, they would have saved themselves a kicking, and spared us the trouble of alluding to them at all.

This is the second time within the last few months that we have had to denounce the conduct of Government officials in making themselves so prominently offensive, at public meetings, to the Catholic population. At Kingston, persons wearing Her Majesty's uniform, wearing the dress of, and calling themselves, gentlemen, and Officers in Her Majesty's Service, appeared the other day, on the platform, with members of the French Canadian Missionary Society; and this outrage on decency and military discipline was allowed to go unnoticed, either by the Government, or the commanding officers of the corps to which these fellows belonged. More's the pity; it is a sign that the point of honor is not quite so keen in Her Majesty's Service as it used to be some years ago. Officers degrading themselves and their regiment, in those days, by associating with fraudulent bankrupts, and knavish tradesmen, would have soon received a hint to make themselves scarce at the mess-table.

But to come back to Gavazzi. After being pitched out of the pulpit, he managed to secrete himself in a room in the basement of the building, and thus to escape the fury of his pursuers. Some panes of glass were smashed, and, as we read in the *Chronicle*, some "Bibles and Psalm books were taken from the pews, and desecrated by being thrown at the head of Father Gavazzi;" but no serious damage was done. The troops were called out, and the rioters dispersed; the mob in retreating shouting for George Brown, but he prudently declined making his appearance.

Such are the particulars of the affray, which we deplore; for violence, though the appropriate weapon of Protestant Convent burners, is always injurious in the long run, and discreditable, to those who employ it. The provocation was strong, it must be admitted; but it must be remembered also that, if Catholics, of their own free will, go to hear the lectures of men like Gavazzi, they must expect to be shocked; for where we see blow-flies, we may safely predicate caution. Catholics should therefore keep away altogether; and neither by their presence encourage, nor by their violence give occasion of triumph to, the enemies of Catholicity. All that can be said in this case is, that the first to have recourse to violence, the first to commit a breach of the peace, were the friends and supporters of Gavazzi. Had not violence been resorted to by them, violence would not have been resorted to by their opponents.

In consequence, we suppose, of what occurred at Quebec, Gavazzi's visit to Montreal has been delayed or a day. It had been previously announced that he was to lecture in the City Hall; but it so happens that that room had been already refused to Catholics, when applied for, for the purpose of holding therein a Catholic meeting, upon the plea that a public room, the common property of every citizen in Montreal, should not be granted for special religious or political purposes. In the propriety of this refusal, the Catholics perfectly acquiesced; and upon the principle that what is "saucy for the goose is saucy for the gander," the authorities have, with much prudence, and with perfect justice to all parties, refused the room to Gavazzi. The Zion Church will therefore be turned into a theatre for the nonce, in which the exhibition of the great buffoon Gavazzi will come off in due time. The first lecture was announced for yesterday evening.

We sincerely trust that Catholics will either keep away altogether, or, if attending this unhappy man's lectures, that they will abstain, not only from all violence, but from all threats, interruptions, or any thing that may lead to a breach of the peace. Let him come, and go, without notice; this is the policy as it is the duty of every good Catholic citizen. Let it not be said that a finger was raised against him by the Catholics of Montreal. He, and his friends, desire nothing better than that there should be a row; let it be the business of every honest citizen to disappoint him, and them. Why give the fellow additional notoriety? when in a few years, or perhaps months, if let alone, he will sink into oblivion, and be forgotten. Why confer such honor on a strolling buffoon in a friar's frock, as to treat him as if any thing he could say, or do, could be of the slightest injury to the cause of the Church? There was Leahy, another such an apostate Monk; and where,

and what is Leahy now? In the condemned cells— a convicted felon—of whom the Protestant ministers who once patronised him, are heartily ashamed. There was Maria Monk—another of the same stamp—and what has become of the evangelical prostitute Maria? She is dead—dead also in the felon's cell—rotten with a loathsome disease. There was Aelilli too, the great champion of Protestantism in his day—and what now is Belial Achilli? Who is there now of his former patrons, who would not gladly have it forgotten that he had ever any connection with such a libel on humanity. So will it be with this fellow Gavazzi if he be but let alone.

What need of a row? Why should people so disgrace themselves as to have recourse to violence when their cause is good? We know what Gavazzi is, and so do our Protestant fellow-citizens. They may patronise him, and applaud him, for the sake of insulting Catholics; but they know their man, and knowing what he is, and why he is here, they thoroughly despise him. As a tool, they will make use of him; and as a very dirty tool, they will cast him on one side when they have done with him. There is not one, calling himself a gentleman, who would permit the fellow to come in contact with his family, or pollute his household with his presence; not one who would not be ashamed to have, or to be suspected of having, any intimate connection with him.—Leave the fellow then to the well-merited contempt that awaits him; or rather pray for him, that grace may be given unto him to repent; but for God's sake let there not be the slightest act, or even threat, of violence, employed against him. Leave him to himself, and he will be appreciated here, as he has already been appreciated by a discerning public in England. It is thus the Times—no friend to Catholics—speaks of Gavazzi:—

“Though curiosity and false taste may seek amusement in the rant of a renegade friar, it is cruel sport to turn into an exhibition for Sunday afternoons, the follies and falsehoods, which have once more beguiled an unhappy people, and which now supply foreign countries, with an histrionic performance, far less respectable than that of the singers and fiddlers, which Italy lends our theatres. The men who have attempted to dress freedom, religion, and government in a mask of anarchy, and who are even now levying contributions on the divided fears of their countrymen, in order to be prepared for a fresh outbreak, come under one of the two classes of fanatics or rogues.”—Times, April 19, 1851.

Leave Gavazzi, then, to the “fanatics and rogues.”

The attention of the House of Assembly has of late been much occupied by the discussion of Mr. W. Beresford's “Divorce Bill,” which was passed through a third reading, after a rather animated debate, on the 1st inst. The grounds upon which this Bill were introduced, and supported by the majority, were the criminality of Mrs. Beresford; and it was opposed upon the pretence that, in the first place, the alleged criminality had not been proven; in the second, that the Legislature was not competent to release a vinculo matrimonii. The mode of procedure seems to have been rather illogical. It is very certain that there is no power on earth competent to give such release, when the vinculum matrimonii has been contracted; it is equally certain that between parties really and truly married—that is joined together by God—divorce is impossible. A union, which by man can be dissolved, is not, never was, marriage; at best it was but concubinage; for the essential difference betwixt marriage and concubinage consists, in the indissolubility of the former. It seems therefore that the first question that should have been discussed was—“Was the complainant ever truly married to the woman of whose adulterous conduct he complained?” If he was, there should have been an end of the matter, in so far as the Legislature was concerned; neither it, nor any man, or body of men upon earth, has, had, or ever can have, any right to legislate in the premises. If he was not married, then the interference of the Legislature should have been limited to putting that simple declaration on record. But to talk about a Legislature giving a divorce, or a release from the vinculum matrimonii, is simply humbug; its votes and decisions can have as little effect towards dissolving an indissoluble union, that is, a union made by God—as towards destroying the relationship between mother and child, or towards unbaptising, by Act of Parliament, a validly baptised infant.

The Transcript says:— “The difference between the Roman Catholic, and the Protestant, doctrines in such matters is not so great as is supposed. Both hold the marriage contract to be prima facie indissoluble.”

With all due respect to our cotemporary, we should feel inclined to contest both these statements. By the Anglican Church, the theory of the indissolubility of the marriage union is recognised; but by no other Protestant sect that we know of. The early reformers—Luther, Bucer, Melancthon, Cranmer—either by precept or example, ever dreamt of asserting the indissolubility of that union; and at the present day, in most countries where Protestantism prevails, the law of the land, and the discipline of the different religious denominations, recognise the almost unrestricted right of divorce; or to speak more accurately, the right of the contracting parties to annul at pleasure their contract of union. We cannot bring ourselves to desecrate the holy name of marriage by applying to it unions that are not indissoluble.

But no matter what may be the theory, the practice of the Catholic Church, has ever been in striking contrast with that of all denominations of Protestants. The practical difference is far greater than is supposed by the editor of the Transcript. With the Anglicans, the Catholic Church agrees in asserting the indissolubility of the marriage tie; but, unlike the former, she does not stop short with mere asser-

tions; she puts her theory in practice, and neither threats, nor blandishments, have ever been, or ever will be, able to make her swerve therefrom. This consistency between her teaching, and her practice, does, in our opinion, furnish a striking contrast betwixt the Catholic Church, and the only Protestant sect that, even in theory, recognises the indissolubility of the marriage tie. By far the majority, however, of the Sects recognise no indissolubility in the union of the sexes: and some Protestant sects—as the Mormons for example—not only scout the idea of indissolubility as preposterous, but recognise the unlimited right of polygamy; quoting no end of Scripture in justification of their practice. In this respect the Mormons merit the praise of being consistent Protestants.

The riots on Monday night have attracted the attention of the Legislature. Mr. Christie, (Gaspé) called upon the Attorney-General to explain what steps had been taken to prevent a riot. Mr. Drummond in reply, stated that the Police had been taken by surprise, but that no efforts would be left untried to bring the offenders to justice: the necessary precautions had been taken, and rewards had been offered for their apprehension. This we are glad to hear.

Rioting and violence are always disgraceful, and, if attempted in Montreal, will, we hope be speedily suppressed—by the civil force aided by every good citizen of every persuasion, if possible—but by means of the military, if necessary. Still, whilst joining in heartily condemning the riots at Quebec, we cannot help smiling at the affected horror of violence, betrayed by the very parties who, a few years ago, took such an active part in burning the Parliament House and Library—and in committing, and exciting others to commit, a brutal and most cowardly act of personal outrage upon Lord Elgin.

The Canada School Act has passed through committee by a large majority, in spite of the opposition of Mr. Brown. We shall yet be able to obtain Freedom of Education if we be but firm in our demands. State-Schoolism has received a damaging blow this Session.

PASTORAL VISIT OF HIS LORDSHIP THE BISHOP OF MONTREAL.

We copy from the Minerve the following programme of His Lordship's motions:—

On the 10th inst. he was to be at St. Ambrose; 11th, L'Industrie; 12th, St. Paul; 13th, St. Thomas; 14th, Lanoraie; 15th, Lavallrie; 16th, St. Sulpice; 17th, Repentigny; 18th, L'Assomption; 19th, St. Roch; 20th, St. Alexis; 21st, St. Liguori; 22nd, St. Jacques de l'Achigan; 23rd, St. Alphonse; 24th, Rawdon; 25th, St. Julienne; 26th, St. Esprit; 27th, St. Lin; 28th, St. Calixte; 29th, St. Sophie; 30th, St. Jerome. On the 1st of July, His Lordship will be at St. Colomban; 2nd, St. Scholastique; 3rd, St. Janvier; 4th, St. Anne; 5th, St. Henry; 6th, Lachenaie; 7th, Terrelloune; 8th, St. Thérèse; 9th, St. Eustache; 10th, St. Augustin; 11th, St. Benoit; 12th, St. Placide; 13th, St. Thomas; 14th, St. André; 15th, Rigaud; 16th, St. Marie; 17th, Vaudreuil; 18th, Soulanges; 19th, Côteau du Lac; 20th, St. Clot; 21st, St. Polycarpe; 22nd, St. Zotique; 23rd, St. Régis; 24th, St. Anicet; 25th, St. Timothée; 27th, St. Louis de Gonzague; 28th, Ormstown; 29th, Hinchinbrook; 30th, St. Jean Chrysostôme; 31st, St. Urbain.

For the month of August the Bishop's route will be as follows:—On the 1st, at St. Maurice; 2nd, St. Clement; 3rd, Chateaugay; 4th, St. Philomène; 5th, St. Isidore; 6th, St. Rémi; 7th, St. Edouard; 8th, Sherbrooke; 9th, St. Philippe; 10th, St. Constant; 11th, St. Jacques le Mineur; 12th, St. Cyprien; 13th, Lacolle; 14th, St. Valentin; 15th, St. Jean; 16th, St. Luc; 17th, L'Acadie; 18th, Laprairie; 19th, Longueuil; 20th, Boncherville; 21st, St. Julie; 22nd, Varennes; 23rd, Verchères; 24th, Contrecoeur; 25th, St. Antoine; 26th, St. Marc; 27th, Belœil; 28th, Chambly; 29th, St. Bruno.

THE METROPOLITAN. By J. Murphy & Co., Baltimore.

We have received the June number of this excellent Catholic monthly; and are highly pleased with its contents. The publisher announces that, beginning with the 1st of August, the “Metropolitan” will be enlarged by 16 pages, without any increase of subscription; thus furnishing over 700 pages of sound Catholic reading for \$2 per annum. Until a special agent be appointed in this city, we shall volunteer to have the “Metropolitan” forwarded to any of our friends, on furnishing the requisite instructions. See advertisement, seventh page.

THE LAMP. By J. C. Robillard, 76, Fulton Street, New York.

The American reprint of this “weekly Catholic journal of literature, science, and the fine arts, devoted to the religious, moral, physical, and domestic improvement of the working classes,” is offered to the Catholics of America at 7s 6d per annum.

Among the Catholics of Great Britain and Ireland, there is none of the cheap Catholic periodicals so popular as the “Lamp,” nor so highly approved of by the Catholic Clergy.

We would also respectfully inform the Clergy of Canada, that Mr. Robillard has opened the most extensive Church Vestments establishments in North America, where vestments, vases, &c., of every description, from those suitable for mission, to the richest damask, and cloth of gold, for Cathedrals, and important parishes, can be had at extremely moderate prices.

To the Editor of the True Witness.

SIR,—The apostate Gavazzi arrived here on Saturday morning, and gave his first lecture at the Wesleyan Church the same evening. It was duly announced by placards through the streets—price of admission, 1s 3d. There were 4 or 500 persons present, among whom were a good many Catholics, who, through cu-

riosity, went to see this fallen Roman Catholic ecclesiastic. His appearance denotes a person of strong physical and mental capacity, and fiery passions, and his style of declamation is of the most energetic description. He is in fact just the sort of man you would be led to expect him to be, from his antecedents.

The Methodists and Evangelists are, as might be expected, quite elated at his visit, and there are but few among the so-called liberal Protestants of this denomination, who are not ready to applaud any lie, no matter how palpable it may be, if the subject be abuse of Popery.

Gavazzi has, of course, long ere this, found out their weak point. He is reaping a harvest from their folly in contributions in £ s. d.; and is fully aware that so long as he sticks at nothing in his abuse of the Catholic religion, he can gull them with any story which a morbid imagination may invent. He is acquainted with the extraordinary fact, that the lying statements of persons of the most suspicious characters, no matter how improbable or absurd they may be, are listened to with the most greedy delight, by the bigoted, though self-styled liberal, Protestants, if the lies and calumnies are but aimed at the Catholic religion, or its institutions.

The subject of his lecture was Popery—its blindness. It has been given almost verbatim in different papers in the United States, and lately in Toronto, Canada. It is therefore unnecessary to quote an old story, or tell it over again. The Globe contains a faithful report of it. He stood on a platform, raised some feet above the floor of the Church, on which he had ample room to strut about in the course of his discourse, and was surrounded by about a dozen of the most zealous Anti-Catholics, I suppose, who had chairs placed thereon for their accommodation. He was dressed in a soutane, with a cross on the breast, and a cloak, on the left shoulder of which was painted another cross. He disclaimed being a Protestant, but the enthusiasts on the platform, whenever any thing more than usually disgusting or blasphemous was spoken, took the lead in the applause, which was joined in by the most bigoted of the audience. When he told them to prevent the introduction of Catholic separate schools in Upper Canada, these persons were most vociferous in their demonstrations of approval. The manifestations of dissatisfaction which were strongly shown on the countenances of the few Catholics who were present, were restrained from breaking out into hisses or other noises in imitation of their Protestant neighbors, by the deference which they are in the habit of paying to a place of public worship.

The most lamentable part of the whole proceedings however, was to see the Sheriff of the city and district of Quebec, a Catholic community, range himself on the platform, among the chosen few of the prominent supporters of a man who comes here for the purpose of insulting four-fifths of the citizens, by lying, and calumniating their religion and its professors; and taking the lead in applauding the filthy abuse thrown at the Catholic portion of the community.

He is thick headed, and stupid, enough for any thing, but he has hitherto passed for a liberal man, and is the last person who would have been supposed likely to insult his Catholic fellow citizens, by making himself on such an occasion along with Jeffrey Haie, George Brown, and such persons.

Public servants should be taught a lesson, and when they commit themselves it ought to be noticed. So while on the subject, I think it right to allude to another case, which came under my personal observation. A gentleman lately appointed to the office of Manager of the Quebec Water Works, by a vote of the city Council, two-thirds of whom are Catholics, stood at a corner on Procession Sunday, wearing a large Orange handkerchief, conspicuously disposed on his person, and in the hearing of several persons, indulged freely in remarks, derisive of the religious ceremony then going on.

He delighted in testifying his strong Orange Protestant principles, and in insulting his fellow citizens of the Catholic faith. This man owes his appointment to the secret organisation among the Protestant members of the Council, and to the division, or want of proper organisation among the Catholics. The Catholic members of the City Council who voted for him, ought to feel pleased at what they have done.

Yours, &c., CATHOLICS.

To the Editor of the True Witness. Toronto, 6th June, 1853.

“It is a happy thing for Ireland that her sons are, resolutely turning their attention to her great capacity for commercial and industrial progress, and regarding the religious and political questions which have so long vexed and disturbed the Green Isle, and stopped her material and social progress, as of secondary importance.”—Montreal Gazette.

SIR,—I have deferred to notice the above extract, hoping that some one more competent would make some remarks upon it. The editor of the Gazette then, holds that a religious question, or a question of faith, is only of secondary importance. With him the grand principle is, that the business to which men should attend is material, and social progress; he congratulates Ireland “because” he says “her sons” that is Ulster men, “are turning their attention to her capacity for commercial and industrial progress.” Ireland, Sir, rejects with scorn such sympathy, insulting as it is to her firm faith; she needs not the favor of sensualism. The public journals which come weekly from Europe tell every one that in Ireland a religious question is never viewed as of secondary importance, for the simple reason, that there men wish, above all things, to save their souls; that it is true religion, and not material progress—the worship, not of Mammon but of God—will save them from hell. This is not the first time that the editor of the Gazette deserved to receive a rebuke for the pagan spirit he occasionally manifests. His journal is extensively circulated among the wealthy class of Protestants, none of whom ever complain of the sentiments expressed by him; we have reason to conclude, therefore, that they all participate in his sentiments. Now, Sir, all those Protestants read the Bible; they make a great noise about the Bible; yet they shew that they care very little about the holy book, except in as much as it gives them something about which they may make a noise. The Catholic, on the contrary, makes no noise about the Bible, but he follows the lessons of that sacred book; hence it is that in Ireland a religious question is never regarded as being of secondary importance. Perhaps in the Protestant version the text—“Seek first the kingdom of God and His justice”—has been obliterated, and that thus we may account for the editor of the Gazette's paganism, in putting the service of the world, above the service of God. But there is another text which must appear rather hard to his Protest-

ant piety—“You cannot serve God and Mammon.”—The worthy editor of the Gazette recommends the service of mammon, and then, if there remain any spare moments, they may be well employed in some sort of religion—the most fashionable will be the next eligible. My dear Sir, don't you think these silly fables for the Bible, as the sole rule of Faith, have reason to be proud of their progress in Christian perfection? Don't you think their souls are greatly benefited by the blessings of Christian liberty, for so they are pleased to designate their impious revolt against the Church of God? Are we simple Papists not very stupid to submit to the yoke of the authority to which Christ our Lord subjected the world—a yoke which never presses heavily on us—a yoke so sweet that under it we find all comfort for our souls, when we learn to “seek first the kingdom of God and His justice?” They call our submission to our pastors “slavery”—and the government of our Bishops “tyranny.” Let them do so. To them it may be so. For “the wisdom of the flesh is not subject to the law of God, neither can it be.” And it is through the wisdom of the flesh that men regard a religious question as of secondary importance. We rejoice, in being the slaves of Christ, in submitting to the sweet yoke of subjection to the Pastors rightly ordained, or sent by Him to rule over us. We follow the rule of that holy obedience, which the Son of God marked out for us, being Himself obedient even to the death of the cross; to this rule he has subjected us when, speaking by the lips of St. Paul, he said—“obey your Prelates, and be subject to them, for they watch over you as being to render an account for your souls, &c.” We can then easily afford to bear our Pastors abused and misrepresented by these miserable men who wickedly revolted against the Church, and who assailed the authority of her Pastors, because that authority is an insurmountable obstacle to the diffusion of the principles which cause religion to be regarded as a question of secondary importance, and which would introduce the old pagan maxim—“let us eat and drink for to-morrow we shall die.” We can feel no envy at the sight of that liberty in which they glory, which Dr. Brownson very happily named “the liberty of the pig in clover.” We leave that disgusting liberty cordially, to them. We esteem only that liberty which consists in freedom from the yoke of the devil; for that liberty alone we sigh.—Your obedient servant,

SHEAMUS OF ULLINA. CANADA.

Mrs. D. B. Viger, one of the Directresses of the Catholic Orphan Asylum, acknowledges to have received for the benefit of the institution, the sum of £25, currency, from Mr. John Severight, of Edinburgh, and formerly of Laclaire, through Daniel Finlayson, Esq.

PROSPERITY OF THE CITY.—We learned with great pleasure yesterday, that notwithstanding the enormous losses by the fire of last year, and that money to aid in constructing the buildings could be obtained from the Corporation, at six per cent., to the extent of one hundred thousand pounds, the applications for assistance amount to only fifty-two thousand.—Montreal Gazette.

FATAL ACCIDENT.—Yesterday morning a labourer named Patrick Carr, employed in the erection of the New Court House, fell from the top of that building to the ground, and was instantaneously killed. It appears that the unfortunate man had imprudently placed himself too far out on one of the cornice stones, which gave way, both fell among the uncut blocks below.—The deceased was an honorable discharged soldier, sober, industrious, and much respected.—Transcript.

BRUTAL MURDER.—The Brockville Free Press of Saturday says:—“Sometime about noon on yesterday a man dressed in a brown frock coat, white hat, and fustian pantaloons, name unknown, was discovered murdered in the most brutal manner, about two miles from Brockville, in the direction of Smith's Falls.—The horrible deed was perpetrated with a heavy stone, there being a large wound in the forehead, and another on the neck and chin. He was found in a wood, into which the people in the neighborhood says they saw two men enter yesterday morning, and one of whom returned shortly after, who had on a muskrat cap and blue coat, and who is supposed to be one Simpson, recently liberated from Penitentiary. The murdered man has not been recognised, and now lies in the yard attached to our county goal. Simpson was seen to pass through Brockville yesterday, about 12 o'clock; about three o'clock intelligence was received of the murder. His description is said to correspond with that given by the persons in the neighborhood of the murder. There is a rumor afloat that both men were seen drinking together in the morning near Lyn.”

MELANCHOLIC ACCIDENT.—The Steward of the transport “Thomas Arbuthnot” was accidentally drowned this forenoon, by falling overboard from a boat that he was about to come ashore in. It seems that in getting into the boat his hat fell off into the water, and in attempting to reach it he lost his balance, and plunged head first into the river; although there were several boats near him at the time they could not succeed in saving him.—Quebec Mercury.

MEGANTIC ELECTION.—We understand that the Committee recently appointed to try the Megantic Election, unanimously, decided as a previous Committee had already done, in favor of the sitting member, upon the points of form which Mr. Ross had raised against the election.—Jb.

THE SEASON AND THE CROPS.—Notwithstanding the unusual quantities of rain that fell in May, the appearance of the fall wheat has suffered no deterioration.—The plant is strong, wears a fine healthy color, and promises, if it meet no adverse casualty before harvest, to produce a heavy crop. During the last week of pretty general fair weather, there has mostly been a cold wind highly favorable to the wheat crop in the present state of its growth. The appearance of the grass fields betokens a future abundant hay harvest.—During the last year there has been a great scarcity of hay in Upper Canada, and the price has been unusually high.—Toronto Leader.

Birth. On the 30th May, at the Cottage of St. Marie de Montmorency, the wife of Chas. O. Rolland, Esq., of a son.

Married. In Bytown, on the 25th ult., by the Rev. Mr. McDonagh, Mr. James McCarthy, son of John McCarthy, Esq., to Jessie, fourth daughter of the late Major Donald Fraser, of Williams-town, Glengarry.

DOCTOR MCFUCKER BEGS to acquaint his friends that he has returned to Montreal. He is at present staying at the CALDONIA HOTEL, WELLSINGTON-STREET.

FOREIGN INTELLIGENCE.

FRANCE.

The following are the terms of article 86 and 87 of the Penal Code, as given in the bill presented by the Government. These articles, as formerly worded, and which related to the pain of death in political matters, were abolished February 26, by a declaration of the Provisional Government, and by article 5 of the Constitution of Nov. 4, 1848. The new articles run thus:—

“ Art. 86. Every attempt against the life or person of the Emperor is punished as the crime of parricide. Every attempt against the life or person of the members of the Imperial Family is punished with the pain of death. Every offence publicly committed against the person of the Emperor shall be punished with an imprisonment of from six months to five years, and with a fine of from 500f. to 10,000f. The guilty person may, in addition, be interdicted from the whole or a portion of his civic, civil, or family rights during a period equal to that of the imprisonment to which he shall have been condemned. That period shall run from the day on which the guilty party shall have undergone his punishment.

“ Art. 87. Any attempt the object of which shall be either to destroy or to change the Government or the order of succession to the Throne, or to excite the citizens or inhabitants to take up arms against the Imperial authority, shall be punished with death.”

This project of law has excited deep feelings of apprehension.

It is certain that the admission of capital punishment in the criminal code of France, from which it has now remained effaced for five years, will not be generally popular. The strong repugnance to the infliction of capital punishment which exists in France, for almost any crime, but particularly those of a political kind, and which even extends to murder, explains the otherwise unaccountable verdicts of juries in some of the most heinous cases, who find “ extenuating circumstances” where the utmost ingenuity can discover nothing of a mitigating character. The privilege of tacking to their verdict so merciful a recommendation, which compels the judge to stop short of the last penalty, is, indeed, too often abused, but it is attributable to that repugnance which will not now be diminished by any severity on the part of the Legislature. It is true that the political offender of to-day may be the hero of the morrow, and of this there is no more striking example than the Emperor himself. A great deal has been said for and against, and no doubt men's minds are still divided; but if there be any class of offenders who are sure to meet with sympathy it is precisely that class which will be affected by the present bill should it pass into a law.

A decree is in course of preparation by the Emperor regulating the rank and title of the members of his family. Of the sons of his uncle, the Prince of Canino, the only one who will have the title of Highness, is Prince Louis Lucien Bonaparte, who is already member of the Senate. The health of the Empress is much improved.

HOLLAND.

The Papal Internuncio has addressed circulars to the Catholics, announcing the introduction of the ecclesiastical hierarchy. The Catholic journals state: “The ecclesiastical authority has passed into the hands of the Catholic Bishops, who were the cause of so much alarm. The Government has seen this, and has not attempted to interfere. It is in fact, done exactly what the preceding Ministry did. Under the Thorbecke Ministry the *Niederlander* said:— ‘The episcopal hierarchy is indeed an accomplished fact, but it is not a consummated fact.’ Under the Ministry of Van Hall this hierarchy has become an accomplished fact.”

AUSTRIA.

It is asserted in well-informed circles that the Austrian Court has positively refused to permit the remains of the Duke of Reichstadt to be transferred to Paris.

By a singular coincidence the *Trieste Zeitung* and the *Augsburg Gazette* state, that a belief was very current that another “dagger insurrection” would break out at Milan on Sunday, May 8. The same rumor was prevalent in Sardinia, and the Austrian troops were kept on the alert; but the day passed over quietly. The examination of the insurgents arrested at Milan, on February 6th, is now nearly over. It is given out that documents are in possession of the Austrians to prove that the daggers were supplied by Mazzini and Kossuth, as were also the muskets—all of which were of English or American manufacture.

SWITZERLAND.

Our Vienna correspondent informs us that the demand of Austria in respect to the fugitives has been rejected by the Swiss Government. The Federal Council reserves to itself the sole right of deciding on the treatment of the political exiles in the Swiss territories, but it announces a reform of the alien laws in Ticino. The removal of the military cordon and the renewal of the former good neighborly relations are positively insisted on. Baden makes common cause with Wurtemberg in requiring the expulsion of the fugitives.—*Cor. of Times.*

ITALY.

We read in the *Parlamento* of Turin of the 11th inst:—

“The committee charged with examining the project of law relative to the sequestration of the estates of the naturalised Lombard refugees, has published its report, from which we extract the following:—The difference between Austria and Sardinia admits of no other solution than the pure

and simple removal of the sequestration. Every compromise or compact on the subject would be a sacrifice of the rights and honor of Piedmont.

TURKEY.

CONSTANTINOPLE, MAY 9.—Prince Menschikoff has given the Porte eight days to decide on his *ultimatum*. The French and English Ambassadors, on being appealed to for advice by the Divan, have despatched couriers to Paris and London.

The Turks firmly believe that the vital principle is still strong in their native country, but all letters from Constantinople agree in saying that the fate of the Empire must entirely depend on the policy of the great Western Powers and Austria. The opinion given on the subject by a well-known diplomatist and statesman is—“The question will eventually be settled sword in hand, and the conviction that this is the case makes all parties, excepting perhaps Russia, which is favored by its geographical position, so extremely desirous to compromise matters. A collective remonstrance from the two great Western Powers and Germany, would probably induce Russia to yield in the matter of the Patriarchate; but still little would be gained, as internal commotions would probably soon afford her an excuse for returning to the charge.”

INDIA AND CHINA.

BURMESE WAR.—Great mortality from cholera and dysentery had prevailed among both troops and camp followers during the expedition. The camp followers had also suffered much from smallpox.

According to the latest accounts, Nankin still holds out, but the government exhibits the utmost anxiety lest the southern capital should fall into the hands of the rebels.

AUSTRALIA.

We have again advices from Melbourne, the last date being the 3rd of March. The news is highly satisfactory; the produce of the diggings continues undiminished. An enormous lump of gold, weighing no less than 134lbs ounces has been found by four laborers, about a couple of miles from Ballarat. The lucky finders have taken passage home in the *Saran Sands*, which appears to have sailed on the 10th of February, and may be hourly expected. The Melbourne sailed on the 4th February. The most remarkable news is the rapid advance in the price of gold, which has brought the exchange on London to par, so that a sufficient quantity of gold coin appears to have arrived to meet the wants of the colony, and the transmission of gold from Europe will probably cease. The pressure of the continuous arrivals of emigrants from all quarters seem very great at Melbourne, and some cases of death from destitution have occurred. The newly arrived emigrants are directing their attention to other parts of the continent, and Western Australia will receive some of the overflow of beings who cannot find shelter in Melbourne.

DOCTOR WHATELY'S SLANDERS ON THE CONVENTS.

The Rev. James Maher, P.P., Carlow, Graigue, has addressed a letter to Dr. Whately on the subject of his virulent slanders against Catholic convents. We quote the subjoined extracts. After giving passages of Dr. Whately's speech, the Rev. gentleman says:—

“My Lord—I have not for a long time, either from the pulpit, the platform, or the press—from even the lowest and most fanatic conventicle of dissent—read or heard anything so mischievously calculated as the above extracts to arouse and call into furious action the worst passions of the people of England against their fellow-subjects professing the Catholic religion. The celebrated Durham letter was not half so malignant; and if the speech fail to set in motion as violent and truculent a crusade against religion as the letter did, the failure must arise from the niter disgust and abhorrence with which just and moderate men still remember the bellamite exhibitions of 1851, which made England the laughing-stock of Europe for twelve months.

“Every line, nay, almost every word, in the above extracts contains a bitter and uncharitable accusation, insinuated with an unchristian and unmanly spirit. The charges, too, are directed principally against ladies—against those who have, by solemn vows, devoted themselves to the service of their Creator. Rome, in Pagan times, scarcely ever produced a monster, to assault the character of her vestal virgins. The charges, again, are vague and undefined, but the more bitter and ungenerous on that account, and circulated everywhere by the leading journals of England, without affording the accused the slightest opportunity of being heard in their defence. The concoctors of the charges were, my Lord, fully aware of these advantages. They said, we may assail innocence, blacken the brightest names, assail character, and pour a flood of slander upon the ancient religion of the land; we may say and insinuate whatever we please against monastic institutions. The strong prejudices of the nation are with us; we may, therefore, defame them with perfect impunity. Our work will be done and over before the refutation comes; and, if it comes at all, we may depend upon the bigotry of the popular press to suppress it, or give it a very limited circulation.

“Now, my Lord, to meet all this, it may as well be said at once, and calmly, that no man would make such charges against religious communities, upon such grounds, who was not only entirely lost to every feeling of honor and generous sentiment, but who was one, moreover, in whom pride and infidelity had extinguished all sense of future responsibility.

“Neither your Lordship or any sane man in the empire believes, or can believe, that the liberty of the subject is endangered by our conventual establishments. It is a sham—a mere pretext affording an opportunity of arousing the prejudices and fanaticism of England against our religion, which the aristocracy and government of the country, in the days of our grandfathers, injured and robbed, and which, therefore, they never can forgive, although we sincerely forgive them.

“Your grace is reported to have said—‘That for the credit of the institutions themselves, it was desirable that some legal inquiry should be established.’ I utterly deny, my Lord, the right of government to inspect the houses of Nuns rather than those of any

other private families in the empire. What do they owe the state, save obedience to the laws, which they always yield? What endowments, what public funds, what grants, what privileges has the state ever conferred upon them? They are simply allowed to live in their native land; but this does not seem to be in any way a peculiar boon. Your Grace, as Archbishop of Dublin, Primate of Ireland, Bishop of Glendalough, and Bishop of Kildare, has received from this poor country £200,000 for spiritual services—together with enormous patronage. Pray, what have the Nuns of Ireland, who spend their lives in unceasing works of mercy and piety, received, that government should investigate their accounts, and superintend their domestic arrangements. The repairing of the seehouse in Stephen's-green has cost the country more than all the Religious Orders in Ireland? Is the country thoroughly satisfied with your Grace's stewardship? The majority of the nation certainly deem it of no value; and your own flock, it is said, do not prize it very highly. If the government, therefore, were to audit your Lordship's accounts, and investigate the services you have rendered, it would, indeed, seem employed in its proper business.

“Admit official inspectors to convents, and they will carefully cater for the public taste, and supply the diseased appetite of the Protestant world with the most exquisite tales of horrors and tortured maniacs—of dungeons and skeletons remains—of racks and gibbets. Who has not heard of the forgeries and atrocious calumnies of Maria Monk? Her book, which exhausted twenty editions in a little time, would have fallen still-born from the press had she not seen the interior of a convent, having been admitted as a pauper into an hospital connected with such an establishment.

“The ‘Narrative of six years' captivity and sufferings among the Monks of St. Bernard, at Charnwood Forest-Leicestershire,’ by William F. Jeffrey's, was nearly as successful, and from the same cause; the author having obtained by fraud and falsehood, hospitality for two days in the convent. He understood well, and consulted for the public taste, when he wrote in his book that the moment he entered the monastery gate he felt that he was a prisoner, ‘like a bird shut up in a cage;’ that he was baptised against his will, under the strange name of St. Ceil; was allowed no communication with friends; was twice bled—had his body punctured with sharp instruments; that during his stay several made their escape; that some were overtaken and brought back, with mouths muffled and arms tied; but how they were afterwards disposed of he never could learn.

“The very existence of the abbey was endangered by these calumnies. It happened, however, that the vile conspiracy prematurely exploded; and the publishers of Jeffrey's book published subsequently its condemnation—the concluding passage of which is in the following words:—

“We, therefore, the undersigned, do hereby declare our deep and solemn conviction that the narrative of the said William F. Jeffrey's is a tissue of the grossest and most unwarrantable falsehoods; and we feel it our bounden duty to publish this statement to the world, as some little reparation for the injury we have been the innocent means of inflicting on the Community of Mount St. Bernard.

“(Signed)

“W. S. NAVLON,  
“THOMAS BAGE.”

“The author—the reviler of Monks and Nuns for the gratification of Protestant taste—was committed as a rogue and a vagabond to Stafford goal for three months, with hard labor, the 30th of June, 1849.

“We can, my Lord, as Christians, forgive our revilers, and seeking to copy the Divine model set before us, we do so sincerely; but we owe it, notwithstanding, to our dearest kindred—to our nearest relations—to ourselves, to our country, and our creed, indignantly to repel unmerited obloquy.”

79, Upper Dorset street, Dublin,  
May 14th, 1853.

My Lord—The importance of the matter with which I venture to trouble your Grace's consideration will be, I am sure, my best apology, and will save my plain statement of it from all appearance of a want of proper respect and courtesy.

Your Grace is reported in the newspapers of Tuesday last, seen, however, by me only yesterday, as having in your place in the House of Lords made a speech upon the subject of the inspection of convents, in which you bring forward several grave accusations affecting the character of certain persons in communion with the See of Rome, and hint rather broadly suspicions of even a worse nature than what you are pleased to assert.

With one of these cases I am induced to believe that I have a direct concern, and it will not, therefore, be thought impertinent if I press for further information.

You mention a case of a lady in Dublin whose relatives were Catholics, but who for some time had been a member of the Establishment, and whose children were brought up by her as Protestants. You speak of her as assailed by her friends with offers of a pecuniary nature to induce her to return to the religion she had left—you state that her Protestant friends procured for her a situation in England in order to protect her from molestation, and that a passage in some vessel was procured for her, but at that very time you say that she disappeared from her friends—that they had never seen her since—that with much difficulty her residence was discovered, but that her friends could only obtain a message and a letter, which, you say, was not believed to be in her own handwriting, stating that she had returned to the Catholic Faith, and desired no further communication with her former Protestant acquaintances.

Upon the strength of your belief in the truth of this case, although you are candid enough to say that you are totally unable to prove that any unfair means were used, you are pleased to make certain reflections, and to have called for some legislative measures to meet the evils you depicted.

Now, my Lord, the whole case, as I have given it from the newspaper reports of your Grace's speech, is so precisely similar in its leading facts to one with which I am much interested, and the color given to these facts savor so much of the spirit of certain persons who may very probably have been your Grace's informants, that I have no doubt on my mind that the case you describe is the one that concerns me; and as this belief of mine is shared in by the lady herself who is the subject of it, and by every one who has had to do with it, I have determined upon writing at once to your Grace and asking you very plainly whether the story you narrate is that of Mrs. —, or whether I am wrong in my idea that it is so.

For your Grace's further information, I beg to let you know that I am the Clergyman who reconciled her to the Holy See a few months ago, and being in full possession of all the facts and circumstances of the case with which I had so much to do, I feel it to be my duty thus to have troubled you to solicit most respectfully an answer to my question before I make any attempt to set your Grace right about the matter.

If, however, I am wrong in my surmise, and this lady, Mrs. —, be not the person to whom you alluded, I beg to tender my most humble and ample apologies for the trouble I have given, with an assurance that they will be accepted, and to subscribe myself, my Lord, most respectfully yours,

H. I. MARSHALL.

Most Rev. Dr. Whately,  
Archbishop of Dublin.

Palace, May 18th, 1853.

Rev. Sir—In reply to your letter of May 14th, I am directed by the Archbishop to say that his Grace expressly disclaimed in his speech all intention of imputing anything wrong to any institution or class of persons. He brought no charge against any one, except the individuals—whenever they were—who tortured the poor boy to whom he referred, and were keeping him imprisoned till his parents brought a police force to rescue him. His Grace went on the ground that it is manifestly a possible thing, as the law now stands, for a person to be secretly confined, and perhaps removed to the Continent, without a chance of discovery such as to lead to a release. And he added that, since suspicions, in some cases ill-founded, must be expected to exist against institutions and establishments whose proceedings are not open to inspection, it would be a thing that ought to be welcomed gladly by all who really are doing what is fair to have such proof of it brought forward as will clear their character.

“You do not, probably, think that people in general are fit to be entrusted with an uncontrolled and irresponsible power over their fellow-creatures. And if a Roman Catholic friend of yours had long received and resisted (though in extreme poverty) solicitations and offers of pecuniary aid to induce her to become a nominal Protestant, and had then suddenly disappeared from her Roman Catholic friends; and if inquiries after her had been met by evasive excuses, and at last only by messages and letters professing to come from her, but of doubtful authenticity, is it not more than probable that you would say—‘This is a suspicious case. All that is alleged may be quite true, but the production of the person, to say so with her own mouth, would be a decisive proof, and the only decisive one, and such as would effectually clear away suspicions of foul play?’

“Therefore, to have this readily attainable by law is what I myself and all really honest people ought to be glad of.

“His Grace did not proceed upon the assumption that such and such cases of foul play had occurred, and could be proved; because that would rather have gone to show that the existing law is sufficient. But it is precisely because (as the law stands) such cases evidently may occur, without a possibility of such proof as the law requires. Hence it was that his Grace considered a law to be called for; and if the law did no more than prove that all is right and fair, this would surely be a great gain.—I have the honor to be, Rev. Sir, your obedient servant,

“W. FITZGERALD, Domestic Chaplain  
to the Archbishop of Dublin.

“Rev. H. I. Marshall,”  
79, Upper Dorset-street, Dublin,  
May 14th, 1853.

“My Lord—I have received from the Rev. W. Fitzgerald a letter, which pretends to convey an answer to a very plain and simple question which I asked in my communication of the 11th, relative to a lady whom I named, and whom I received back again into the fold of Christ's Church.

“This gentleman in his reply, made in your name, commences with some observations about a poor boy, with whom I have nothing to do, and about whom I have asked no question, and then goes on to make some explanations of the matter with which I am concerned.

“With regard to the statement made about the poor lad's persecution, it rests upon your authority alone, and will receive credit wherever you are believed; and as to Mr. Fitzgerald's reasoning, I can only say it seems to me as fallacious as your facts are fictitious.

“There is, however, no reply to the one only question that I proposed; but, though I am deprived of what common honesty should have given, and courtesy expected, your silence and your secretary's apology leave me quite clear in my assumption that the lady named by me, and concerning whom I made my inquiry, is the one to whom you did allude in your place in parliament.

“You did not assert, I am now told, that all your story was the certain truth, but then it might be so; and in your mainly warfare against women, you could only summon just enough of courage to insinuate; and, as a very master in the art of logic, you would prove the power of one who knew that to suggest a falsehood, and to suppress a truth, would work more mischief than to make plain assertions, which might meet with equally bold denials.

I should have thought a married man might have had more respect for the sex he has chosen to marry, and that one whom the law has made a peer of barons might have feigned at least a nobler spirit.

Let me however, speak more plainly than you have done, and show the proven fact shows now more clearly from beneath your cloak, let me tell you and all who heard and read your most malicious speech, that from first to last, your statement is a falsehood, and that your insinuations are the very reverse of truth.

I deny, then, that any offers were made at any time of a pecuniary nature to induce this lady to return and make her peace with God.

I deny also that any attempt was made to conceal her or her place of residence.

I deny further, that any message or letter was sent by any one, except by herself, or that she acted in any other way than freely.

And I beg to state that this same lady came to me of her own accord—that she ascribed her recovery to grace, to the prayers of faithful people during the Exposition of the Blessed Sacrament in the churches of this city last year—that I received her back to the true fold in the presence of witnesses at the high altar of St. Catherine's parish church—that she made a most plain renunciation of Protestantism and a solemn profession of the Catholic faith in the words of the Creed of Pope Pius—that she herself took her children to the convent school, where they now are, with the daughter

continue unabated. People abandon the home of their youth and affections with the same nonchalance which they might be supposed to have when going to a neighboring fair or market. No one ever supposed that such a state of feeling would ever arise in the breasts of the Irish, so remarkably tenacious of home and country. It is a startling fact that emigration is now a settled system among the people, particularly of the middle and lower classes—scarcely a family that has not one member or more in America or Australia; and yet beyond the mere record occasionally a large batch emigrating under peculiar circumstances, scarcely any comment is made upon the progressive clearance of the Catholic population. Sometimes the people proceed, as they did a few days ago to the number of 18, from a neighboring locality bound for the same destination, or in some instances they move away almost imperceptibly. One does not know who are gone until, by making inquiry he ascertained the fact. Everywhere around this city—in the large farms, in the estates and proud demesnes of our ancient aristocracy—aliens are fast settling; prodigal laudocracy is becoming extinct. It is no improbable speculation that the time will soon be when foreign possessors will own the chief part of gallant Tipperary. . . . There is another emigration which has taken away a great many from this locality, though not frequently adverted to, namely, that to England and Wales; and in time the Irish population in both places will exercise considerable influence upon the destinies of these countries."

**THE EMIGRATION MOVEMENT.**—The following rather remarkable statement in reference to the great clearance system now in progress in the Western province appears in the *Ballinasloe Star*:—"We are inclined to think that the Government are not fully alive to the importance of the emigration movement now going on in the west of Ireland. We cannot shut our eyes to the fact that thousands who lived in comparatively opulent circumstances are fleeing from the country as if in dread of some impending catastrophe. Day after day our streets are crowded with parties of emigrants, with their friends, proceeding to the railway station en route to the far West. During the last week we have heard of many respectable young women, possessing fortunes sufficient to insure for them comfortable homes in the land of their birth, like others infatuated with the desire for change, regardless of the happy prospects which may have awaited them here. Farmers, and others too, who have by years of toil and industry acquired a considerable amount of capital, are hastening to invest it in the prairie lands of America. The greater bulk of the emigrants, however, are of the peasant class; men and women who have spent years in indolence and indigence—now, as if awake from a dream, appear dressed in holiday attire, and, supplied with a small store of provisions, leave the country with railway speed. Already the effects of this unprecedented movement are visible in almost every district of the west of Ireland. Villages have disappeared, hamlets have vanished from the earth—the tall grass and weeds rise luxuriantly where once gleamed the rustic angle, surrounded by innocence, indolence, and too often penury. While we write, vehicles pass laden with those who voluntarily expatriate themselves from a land they had been taught early to venerate, but which they now seem heartily to despise. Whatever may be the feelings which accuate the bands of emigrants daily passing away from us, we hear none of those noisy ebullitions of grief so characteristic of such parties in former days. The sudden diminution in the population we should think will be seriously felt at first, but eventually a change for the better must take place. The price of provisions still continues unusually high. Here is a problem worthy the attention of the political economist—the supply continues the same, the demand is not increased, but the contrary—and yet the marketable value of provisions continues as high as during a period of war."

**FIRE ON THE MOUNTAINS IN DOWN.**—On Sunday morning week a portion of the Mone range of mountains between Rathfriland and Killeel was observed to be on fire. The fire is attributed to the fact that some men, engaged in cutting turf, lit a fire on the bog, which they did not take the precaution of putting out when leaving off work.

**A REGIMENT WITHOUT CRIME.**—In the 88th regiment (Connaught Rangers) there is not at this moment one man either in the military prisons, garrison cells, or in the guardroom; neither is there a single man confined to barracks. In fact there is no crime in the regiment.—*United Service Gazette.*

John Hurley, who is represented to have murdered Catherine Kendrigan on the 16th ult., at the demesne of Dunsandle, county Galway, was taken in his uncle's cabin, near Beach-hill, not far from the Woodlawn station on Wednesday night, by two young men, cousins of the girl. He had a pair of pistols by him, but was surprised in his sleep. He has confessed the murder.

GREAT BRITAIN.

The bill which was mentioned by Lord John Russell in his reply to a deputation on the question of the admission of Jews into Parliament, that Lord Lyndhurst was about to introduce into the House of Lords for the purpose of altering the oaths to be taken by persons now by law required to take the oaths of allegiance, supremacy, and abjuration, was printed on Monday. The following oath is proposed to be substituted—

"I, A B, swear that I will be faithful and bear true allegiance to her Majesty Queen Victoria; and that I will maintain the succession of the Crown as established by an act intitled 'An Act for the further Limitation of the Crown, and better securing the Rights and Liberties of the Subject' and I do make this recognition, declaration, and promise, heartily, willingly, and truly, upon the true faith of a Christian, so help me God."

The name of the Sovereign for the time being is to be inserted, and the penalties for not taking the oath are to remain in full as at present. The affirmation for Quakers, &c., and the 10th George IV. cap. 7, for the relief of Catholics, are not interfered with. The sixth clause provides that "nothing herein contained shall be construed to alter or affect the declaration now required to be made by persons of the Jewish religion by the provisions of an act intitled 'An Act for the relief of persons of the Jewish religion elected to Municipal Offices.'"

**"THE QUEEN V. DR. NEWMAN."**—This celebrated cause has been finally closed by the payment of costs by the defendant. The costs of Dr. Achilli were made out at a large sum, and the Master of the Court of

Queen's Bench taxed them at £1,034 19s. 8d. The fees to counsel, 100 guineas each, were reduced on taxation, and in the sum mentioned the costs of the rule for a new trial were included. The costs of the defence were much larger than the costs of the prosecutor.—*Catholic Standard.*

**THE DISGUSTING CASE OF ABORTION.**—On Saturday the prisoners C. Cunningham, J. Currie and G. Thomas, were brought up at Lambeth police court for final examination. The principal delinquent, Rev. Mr. Gordon, was not present, although it was fully expected that Superintendent Lund would have been enabled to present him. A witness, of the name of Mary Bobbet, with whom Miss Morden lodged for about a fortnight previous to her going to Stockwell, was the only witness examined, after which the prisoners were fully committed to take their trial at the Central Criminal Court, Currie being admitted to bail.

**NEWS FOR SIR CULLING AND LORD SHAFTESBURY.**—GOOD IF TRUE.—It would seem that the gates of hell are no longer to be powerless against the rock-built Church, at least in Great Britain and Ireland; that which the scaffold and stakes of King Harry, the gallows and ripping-knife of Queen Elizabeth, and a system of penal laws more diabolically atrocious, than any laws or customs which ever prevailed amongst heathen savages, wasting and eating their fellow-creatures,—all failed to accomplish, an individual "gentleman" of the nineteenth century has discovered the means of effecting without fail! Here is his announcement, copied from the advertising columns of the *Liverpool Courier*.

**"TO PROTESTANT PASTORS AND GENTLEMEN.**—Certain and efficacious means to stop the progress of Popery in these countries have been discovered by a gentleman who is desirous of the co-operation of Protestant pastors and gentlemen. Letters directed to the *Courier* office, Castle-street, for L. E. L., will be attended to."

This is glorious news for Exeter Hall, but subject, in the minds of reasoning and reasonable individuals at least, to the suspicion that this wonderful "gentleman" is fitter for the society of Bedlam than even that of "Protestant pastors," though amongst the latter there are many whose crotchets on the subject of Popery give them unquestionable claims to admission into that institution.—*Catholic Standard.*

**THE HUMBLE PETITION OF THE CATHOLIC LADIES OF ENGLAND AGAINST THE NUNNERY BILL, SHEWETH,**

That your Petitioners have heard with sentiments of grief and indignation that statements derogatory to truth and to the honor of persons whom they hold in the greatest esteem and veneration have been made to your honorable House—in order to promote the enactment of a Law—of which the effect would be most injurious to themselves and to their families.

That your petitioners have all been educated in Convents, or have relatives within their walls—that they are personally acquainted with the Rules, Principles, and Discipline observed and inculcated in those Institutions—and that they are, therefore, competent to assure—as they do—your honorable House, that the charges which have been made, relative to the detention against their will of any of the inmates of such Establishments—are false and calumnious in the highest degree.

That your Petitioners are proud to acknowledge their early association with persons of such exalted principles: they confidently affirm that it is owing to the lessons they received from them, both by word and example, that they have been qualified to fulfil their respective duties in life, and to challenge a comparison in this respect, with individuals brought up in other educational Establishments in this country.

That the feelings of your Petitioners are insulted and wounded by the supposition that they would permit their Daughters and near Relatives, who have retired from the world into Convents, to be there detained against their will; and they protest against the interference of those, who, under the hypocritical pretence of securing the liberty and free action of the Members of these communities, would compel them by such a law to quit the kingdom, and thus deprive them of the guardianship of, and intercourse with, those whose natural affection must ever be their best security.

That your Petitioners cannot reflect without sentiments of indignation that the Catholic Aristocracy of England should alone, by the contemplated measure, be deprived of the liberty of educating their Children in the manner which they know to be highly conducive to their present and future happiness, and in Establishments where they are subjects to their parental and superintending observation. Nor can your Petitioners be unmindful of the injury which would, by the enactment of such Law, be inflicted on the Children of the Middle and Poorer classes of Catholics,—whose parents have themselves experienced the benefit of the practical education conferred on them by the assiduity and devotedness of the Ladies who have dedicated themselves to these most meritorious works of Charity.

That your Petitioners beg to submit to the consideration of your honorable House the disadvantages which, on a future day, would result from the associations inseparable from a Foreign Education,—as the effect of the proposed measure would infallibly be to compel the Religious Ladies who preside over such establishments to seek elsewhere that liberty of which, in England, they would thus most unjustly have been deprived.

Your Petitioners, therefore, most earnestly pray that your honorable House will not consent to the passing of the proposed Measure; which they feel to be, not only a penal enactment, but in direct opposition to every principle of good Faith, of Justice, and of Honor.

And your Petitioners will ever pray, &c. &c.

**VERY STRANGE, IF TRUE.**—The *North British Daily Mail* has the following under the title of "Remarkable Occurrence."—A little girl had her left eye so completely covered with a white speck that it was rendered sightless. A few days since, while amusing herself about doors, a dove descended from a neighboring dwelling-house, and, as if in search of food, removed the speck with its bill, without causing the slightest injury, so that ever since the vision of the girl has been perfect.

**SCOTCH FIDDLE FIDDLE.**—Scotland has recently been complaining of her position in the Royal Arms; but when we look at her disgraceful drunkenness, we cannot help feeling that she should be able to keep her own legs before she talks about her position in the arms of Royalty. We must, however, admit that she has one ground of complaint; for, if in the Royal

shield Ireland is allowed a quarter for her Harp, surely Scotland might ask another for her Scotch Fiddle.—*Punch.*—[Perfidious lurchback!]

UNITED STATES.

**WASHINGTON, JUNE 21.**—The firm, yet conciliatory, representations of Mr. Marcy have produced a suspension on the part of England against the fishing vessels in the disputed waters. There is now a clear prospect of speedy adjustment.—It is said the Government will protest against the manumission of Slaves in Cuba and a substitution of Coolies.

**THE NEW YORK EXHIBITION.**—IRISH WORKS OF ART.—We are pleased to hear that some of the finest specimens of Irish statuary will adorn the Crystal Palace at the approaching exhibition. Busts of Wolfe Tone, Father Mathew, O'Connell and other eminent men have been sent out and will no doubt attract much attention.—*N. Y. Truth Teller.*

CORRESPONDENCE.

THE LECTURER GAVAZZI.

To the Editor of *La Merveille.*

(TRANSLATED FOR THE "TRUE WITNESS.")

Mr. Editor—There are celebrities of more than one kind, and it seems that it is now Gavazzi's turn to become celebrated. Many strictures have been passed on the authors of the brawl excited by the fanatics in Quebec, whilst that personage was holding forth before a public assembly against Catholicity and its august chiefs. There is, undoubtedly, reason to condemn that violence of an exasperated multitude, because it was contrary to order, and because it is not lawful to repulse by physical violence, any, even the greatest moral provocation, at the expense of public tranquillity. But, nevertheless, the ranter Gavazzi is deserving of the heaviest censure, as I shall presently demonstrate. In the first place, if the reprimand elicited in Parliament, on this occasion, from the Attorney-General, Mr. Drummond, by a question of Mr. Christie, be really true, it has struck me as very remarkable under another aspect: I allude to the opinion pronounced by that gentleman, that Gavazzi should be allowed to speak just as he pleased in Quebec, in as much as Dr. Brownson had been permitted to speak as he pleased in Montreal, and that if one had been passionate in his denunciations, the other had been very nearly as much so.

Mr. Drummond proceeded to make a comparison between the cases. Now, it is all very fine to reason by analogy and illustrate by comparison, and all such things; but truth is finer still; and when I hear the discourse of a Gavazzi compared to that of a Brownson, [mind, I say the discourse], it seems like the comparison between day and night. Hence, I object to the assertion, that the elaborate dissertations of Dr. Brownson have the smallest resemblance to the fanciful sketches of the Italian Gavazzi; and I maintain that there is, or can be, no analogy between the cases.

Rhetoric teaches that railery which is not insult, that strong allusions which do but add to the effect of the argument, without deviating from its object, are permitted to the orator; and if Dr. Brownson has made use of all these upon occasion, let any one tell me—not whether it is proper for him to do what is permitted to all—but in what instance and at what time he has ever abused the privilege. It is true that he has spoken of the Reformed religion, *alias* Protestantism; but the very fundamental principle of Protestantism—that right of private judgment which it so highly extols—most probably gave him a right to anatomise all its parts a little; and this only has Dr. Brownson done. But it may be said that he has spoken of Protestants. Undoubtedly he has; if we think it worth while to refer to his allusions—few and brief they are—to the promulgators of Protestantism. But even these allusions of Dr. Brownson to Protestants, what do they contain but the positive assurance that the learned gentleman never called in question the sentiments or the good faith of the members of such or such a sect. Dr. Brownson's lectures are in print; they contain nothing whatever contrary to these assurances. Moreover, they have been heard by thousands; every one of these may remember that the words of Dr. Brownson, very energetic in their application to the matter under discussion, never, by any means, applied to persons, while they denoted a logician of the very highest order.

Heaven is not farther removed from earth than Dr. Brownson's tone is from that of the new apostle. The difference is simply that between decency and ribaldry. This may be conceived when we observe that Gavazzi's method of refuting Catholicism resolves itself into the following parts:—1st. Railing against the Pope; 2nd. abuse of the Bishops and especially Cardinal Wiseman; 3rd. abuse of the Catholic Clergy who are obedient to the Pope and the Bishops; 4th. abuse of Catholicity itself; the whole giving to understand that, in the eyes of this Italian renegade, it is a very wicked thing indeed to love the chiefs of the Church, and very contemptible to be a Catholic.

Signor Gavazzi insults and Dr. Brownson has never insulted. What is there then in common between the tirades of this foreigner and the lectures of Dr. Brownson?

But if Signor Gavazzi has a right to complain of the use of brute force, he ought to understand that he should not provoke it. Assuredly it is not from religion that he draws his inspiration, and he would do well to drop them altogether, as a good father should—even at the risk of lessening his thesis. This motive is religious, and ought to suffice; but there are some others which carry weight on this occasion. For instance, the fanaticism which Signor Gavazzi

has taken care to call into action, loudly declares that where religion is in question, full freedom of speech must be allowed—any thing and every thing may be said, no matter how gross or offensive. But the simple logic of common sense condemns Signor Gavazzi for showing so very little in pushing the mockery of a principle so far as to outrage his fellow-man. There is also what is called social morality: it forbids any one to insult the feelings of others in ordinary things, and still more in the most cherished belief of the soul. It is not quite so pleasant as Signor Gavazzi may think, for the numerous Catholics by whom he is surrounded, to hear him revile, without reason as without pretext, all that they hold most dear. Is it in the nature of man to be insensible to the good or evil of those whom he loves? And this man—the ex-monk Gavazzi—he who pretends to be aggrieved by Papistry (for people do not act as he does through friendship) does he suppose himself less bound to others by the ordinary observances of propriety than others are to him? If such be his notion, he is, undoubtedly, wrong in his calculation.

I know, and have long known, indeed, that the liberty of thinking—or right of private judgment—claimed by the people of England, and so respected in her colonies, seems to authorise, and to legitimise, all the possible vagaries of the human mind; and whilst blasphemy against the Deity falls under restrictive laws, they will allow of all blasphemy against a religion which honors God, because they have, unhappily, confounded the right to say every thing with the habit of respecting no principle. We do not doubt that *Father Gavazzi* found it very convenient to adopt this English liberty which seems to make calumny a common right, and social anarchy a lawful thing; and what fine fruits of both kinds does he not promise the world! But the enlightened philanthropy of this man does not, it is plain, permit him to understand where he is to stop in the application of this freedom so foully abused by him; he knows not that a consistent mind always repudiates evil in liberty, as liberty for evil; that a fatal deviation from the ways of justice in the habits of a people, is an evil which must disappear before reason, that immutable reason, more ancient than abuses, and more respectable than them all; finally, he thinks not that what is legally permitted is not always proper, and that, in the moral order, it is no less unjust to hurt the legitimate feelings of others, than it is in the eyes of the law to commit an assault on the person of another. There are numberless cases on record which prove that in the one case as well as in the other, we must do to our fellow-men as we would ourselves be done by.

These reflections have made me insist on the injustice of a comparison between the language of the ex-monk Gavazzi, and that of Dr. Brownson. The two men resemble each other in kind, but they are not of the same species, and we would fain hope that so odious a comparison will never again reach us—that no man will ever again attempt to couple their names.

(Add to all this that Dr. Brownson is the steadfast friend of order, both civil and religious—the supporter of all lawful authority, while Gavazzi is the avowed enemy of all authority—the friend of anarchy and revolution. It would seem that this, of itself, constitutes some difference.—*TRANS.*)

To the Editor of the *True Witness.*

Sir,—Mr. Sheriff Sewell has been attacked and very properly, for the encouragement he gave to Gavazzi, and for identifying himself with him, on the occasion of his first lecture at the Methodist Church. Knowing as I do from experience the warm heart of the Sheriff, and having heard from him personally how he came to be brought to take notice of the "apostate," or as he calls himself the Destroyer. I, as a Catholic, deem it my duty to state that I feel convinced that his mistake was one more of the head than of the heart, and that had he reflected on the kind of person this Gavazzi is, or the insults he would offer to his Catholic fellow citizens, he would be the last person to identify himself with him in any way whatever. As soon as he saw the evil consequences likely to arise from this man's visit, he made the *amende* by cutting any connexion with him. Far different is the conduct of other persons: I allude to the gang of drunken *debauchees*, who proceeded from here to Montreal with Gavazzi, under the pretence of protecting him.—I know not from what. There were not 20 persons on the wharf hostile to him when he left the city. The Catholic people have no malicious intentions, and when they learned that he was going away, they were only too glad to get rid of so bad a bargain. But those vagabonds, armed themselves with revolvers, knives, and every other description of weapons; the bar on board the steamer was opened to them free of expense. Left to themselves to cry to "hell with the Pope," and not being able to pick a quarrel with a few Catholic gentlemen on board who were proceeding on their lawful business—they bottled up their wrath in order to vent it on the heads of the unoffending Irish Catholic Citizens of Montreal. It was these men who fired on the people when coming out of the Church, and it is to them that the loss of life at Montreal must be attributed. As a proof of their guilt, I will mention that they left Montreal immediately, before daylight next morning, by land, and took the steamer at Three Rivers, for Quebec, and some of them were heard to say that they "had had their revenge on the Papisists." As some of them are characters fit to do anything, I would not be surprised if it was one of them who had the diabolical villany to post himself behind the troops, and give the word to fire, thinking that the fire would destroy the Catholic people.—Yours, &c.,

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