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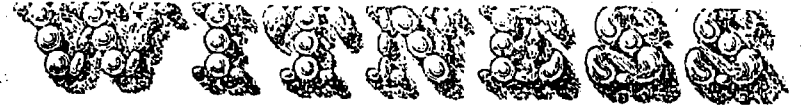
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CATHOLIC CHRONICLE.

VOL. III.

MONTREAL, FRIDAY, MAY 27, 1853.

NO. 42.

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

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

(Continued from our last.)

After him came Innocent IV, (1242.) who, though up to the very moment of his election, a friend and partisan of Frederic, is no sooner elected than he sacrifices all his former ties to the august mission confided to him, and that admirable unity of purpose which had for two hundred years animated all his predecessors, persecuted, menaced, shut up between the Imperial columns which, from Germany in the north, and Sicily in the south, gather around the doomed city which is now his prison. He must endeavor to escape. Where is he to find an asylum? Every sovereign in Europe, even St. Louis, refuses to receive him. Happily, Lyons is free, and belongs only to an independent Archbishop. There Innocent assembles all the Bishops who could escape from the tyrant, and his venerable brothers, the Cardinals; to the latter he gives the scarlet hat to denote that they should always be ready to shed their blood for the Church; and then, from the midst of that supreme tribunal, which Frederic had himself invoked and recognised, and before which his advocates came solemnly to plead his cause, the fugitive Pontiff fulminates, against the most powerful sovereign of that time, the sentence of deposition, as the oppressor of religious liberty—the spoiler of the Church—a heretic and a tyrant. Glorious and ever-memorable triumph, of right over might—of faith over material interest! The third act of that sacred drama, wherein St. Gregory VII and Alexander III, had already trampled under foot the rebellious element, amid the acclamations of Saints and men! We all know how providence took upon itself the ratification of this sentence; we are familiar with the fall of Frederic and his latter years, the premature death of his son, and the total ruin of that formidable race. As an admirable proof of the entire confidence placed in the integrity of the Holy See, it is worthy of remark that, as Frederic himself was left, when an orphan, in his cradle, to the care of Innocent III, so the friends and allies of his grandson, Conradine, the last of the house of Swabia, would not entrust him to any other guardian than the very Pontiff who had deposed his grandsire; and who managed his trust loyally and well, till it was torn from his grasp by the perfidious Manfred.

The struggle continues against the latter, and all the other enemies of the Church, carried on with the same intrepidity, the same perseverance, under Alexander IV, (1254.) a worthy descendant of that family of Count, which had already given to the world Innocent III and Gregory IX; and after him, under Urban IV, (1261.) that shoemaker's son who, far from being ashamed of his origin, had his father painted on the church windows of Troyes, working at his trade; who had the honor of providing a new aliment for Catholic piety by instituting the Feast of the Most Holy Sacrament, (1264.) and who, unshaken in the midst of the greatest dangers, dies without knowing where to rest his head, but leaving to the Church the protection of the brother of St. Louis, and a French monarchy in the Sicilies. This conquest is completed under Clement IV, who sues in vain for the life of Conradine, the innocent and expiatory victim of the crimes of his family. And thus ends for a while, that noble war of the Church against state oppression, which was to be renewed with far different results, but not less gloriously, under Boniface VIII.

It must not be forgotten that, whilst these great Pontiffs were carrying on this warfare to the very utmost, far from being wholly engrossed by it, they gave to the internal organisation of the Church and of society, as much attention as though they were in a state of profound peace. They continued, one after the other, with invincible perseverance, the colossal work wherewith they were charged since the fall of the Roman empire—the work of grinding and kneading together all the divers elements of those Germanic and northern tribes who had overrun and conquered Europe, distinguishing therein all that was good, pure, and salutary, in order to sanctify and civilise it, and rejecting all that was truly barbarous. At the same time, and with the same constancy, did they propagate science and learning, placing them within reach of all; they consecrated the natural equality of the human race, calling to the highest dignities of the Church men born in the lowest classes, for whatever little learning or virtue they might have; they fabricated and promulgated the magnificent code of ecclesiastical legislation, and that clerical jurisdiction, the benefits of which were the more sensibly felt, in as much as it alone knew neither torture nor any cruel punishment, and that it alone made no exception of persons amongst Christians.

It is true that, in the bosom of the Church which had such chiefs, many human miseries were found mixed up with so much greatness and sanctity; it will always be so whilst things divine are entrusted to mortal hands; but we may be allowed to doubt whether there was less at any other period, and whether the rights of God and those of humanity were defended with nobler courage, or by more illustrious champions.

In front of that majestic Church arose the *second power* before which the men of those times bent in homage; that Holy Roman Empire, from which all secondary royalties seemed to flow. Unhappily, since the end of the Saxon dynasty, in the eleventh century, it had passed into the hands of two families in whom the great and pious spirit of Charlemagne was gradually extinguished, those of Franconia and Swabia. These substituted a new spirit, impatient of all spiritual restraint, glorying only in the force of arms and the feudal system, and always aiming at the amalgamation of the two powers absorbing the Church in the Empire. That fatal purpose, defeated by St. Gregory VII, in the person of Henry IV, and by Alexander III, in that of Frederick Barbarossa, made a new effort in Frederick II; but he, too, found his conquerors on the chair of St. Peter. This Frederick II occupied all that half-century which his reign almost wholly embraces. It seems to us impossible, even for the most prejudiced mind, not to be struck by the immense difference between the commencement of his reign, in the days when he was faithful to the Roman Church, which had so carefully watched over his minority; and the last twenty years of his life, during which the glory of his earlier years was tarnished and their high promise cruelly blighted. Nothing could be more splendid, more poetical, more grand than that imperial court presided over by a young and gallant prince, endowed with every noble quality both of mind and body, an enthusiastic lover of the arts, of poetry, and of literature; himself acquainted with six languages, and well versed in many of the sciences; bestowing on the kingdom of Sicily, whilst the Pope crowned him in Rome (1220) a code of laws the wisest and best-framed, and altogether remarkable for their perfection; and subsequently, after his first reconciliation with the Holy See, publishing at Mayence the first laws that Germany had had in its own tongue; gathering around him the flower of the chivalry of his vast dominions, giving them the example of valor and poetic genius, in the royal halls of Sicily, wherein were brought together the divers elements of Germanic, Italian and Eastern civilization. It was this very mixture that caused his ruin. He would have been, says a chronicler of those times, without an equal on earth, had he but loved his own soul, but he had an unfortunate predilection for Eastern life. He who was at one time thought of as a husband for St. Elizabeth, when she was left a widow, and who was actually a suitor for the hand of St. Agnes of Bohemia, soon after shut himself up in a disgraceful *scraglio*, surrounded by Saracen guards. By the side of this moral sensualism, he speedily proclaims a sort of political materialism which was, at least, premature in the thirteenth century. He shocks all the ideas of Christianity, by going to the Holy Sepulchre as the ally of the Mussulman princes, and no longer as the conqueror of the Holy Land. On his return to Europe, not satisfied with the magnificent position of a Christian Emperor, the first amongst the mighty and the powerful, and not the master of a multitude of slaves—the protector of the Church, and not her oppressor, he begins to scatter amongst men the seeds of those fatal doctrines which have since borne but too abundant fruit. Intoxicated by the height of his power, like Louis XIV and Napoleon in after times, he could not endure the intervention of spiritual power; and he caused his Chancellor, Peter des Vignes, to proclaim that the disposal of all things both human and divine, belonged of right to the Emperor. That age, however, was still too Christian to tolerate such an invasion of the vital force of Christianity. A far different spirit was then required even in the lay power, to govern minds and convictions; such was found in St. Louis of France. Hence, we see this Frederic who, according to that holy king, had made war on God with his own gifts, stricken with the anathemas of the Church, progressing every day in cruelty, perfidy, and duplicity; loading his people with fines and taxes; giving every reason to doubt his faith by his

* King of Sicily in 1198; Emperor in 1215; died in 1250.
† Innocent III, Honorius III, and Gregory IX, had, all three, a share in bringing him up, the first as Pope, and the other two as Cardinals.

‡ She refused him in order to become a Franciscan nun; the Emperor, on hearing it, said:—If she had preferred any other man to me, I would have been revenged; but since she has only preferred God, I can say nothing.

§ For instance, the torture inflicted on the son of the doge Tiepolo, on the Bishop of Arezzo, and the imprisonment of the Cardinals, who repaired to the Council which himself had demanded.

excessive debauchery, and, finally, dying in retirement at the extreme end of Italy, smothered by his own son, in the very midst of his Saracens, whose attachment only served to make him suspected by Christians. Under his reign, as under those of his predecessors, Germany (which, indeed, saw but little of him,) was in a flourishing condition; she saw the power of the Wittelsbachs grow in Bavaria; she admired the splendor of the Austrian princes,—Frederic the Victorious, and Leopold the Glorious, who was said to be brave as a lion, and modest as a young virgin; she extolled the virtues of the house of Thuringia, under the father-in-law and the husband of St. Elizabeth; she saw in the Archbishop Engelbert of Cologne a martyr to justice and public safety, whom the Church hastened to enrol amongst her Saints.—Her cities, like those of the Low Countries, were developing themselves with a mighty and a fruitful individuality; Cologne and Lunenburg were at the height of their influence, and the famous Hanse league was beginning to be formed. Her legislation was grandly developed under the two dynasties of Saxony and Swabia, together with a number of other local codes, all based on respect for established rights and ancient liberties, and breathing such a noble mixture of the Christian thought with the elements of old Germanic right, yet unaltered by the Ghibeline importation of the Roman right. In fine, she already reckoned amongst her knights a true Christian monarch; for, under the shadow of the throne of the Hohenstaufens, there was silently springing up, in the person of Rodolph of Hapsburgh a prince worthy to be the founder of an imperial race, since he saved his country from anarchy, and displayed to the world a fitting representative of Charlemagne. It is easy to guess what his reign must be, when at his consecration, finding no sceptre, he seized the crucifix on the altar, and exclaimed:—"Behold my sceptre! I want no other."

If the Empire seemed to have departed from its natural course,—it was in some measure replaced by France, who took from her that character of sanctity and grandeur which was to shed so much lustre on the Most Christian monarchy. Yet she herself contained within her bosom a deep wound which must be healed at any cost, if she would maintain her unity, and carry out her high destiny. We allude to that nest of heresies both anti-social and anti-religious which disgraced the south, and had its seat amongst those corrupt masses known to history as the Albigenses. The world is now well acquainted with the character and the doctrines of those men, who were worthily represented by princes whose debaucheries make us shudder, and who have been so long extolled by lying historians at the expense of religion and truth. It is well known that they were at least as much persecutors as they were persecuted; and that they were the aggressors against the common law of society at that time. Not only France, but even Spain and Italy would have been then lost to faith and true civilization, if the crusade had not been victoriously preached against that iniquitous centre of pagan and oriental doctrines. There is no doubt that, in putting down that rebellion against Christianity, means were too often employed which Christian charity could not approve, and which were censured by the Holy See even at the height of that fierce contest. But it is now acknowledged that those cruelties were, at least, reciprocal; and no one has yet, as far as we know, devised the means of making war, and especially religious war, with mildness and lenity. It is true that Simon de Montfort, who was, during that terrible struggle, the champion of Catholicity, did somewhat tarnish his glory by a too great ambition and a severity which we cannot excuse; but enough remains to warrant Catholics in publishing his praise. There are few characters in history so great as his, whether in energy, perseverance, courage, or contempt of death; and when we think of the fervor and humility of his piety, the inviolable purity of his morals, with that inflexible devotion to ecclesiastical authority, which made him retire alone from the camp of the Crusaders before Zara, because the Pope had forbidden him to make war on Christians, we may then make allowance for his feelings towards those who distinguished the peace of consciences and overturned all the barriers of morality. His own character and that of his age are conjointly depicted in the words which he pronounced when about to undertake an unequal contest. "The whole Church prays for me—I cannot fail." And again, when pursued by the enemy, and having, with his cavalry, crossed a river which the infantry could not pass, he went back again with five men only, crying out: "The little ones of Christ are exposed to death, and shall I remain in safety? Let God's will be done—I must certainly stay with them."

The decisive battle of Muret (1212,) which secured the triumph of faith, likewise shews the nature of that struggle, by the contrast of the two leaders;

on the one side, de Montfort, at the head of a handful of men, seeking in prayer and the sacraments the right of demanding a victory, which could only come by miracle; on the other, Peter of Arragon, coming there, enfeebled by debauchery, to fight and be slain in the midst of his numerous army.

Whilst this struggle was drawing to a close, and preparing for the direct reunion of the conquered provinces with the crown of France, a king worthy of his surname—Philip Augustus—was investing that crown with the first rays of that glory and that moral influence "based on religion," which it was so long to maintain. While still young, he was asked what it was that occupied his mind during his long and frequent reveries? "I am thinking," he replied, "of the means of restoring to France the power and the glory which she had under Charlemagne." And during his long and glorious reign he never ceased to show himself faithful to that great thought. The reunion of Normandy and the provinces, wrested away by the unprincipled John Lack-land, laid the first foundation of the power of the French monarchs. After having done his best for the cause of Christ in the Crusades, he showed himself, during his whole life, the friend and faithful supporter of the Church; and he proved it by the most painful sacrifice, in overcoming his rooted aversion for the wife whom Rome imposed upon him. Reconciled with his people through his reconciliation with her, he soon after received his reward from Heaven, in the great victory of Bouvines (1215;) a victory as much religious as national, obtained over the enemies of the Church as over those of France. This is sufficiently proved by all that historians have transmitted to us, regarding the impious projects of the confederates, who were all excommunicated—by the fervent prayers of the Priests during the battle, and by the noble words of Philip to his soldiers—"The Church prays for us: I am going to fight for her, for France, and for you." Around him fought all the heroes of French chivalry—Matthieu de Montmorency, Enguerrand de Coucy, Guillaume des Barres, and Guéris de Senlis, at the same time Pontiff, minister and warrior. The enemy being defeated, they joined their king in founding, in honor of the Blessed Virgin, the abbey of Notre Dame de la Victoire, intended to consecrate, by the name of the Virgin, the memory of a triumph which had saved the independence of France.

The greatness of the French Monarchy, and its sway over the southern provinces which it was finally to absorb, continued to increase under the short, but prosperous reign of Louis VIII, and under the brilliant regency of Blanche of Castile—that most tender mother and wise sovereign, who said she would rather see all her children dead than to know them guilty of one mortal sin—and who was not less solicitous for their temporal than their spiritual welfare; Blanche, the worthy object of the romantic love of Thibaut de Champagne, the poet-king, and who had such a tender devotion for our St. Elizabeth. This regency worthily announces the reign of St. Louis, that model of kings, to whom the historian's mind reverts as, perhaps, the most accomplished personage of modern times, whilst the Christian venerates him as having possessed every virtue that can merit heaven. While reading the history of that life, at once so touching and so sublime, we ask, if ever the king of Heaven had on earth a more faithful servant than that angel, crowned for a time with a mortal crown, in order to show the world how man can transfigure himself by charity and faith. What Christian heart is there that does not throb with admiration, while considering the character of St. Louis?—that sense of duty so strong and so pure, that lofty and most scrupulous love of justice, that exquisite delicacy of conscience, which induced him to repudiate the unlawful acquisitions of his predecessors, even at the expense of the public safety, and the affection of his subjects—that unbounded love of his neighbor which filled his whole heart—which, after pouring itself out on his beloved wife, his mother and his brothers, whose death he so bitterly mourned—extended itself to all classes of his subjects, inspired him with a tender solicitude for the souls of others, and conducted him in his leisure moments to the cottage of the poor, whom he himself relieved! Yet, with all these saintly virtues, he was brave even to rashness; he was at once the best knight and the best christian in France, as he showed at Taillebourg and at Masure. It was because death had no terrors for him whose life was devoted to the service of God and his justice; who spared not even his own brother when he violated its holy rules; who was not ashamed, before his departure for the Holy Land, to send mendicant monks throughout his kingdom, in order to inquire of the meanest of his subjects if any wrong had been done them in the king's name, and if so, to repair it immediately at his expense. Hence, although he were the impersonation of supreme justice, he is chosen as the arbitrator in all the great

questions of his time—between the Pope and the Emperor—between the English barons and their king—a captive in the hands of the infidels, he is still taken as judge. Drawn twice by his love of Christ to the land of the barbarians, he first meets captivity, and then death—a species of martyrdom it was—the only martyrdom he could have obtained—the only death that was worthy of him. On his death-bed he dictates to his son his memorable instructions, the finest words ever spoken by the mouth of a king.

Just before he expired, he was heard to murmur:—"O Jerusalem! Jerusalem!" Was it the heavenly or the earthly Jerusalem that he thus apostrophised in regret, or in sublime hope? He would not enter the latter by treaty, and without his army, lest his example should authorise other Christian kings to do the same. But they did better: not one went there after him. He was the last of the Crusader kings—the truly Christian kings—the last, and assuredly the greatest. He has left us two immortal monuments—his oratory and his tomb—the Holy Chapel and St. Denis—both of them pure, simple and pointing heavenward like himself. But he left one still fairer and more lasting in the memory of the nations—the oak of Vincennes.

In England, the perverse race of the Norman kings—all oppressors of their people, and furious oppressors of the Church—had only to oppose to Philippe Auguste the infamous John Sans Terre (Lackland,) and to St. Louis only the pale and feeble Henry III. But if royalty is there at its lowest ebb, the Church shines in all her splendor, and the nation successfully defends her most important rights. The Church had been happily blessed in England with a succession of great men in the primatial see of Canterbury, perhaps unequalled in her annals. Stephen Langton was, under the reign of John, the worthy representative of Innocent III, and the worthy successor of St. Dunstan, de Lanfranc, St. Anselm, and St. Thomas à Becket. After having courageously defended the ecclesiastical privileges, he places himself at the head of the insurgent barons, and raised an army for God and the holy Church, which forced from the king that famous Magna Charta—the basis of that English constitution which the moderns have so much admired, forgetting, doubtless, that it was but the effect of feudal organisation, and that this very charter, far from being an innovation, was only the re-establishment of the laws of St. Edward, a confirmation of the public right in Europe at that time, founded on the maintenance of all ancient and individual rights. Under Henry III, who was only kept on his tottering throne by the power of the Holy See preventing the reunion with France, which would have followed the conquest of the son of Philip Augustus. The Church had then, too, her courageous defenders and her noble victims in St. Edmund of Canterbury, who died in exile in 1242, and St. Richard of Winchester; and the nation accomplished the achievement of her liberties, under the leadership of the noble son of Simon de Montfort, brave and pious as his father, who was defeated and killed at the end of his career, but not before he had made that popular war a Crusade, and introduced the delegates of the people into the first political assembly which bore that name, since so glorious—the British Parliament—(1258.)

About the same time, there was seen in Scotland the pious King William, an ally of Innocent III, commanding that all laborers should rest from their toil on the afternoon of every Saturday; this in order to testify his love of God and the Blessed Virgin—(1202.) In the Scandinavian kingdoms, the thirteenth century commences under the great Archbishop Absolon de Lund—(1201,) an intrepid warrior and a holy Pontiff—the benefactor and civiliser of those northern tribes. Sweden was progressing under the grandson of St. Eric, and Norway, which had retained the most traces of the old Germanic constitution, was enjoying unvoted peace, under Haquin V (1217-1263)—her principal legislator.—Waldemar the Victorious (1202-1252,) the most illustrious of the kings of Denmark, extended his empire over all the southern coasts of the Baltic, and precluding the union of Calmar, conceived, and was on the point of executing, the grand project of uniting, under one chief, all the countries bordering on the Baltic, when the battle of Bornhoveden, (1227,) gave the Germanic tribes the supremacy over the Scandinavians. But, throughout all his conquests, he never lost sight of the conversion of heathen nations, of which he was constantly reminded by the Holy See. His exertions for the propagation of the faith in Livonia, were seconded by those of the order of Porte-Glaives, founded solely for that purpose in 1203, and afterwards by those of the Teutonic knights. The removal of the chief strength of this last order into Prussia, in order to implant Christianity there—(1234)—is an immense fact in the history of religion and of the civilisation of northern Europe. If human passions found their way all too soon into that Crusade, which lasted for two centuries, we still must bear in mind that it was only through it that Christianity found its way amongst those obstinate and self-willed tribes, while, at the same time, we must admire what the Popes did to soften the rule of the conquerors.*

(To be continued.)

* In 1219, a legate from the Pope went to Prussia, to secure to the conquered people the freedom of marriage and successions, &c.

It is said that thousands of dollars have been stolen from letters passing through the foreign department in the New York post office, sent mostly by poor girls to their friends in Ireland, Scotland and Germany.—Theodore A. Rossi, the clerk, detected by Mr. Holbrook, special post office agent, in breaking the seals of decoy letters, is to be examined, on a charge of the robbery. In his post office drawer were found \$1100, and at his house \$600 in gold, with diamonds and earrings worth \$400. His salary was \$600 per annum.

IRISH INTELLIGENCE.

CONSECRATION OF THE RIGHT REV. DOCTOR FALLON, BISHOP OF KILMACDUGH AND KILFENORA.—Sunday last being fixed for the consecration of this respected Prelate, the town of Gort was crowded from an early hour. Admission to the parish chapel was obtained by ticket. In a few minutes after the doors were opened the chapel was filled to inconvenience in every part, and hundreds who were unable to obtain admission crowded the chapel yard. The whole arrangements for the ceremony were prepared with great propriety and elegance and reflected the highest credit upon the venerable Pastor and Clergy of Gort, under whose superintendence they were conducted. Amongst the congregation were several Protestants, who seemed to take a deep interest in the solemn ceremonies. Amongst those present were—the Archbishop of Tuam, Consecrating Prelate; the Bishop of Clonfert, Senior Assisting Prelate; the Bishop of Killaloe, Assisting Prelate; the Bishop of Elphin; and the Bishop of Achonry.—*Galway Packet.*

James O'Meagher, formerly lieutenant in command of the 42nd party revenue police, at Crusheen, between Gort and Ennis, has retired from the world, and become an inmate of the austere monastery of the Trappist order at Mount Melleray, near Cappoquin.

THE IRISH MEMBERS.—CO. WESTMEATH.—Mullingar, April 3.—After the May Conference, which was held here yesterday, at which upwards of thirty Priests attended, and over which our venerated and beloved Bishop presided, the recent conduct of our representatives in parliament became the subject of earnest discussion. The general impression was that they had deserted from the independent Irish party to which they had promised to adhere, and that they had given unmistakable evidence of their willingness to support a government which has yet given no indication, but quite the reverse, of its desire to do justice to Ireland in any respect. A resolution was unanimously adopted, that they should be remonstrated with in a friendly spirit, and that if they continued to disregard the wishes, and disappoint the expectations of their constituents, prompt and decided steps should be taken by the country to demand, in fulfilment of their pledges to that effect at the hustings, the surrender of the trust reposed in them.—*Cor. of Freeman.*

A letter has been published, addressed by Mr. Sherman Crawford to Mr. F. Scully, M.P., approving of the course adopted by those Irish members who have given their support to the government.

THE FABULOUS DEPUTATION OF IRISH MEMBERS TO THE CHANCELLOR OF THE EXCHEQUER.—The deputation alluded to in the following extract from the London correspondent of the *Daily Express* is the same as that trumpeted forth in the Irish weekly and evening organs of the government:—"London, May 1.—"The statements in the Irish news of the *Times* this day—that a deputation of the representatives waited on the Chancellor of the Exchequer, 'to protest against the injustice of imposing the income tax on Ireland,' is utterly unfounded. The good gentlemen who waited on Mr. Gladstone did nothing of the sort. They were nearly all supporters of the government, and they got up this solemn sham to blind their constituents. The whole thing is too ludicrous for comment in a serious spirit."

IMPORTANT DECLARATION OF LORD PALMERSTON AGAINST THE TENANT CAUSE.—At the sitting of the Land Bills Committee on the 3rd inst., Lord Palmerston, I have reason to believe, made an extraordinary, and, in some respects, an inexplicable statement.—His lordship gave an opinion to the effect that he conceived there was no necessity for any legislation at all on the land question. It was received with amazement by all the members of the committee, and with indignation by the Tenant Right representatives, who felt that they, and in their persons the tenant farmers of Ireland, had been grossly trifled with. The only way of accounting for Lord Palmerston's declaration is, that the government merely consented to the appointment of the Land Bill Committee in order to create a little political capital in Ireland, and without any sincere, substantial desire to bring the question to a speedy and equitable settlement; and that, finding by last night's division they are in a position to treat Irish support with indifference, they are resolved to terminate the farce which has been played every Tuesday and Thursday in the committee. Strange as is the surmise, it is almost the only one which suggests itself to the mind after hearing the declaration of the Home Secretary. I am bound to add that Sir John Young spoke afterwards in a deprecatory tone as to his chief's avowal, and it is possible that Lord Palmerston's hostility to the tenant cause may be his own, and not that of the government.—*London Correspondent of the Freeman.*

LAW APPOINTMENTS.—It is said that Mr. Richard McNevin, the conducting agent of the Solicitor-General at the late and previous election for Athlone, is to have the office of Clerk of the Crown, vacant by the death of the late Mr. Pierce Mahony.—*Morning Advertiser.*

The petitions, in the case of Tipperary against Mr. James Sadleir, and in that of Carlow against Mr. J. Alexander have been withdrawn.

ELECTIONS IN IRELAND.—Sir J. Fitzgerald moved on the 3rd inst., for leave to bring in a bill for providing that the act of Victoria which regulates the presence of soldiers in England during a Parliamentary election be extended to Ireland. He had been induced to bring forward this motion in consequence of the unhappy events which had taken place at the late election for the county of Clare, when the voters, finding their freedom of election grossly interfered with by the military, became naturally excited—an excitement which, from the violence of the magistrates, occasioned the deaths, at the hands of the military, of no fewer than six human beings. The gallant gentleman went into a detail of the circumstances attending the Sixmile-bridge affair, and was proceeding to comment on the conduct of the military, when an hon. Member moved that the House be counted and, only 37 members being present, the House stood adjourned.

The *Banner of Ulster* says that, it is confidently affirmed in political circles that Her Majesty's Government will, take upon itself the responsibility of doing, towards the Irish tenantry, that common justice which the Right Hon. Joseph Napier, and his Derbyite friends in the select committee have labored to prevent by threats of a wholesale mutiny. The government plan, it is stated, will not only be, that all improvements shall be paid in money, but that, in case of dispute, their value shall be determined by arbitration.

The Dublin "World's Fair" may now be pronounced *un fait accompli*. The building itself, which is the greatest artistic and mechanical marvel ever seen in Ireland, is rapidly approaching completion. The artisans in the court yard off Kildare-street are busily occupied at the erection of a range of buildings which will embrace the interior extremity of the court, from the north to the south wing of the Dublin Society's House; but so far are the works completed in the series of structures on what was the lawn, that the carpenters will have nothing, or very little, to do there after this week. The works there are nearly finished not only so far as the carpenters are concerned, but in every respect. Artists and artisans are at work. The articles for exhibition are pouring in with great rapidity from Great Britain and Ireland—from France, Holland, and Germany, immense quantities of things have been received and examined by the officers of Excise appointed for that purpose—from Hamburg, Antwerp, Vienna, and various other places on the Continent, and from what we have heard and seen of these, the forthcoming display at the Great Exhibition in Dublin will possess more articles of *verve* of the mediæval and modern times than were ever before collected in any repository, not excepting the Louvre in Paris, nor the Royal Museum.

A correspondent of the *Nation* having asserted that the Irish Exhibition would be opened by the Protestant Archbishop of Dublin, the *Freeman* denies that such will be the case.

A meeting was held at Castlebar, on Monday, for the purpose of taking steps to establish railway communication between Clones and Clew Bay. There might be branch lines run to Clew Bay and Westport; but the great northern trunk line, which the people of Belfast are making preparations to carry through, will have its terminus at Galway, which is the natural Atlantic port of departure for the western hemisphere.

The *Limerick Examiner* gives the following curious sign of a favorable harvest:—"It has been remarked that for many years the rivers and streams were not so low as they have been this spring. Some of the ancients regard this as an excellent sign of the coming harvest, and they refer to past years in which a similar event proved a prognostic of plenty."

An English gentleman has taken 400 acres of land from Stratford Eyre, Esq., of Eyreville, Galway, at a rent of £2 2s. per acre; and many others of his countrymen are said to be about to speculate in the same way.

RISE IN THE VALUE OF LAND.—As a "sign of the times," the *Galway Vindicator* calls attention to the fact that one of the properties situated in that county, which was sold in the Encumbered Court on Friday for the sum of £5,956, was offered for sale by private hand four weeks since for £4,000. The *Galway* paper hopes that this favorable symptom may have the effect of opening the eyes of the English millionaires.

It is stated that the Law Life Assurance Company are about to re-sell their recent extensive purchase of the Ballinalinch property (the Martin estate), in suitable lots.

The price of wool, which was 18s. 6d. last October, now reaches £1 3s. 6d. per stone. This rise is attributed to the short supplies from Australia, where stock farming has been neglected for the more exciting and profitable occupation of gold digging.

SALT MINE.—A salt mine has been discovered contiguous to Red Hill, county Antrim, the seat of D. S. Ker, Esq. The borings are very favorable.

The sulphur merchants of old Trinacria may tremble for their trade, if the following from the *Galway Packet* be realised:—"A sulphur mine of very superior quality and unusual extent has been recently discovered at Glan. The lode, even at the surface, is of the extraordinary breadth of eight feet. The miners are at present working down, by which the extent of the mine will be ascertained."

The daughter of Mr. McMurran, aged fourteen, of Ballinran, Killeel, has been shot dead by her brother, twelve years old, while he was amusing himself with a gun. The girl received the contents of the gun in the abdomen, and expired in great agony.

THE NATIONAL EDUCATION DEBATE.—The *Evening Packet*, a journal bitterly opposed to the "Marlborough Street Board," in common with several contemporaries, comments sharply upon the conduct of those zealous supporters of scriptural education who, year after year have been leading the forlorn-hope assault upon the National system in the House of Commons. Why, asks the perplexed writer, did those gentlemen think proper to shelve the question during their occupancy of the Treasury benches, and how did it happen that if the abuses complained of are as flagrant as alleged, some attempt was not made to provide a remedy when the complainants were in a position to have issued a commission of inquiry?

The *Leinster Express* (moderate Conservative) thus touches upon this branch of the subject:—"It is now quite certain that the Parliamentary anti-National educationists in Ireland only uphold it, so far as it answers their purpose, for a party cry. If anybody question this, we have only to direct his attention to the fact, that every single member who spoke in favor of Mr. Hamilton's motion belonged to Lord Derby's government. When in office they were silent altogether on the subject, or else expressed so much in approval of the National system as to decline any governmental interference with it. Such inconsistency—thoughtless injudicious inconsistency—as this requires no comment. The simple statement is quite enough, and if the church education clergy do not now learn an opposite application of the proverb—'Defend us from our friends,' they will do well to set about acquiring the lesson as soon as possible."

The *Tipperary Free Press*, (Catholic), is equally perplexed to find an excuse for this strange inconsistency on the part of the opponents of the National system:—"The speakers who supported Mr. Hamilton were, to a man, members of Lord Derby's Administration, and it was looked upon as strange by the independent members of the House that during the time they were themselves in office they never issued the inquiry which they now deem so indispensable. Their chief had declared that he could see no alteration which would facilitate the working or extend the utility of the system—and they, of course, were obliged to think likewise, the fascinations of office overcoming even the conscientious scruples of the saintly representatives of the church party in Ireland. But such glaring inconsistency met its reward in the majority which on Tuesday night, pronounced against any aid being given to the 'Souper' movement through the instrumentality of the National schools."

It appears by our report of the Harbor Commissioners that some neighboring quarries have stopped working owing to a scarcity of laborers.—*Waterford News.*

THE SEWED MUSLIN TRADE.—Agencies for the giving out of work in this important branch of manufactures are springing up like mushrooms in this town and neighborhood.—*Newry Telegraph.*

The Dublin correspondent of *Times* says:—"Without wishing to rouse any unnecessary alarm, it is impossible to shut one's eyes to the consequences that must inevitably result of a year's shorn, as this has been, of the three months of spring weather. Here, on the eve of May-day, the country generally wears an aspect as barren and cheerless, and devoid of vegetation, as it did while the frost, and snow covered the earth. The cold, especially for the last three or four days, has been severe beyond precedent at this late season; and, instead of the old "April showers," we have had successive falls of hail and sleet, largely mixed with snow. The hills about Dublin are covered with snow, and the Belfast papers speak of a similar phenomenon in that part of the north. Late seasons, it is said, are in the end best suited to the peculiarities of the Irish soil; if such be the case, never had the soil a better chance of getting fair play than it does at present."

THE EXONUS.—It appears by a corrected return that within the last month no less than 2,000 emigrants have taken shipping at the port of New Ross direct for America. A letter in the *Daily Express* thus reports the progress of "depopulation" in the county of Mayo:—"Mayo, since the famine set in, has contributed its quota to the emigration drain, and at present it is not behind any portion of Ireland in furnishing laborers for America and England. The two largest islands on the western coast are Innis-Turk and Clare Island. The inhabitants of the former, having for more than seven years paid no rent to the landlord, were lately removed, taking with them all their crops, household goods, and over 400 head of cattle, value certainly for £2,060. They, of course, could afford to emigrate, and they have done so. In Clare Island the population only await an emigrant vessel to depart. The brig William, Captain Kay, has her passengers on board, in Westport-harbor, and only waits for fair weather to sail. On the roads crowds of our people are met daily, either going to Liverpool to take shipping, or leaving to reside in some of the manufacturing towns of England; and, though assertion without proof is dangerous, still there are those who reason that, should the same drain continue which has existed since 1846, Mayo will, in three years more, be completely denuded of agricultural laborers. Labor has risen to 1s. a-day, and, if the continuous rain and storm ceased, it must go much higher. After a winter the like of which, for rain, hail, and snow, is not remembered by any one living, it was hoped that a genial spring would succeed; but the hopes of the farmer have been disappointed. Rain, hail, snow, and storm still continue; the land is steeped in wet, and all the cold and severity of winter are still present. Within a week of May-day, not one half the oats has been sown, and not one-third the extent of last year's potato crop; and very many complaints are abroad that the snow-water has rotted the early potatoes, and farmers are busy putting in new seed when a dry hour can be had, say one day in seven.—So far matters look very gloomy, and though Providence may grant a good harvest still to reap, the farmer must sow, and that is impossible in weather like the present, worse than it was in the month of December."

We have it here, on the testimony of one of the Protestant Reporter's present, that it was whilst the (now) Rev. Mr. Whitesone, the Protestant minister at the Potunda, was declaiming that "the Papish Priests should be exterminated from and tormented in Ireland—that, before he finished the word tormented, he fell down on the floor dead—to the consternation of all present. And it is curious that his duped and bigotted auditors have so felt the force of all this warning, that, contrary to the other cases of report, his speech was suppressed in the Protestant newspapers.—*Cor. of Cat. Mirror.*

DECLINE OF PROSELYTISM.—THE MISSION AT PARTRY.—About a fortnight ago Partry, one of the parishes in the West where the lying emissaries of Exeter Hall pretended that they had achieved the greatest success, was the scene of a splendid triumph for the Catholic Church, and a most humiliating exposure of the feebleness of the miserable "Jumpers." First of all, let us record the triumph. These unwearied Missioners of charity, Fathers Rinolfi and Lockhart, who are earning for themselves such crowns in Heaven by their toilsome labors, gave a mission in the parish of Partry. The success may be judged of by its termination. We read in the *Tuam Herald* that his Grace the Archbishop went thither to hold Confirmation, and solemnly close the mission. So vast a congregation assembled that not one-third of them could be contained in the spacious parish church, so the Reverend Fathers were obliged to say Mass in the open air. An altar was erected on the mountain-side, and not fewer than four thousand persons assisted at the Holy Sacrifice. Fathers Rinolfi and Lockhart preached in English, and afterwards the Rev. Mr. Cannon, P.P., in Irish. More than three hundred persons were confirmed by the Archbishop. A contrast to all this, not less consoling and edifying than ludicrous, was afforded by the proceedings, in the same parish on the same day, in the Protestant or "Jumper" camp. Although the magnificent success of the mission above described of itself abundantly showed how false all the blustering reports of the proselytisers were, still it greatly added to the general joy of the Faithful to see how thoroughly the weakness of the enemy was exposed on what they have used extraordinary efforts to make a stronghold of their hostility against the Holy Catholic Church. The Protestant Bishop Plunkett owns a large property in Partry, and has a lodge there where he spends a considerable part of the summer in the Episcopal avocations of fishing and grouse-shooting; he built a church at the lodge gate, and got four police-barracks in the parish, though it is one of the most peaceable districts in Ireland; besides which, he established a system of distribution of Jumper Soup and Bibles, and in short has exerted himself a great deal to rob the poor people of their Faith. Well, after all this trouble, and with all the influence of the command of so powerful a person, what was the number of the congregation that mustered at the Protestant church on this memorable Sunday? Exactly thirty-four. Yes, what with the Protestant Ministers and their retinues, the servants at Dr. Plunkett's lodge, the constabulary, and the miserable handful of Jumpers, they just managed to get together the splendid array of thirty-four! Behold what an exhibition of the lying boasts

of the proselytisers. The Holy Sacrifice of the Mass assisted at by thousands of Faithful on the hill-side, and thirty-four paid attendants at the Protestant church hard by! Let not this consoling fact, however, diminish the ardor of the Faithful or the zeal of the Missioners, as most assuredly it will not. The Catholic Faith is assaulted by dangerous enemies in this country, but, by the blessing of God, they will be overthrown.

SHYLOCK'S POUND OF FLESH.

The atrocious things that are done in the name of religion are a fearful argument in the hands of the infidel. The worship of God is, sadly often in our every-day life, made the pretext of the most sinful offences. In his name have been committed the greatest crimes that disgrace humanity. For the ugliest vice, for the lowest meanness, for the darkest pride, for the most disgusting hypocrisy, religion is made the cloak; and there is hardly one worldly excuse which men would dare to quote for the offences which they hesitate not to commit *ad majorem Dei Gloriam*.

And if the sacred cause of religion has been made a pretext for the worst kind of vices of our nature, at all times and in all countries, we venture to say that the unenviable distinction is ours, that in no other nation is it made the groundwork of equally disgusting practices. As example, we need only point to the vile system of Soup Proselytism, by which some of the most unhappy portions of our singularly unhappy island are disgraced and disturbed. We cannot fancy an uglier picture to paint the set of well-fed mercenaries of English bigotry who prow about the country, tempting and corrupting the starving poor, abusing and belying the creed in which they worship, attacking and villifying their priests, exciting immorality and irreligion, and sowing discord, heart-burnings, and anger, wherever they put their foot. When we think of the glorious labors of the first preachers of Christianity—when we reflect on the toil and suffering, the voluntary poverty and mortification—the gentleness, charity, and angelic patience of the missionaries who have carried the cross to all ends of the world—and then picture this well-fed, sleek-coated, pampered, insolent set who violate peace and love, and propagate falsehood, malice, and evil passions, under the name of religion, we cannot help feeling a loathing for the one side of the picture as unbearably as our admiration for the other. If all liberal men could know the condition of the famine-stricken districts where this unholy system is now in operation—the sufferings of the population—the temptations that are held out to their miserable stomachs through the scent of their nostrils—the remorse and often reckless immorality, the fruit of conscious sin of those who yield to the temptation, they would abominate this Soup proselytism as a loathsome plague.

One of the latest examples of its working is shown in an incident which took place in Tralee the other day. The case was a shocking mixture of the horrible and the ridiculous; and it would be irresistibly laughable if it were not painfully disgusting. A wretched starving boy had been induced, by the appeal which the tempting food that the apostles of soup are so well supplied with by their fanatic dupes in England made, to his gnawing hunger, to abjure his faith. But after some time a troubled conscience appears to have overcome his animal appetite, and he returned once more to the religion in which alone he believed. It seems the Soup missionaries had supplied him with some rags, he having been almost naked when he joined the confraternity; and as they could not get back from him the food he had devoured, they resolved to punish him by prosecuting him for running away with the clothes he wore. The rev. apostle, who had exhibited such singular regard for the welfare of the poor wretch's soul and stomach, brought him up before the magistrates at petty sessions. The account says that the clothes which were made the subject of dispute would not do credit to a respectable scarecrow: a bench of magistrates exceedingly favorable to the proselytising parson, valued them at half-a-crown! The extraordinary case was tried; it was acknowledged by the witnesses for the prosecution that they had attempted to detain the defendant by force; but the magistrates ruled with the apostolic litigant and sentenced the wretched boy to a fortnight's imprisonment, and a fine of 2s. 6d., the price of the rags with which he had absconded.

Here is a specimen of apostolic charity. Does it not carry us back in imagination to the days when the lowly twelve received their mission, and wandered forth amongst the gentiles, to meet the contempt and cruelties of the world with the patience and gentleness of charity. Does it not remind us of the early martyrs who bowed meekly before the sword of the persecutor, and when they were smitten on the one cheek turned the other—who prayed for those that imprisoned, and punished, and tortured them, and repaid their executioners with a smile of inexhaustible love? Fancy one of these dragging up a poor, famished, reluctant convert before the Roman magistrate, to punish him for running away with the rags they had thrown him to cover his nakedness. Ah! surely this meek, sleek, comfortable 'Jumper' of Tralee, fattening on the gold of his English employers, and rigidly exacting his pound of flesh from the shoulders of the starving boy, is a worthy successor of those who bore the cross through the fire of persecution, and freely shed their willing life-blood under the pagan sword, 'to make a Roman holiday.'

But hear the sequel. This wretched lad had a mother. When he was thrown into prison, 'the poor woman,' says the respectable priest of the place, 'looked anxiously forward to the day on which she was told that her son was to return, and on that day, last Wednesday, a day of mercy for the Christian, she went to Tralee, a distance of 34 miles going and coming, dressed as I have described her, I could use the expression "dress"—when rags hardly covered her attenuated limbs—without the power of purchasing one farthing's worth of bread. To make her case worse, the poor creature appeared to be near her confinement. Imagine her affliction, on being told that her son should remain in prison until the 4s. 6d. would be paid—and all this for the sake and in the name of religion.'

Such is the system for the propagation of which the gold of England is poured out in a continuous tide—for which sleek parsons and pious old dowagers lift their hands and praise Heaven—for which every relation of life is disturbed and the courts of justice made scenes of miserable strife—the system, which we are told, is to elevate and regenerate the country and make the people happy. Heaven save us from the demoralising monstrosity, and may its speedy extinction be the harbinger of peace and good will between all sects and parties in this distracted land.—*Ulsterman*.

GREAT BRITAIN.

CARDINAL WISEMAN AND THE BRITISH REFORMATION SOCIETY.—The British Reformation Society—a body, no doubt, of considerable piety and utility, but which has hitherto made its converts and its collections in commendable humble obscurity, has suddenly emerged into publicity, in a singular manner. Wherever we walk we see a placard, contending for place with the announcements of cheap hats, cheap pills, cheap clothes, and all sorts of cheap improprieties, which informs us that this active secret society has been playing Box and Cox with Cardinal Wiseman, asking his Eminence if "he fights," and on receiving a reply in the "negative," inviting him to 'come on.' A poster of enormous magnitude, which extinguishes for ever the glory of whole hosts of secular advertisements, first informed us of the fact that two discreet gentlemen, of one of the varieties of our manifold Protestant 'persuasions,' had offered to advance against the imperturbable Goliath, if only a meeting would assemble to see these conceited little Davids have their sling. The proposition would really have been tempting had his Eminence cared as much for victory as did his insect antagonists for fame. But he, known to literature and to the world, who might combat Whately with his own weapons, and deal back sarcasms to him of Exeter, as well as logic to him of Dublin, could have cared little for his personal dignity, and less for his official character, if he had entered the lists with these contemptible adversaries, who invited his hostility in the consciousness that they were beneath it, and with the intention of proclaiming themselves conquerors, if, as they foresaw must be the case, he would not stoop to administer to them their due meed of curative castigation. He did not, of course, notice the petty annoyance of which he was the subject. He may possibly have seen some of our May meetings with their seething crowds of pseudo-pietists engaged in crotchet, for the most part, and, at intervals, refreshed with sherry and biscuits, careless of the dull routine of virtue, but ever and anon brightening up into a cheer at some dash of religious vituperation, or deafening with applause some rev. Orangeman, who has been most bounteous in his dealing of damnation to all religions in Christendom save that special form of fanaticism represented at the meeting. His Eminence may have entertained doubts as to whether the religion which he deems true could be advanced by the bandying of its most august mysteries among a passionate and ignorant assemblage, to whom they were signs of contention, not symbols of belief. He may only have wished to reprove the presumption of those unknown persons, who, without authority, without being delegated, either, by any dissenting body, or by the Established Church, called on him—the representative, in this country, of the principle of Catholicism, to debate and to discuss his faith, and, without the hope of making one convert, to open his heart to an unsympathising audience, and to state to controversialists, thirsting for display, what men of his religion feel, as well as what they think. Most properly he declined; and what is the consequence?—The meeting at which the Cardinal might have presided, railed off, like a wild beast at a show, into a compartment of his own, has been held; the anticipated audacious interpretation of his absence has been made, and an audience has come to the charitable conclusion, that what arose from scorn, is attributed to pusillanimity. Resolutions have been passed, surely in contradiction of the Third Commandment, expressing a valueless, but decisive opinion, on questions which have been subjects of Christian controversy for ages; and clergymen—we trust self-ordained—have pandered to this lust for religious excitement, and have taught professed Christians to sit in judgment, where, as our own faith teaches, they should only kneel in hope.—In the name of common decency, let us shape against such proceedings. Blasphemy in any shape is odious enough, but hypocritical blasphemy—blasphemy in a white tie and on a platform—blasphemy, talking with glib disrespect, 'wagging the tongue with dexterous acceptability' on matters of the highest import—such blasphemy outrages decency, and not merely religion, and is as offensive to the good taste of the unbeliever, as it is revolting to the honest conscience of the faithful. The British Reformation Society may be a useful institution, conducted upon Christian principles; its directors are, very possibly, as honest as they evidently are misguided; but at present, we warn them, they are missing their mark, and damaging the cause to seek to prosper. Let them import into the management of their affairs, in addition to that zeal which is their present characteristic, a little gentlemanly feeling. A very little would suffice to have prevented the pitiable, blundering folly into which bad taste and ignorance have just betrayed them. For want of it, they have rendered their faith ludicrous, and this protest necessary. Their conspicuous folly has made Catholics think more highly of the solemn sanctity of their own religion, and has taught Protestants to blush for a faith which, though they believe it to be true, they feel to be, just now, thanks to the British Reformation Society, ridiculous. Let promoters of May meetings take warning; let them remember, that propriety is not inconsistent with zeal, and that polemics are but a poor substitute for Christianity.—*Leader*.

ELECTION EXTRAORDINARY.—In consequence of the resignation of the Rev. J. Cleburny, the perpetual curacy of Piddington, Oxon, is vacant. The presentation rests with the inhabitant householders of the village. The living is worth £300 a year in addition to the residence. There are no less than 100 candidates for the office, and but 60 voters. The election is to take place on the 23rd of June. Active canvasses are making, and to give the inhabitants an opportunity of judging of the ability of the aspirants, there are three services on each Sunday, at each of which a fresh clergyman is trotted out, and put through his paces. The unusual occurrence has put the place into activity and commotion.

OUR ROYAL RELIGIONS! MORE CLERGY RESERVES!—The London *Times*, supplement, April 21, contains an advertisement, in which the advertiser offers for sale "the finest living" or church parson's income in all Worcestershire—that is, offers to sell it to whoever will give him most money, and the buyer to have the right to select any person in priest's orders and put him in the place of the present rector, whenever that incumbent, who is very old, shall die. The income is ten thousand dollars a year. This splendid income is not to be given to the man of most merit, but to him whose relative or friend has the longest purse! The Queen is the nominal head of this disgraceful traffic, but the real managers are the nobility and gentry, who manufacture a priesthood that do not preach or teach, but hire curates, and consume the fat of the land, giving nothing in return.—*Mackenzie's Weekly Mes.*

OWEN CONVERTED!—Robert Owen, the Socialist chief, who has hitherto been impregnable to arguments in proof of a future state, has avowed himself a believer in the spiritual manifestations, and the thumping tricks of the American 'Rappers.' His conversion is referred to the influence of an American lady residing in Queen Anne Street, Cavendish Square, London.

It has been announced that the Government intend to propose a measure with regard to the management of savings banks. A similar promise, it will be remembered, was repeatedly made by Sir Chas. Wood a few years ago, when heavy losses were being sustained almost daily by the poor from defalcations in all parts of the united kingdom. Nothing, however, was done after the immediate excitement had passed away, and hence, as the connection of these institutions with the Government was allowed to continue without the slightest protection being afforded to depositors, who were deluded by it into the belief of perfect security, the remedy still remains to be applied.—*Times*.

HORRIBLE DEPRAVITY IN LONDON.—SERIOUS CHARGE AGAINST A PROTESTANT CLERGYMAN.—At the Lambeth Police Court, last Friday, a surgeon named Cunningham, of Slough, but who also went by the name of Smith and other aliases, and Surgeon Currie, of Norfolk-street, Middlesex Hospital, were charged as principal and accessory in procuring premature child-birth (or infanticide, it being not as yet known which the offence amounts to). The unfortunate young lady whose shame it was thus attempted to conceal is a Miss Mardon. Neither her mother, the servants in her house, nor any of her friends seem to have entertained the least suspicion of her actual condition. Mrs. Mardon was persuaded that her daughter was suffering from a polypos. Change of air was recommended—lodgings were taken for her at the other side of London (at Camberwell), and there she was attended by Dr. Smith (Cunningham), who pretended to cooperate for the cure of Polypos. The lady in whose house Miss Mardon lodged, however, had her suspicions excited. She communicated them first to Mrs. Mardon, who authorised her to call in her own doctor, Dr. Greenwood, and upon his report to the registrar of births and deaths the police were put in motion. It was found that Mr. George Thomas, a chemist, of Leather-lane, Holborn, had recommended Miss Mardon to Dr. Smith's giving his address at the house of Dr. Currie; and evidence was given to show a knowledge on the part of Currie of Smith's mode of practice in such cases of concealment by means of an instrument. The body of the child not having been found, the two surgeons were remanded for further examination. On Saturday the chemist was brought up in custody, and remanded also, Mr. Norton refusing to accept bail in all the cases. The unfortunate young lady is still in too delicate a state to be removed, or brought up for examination. The *Times* of Saturday has the following reference to the principal actor in—or, rather, author of—this horrible tragedy:—"Neither during the present examination nor that which had taken place on the day before had anything been allowed to transpire, though the name had been mentioned, touching the principal actor in this disgusting affair—namely, the reputed father of the infant prematurely destroyed, and who has up to the present eluded the vigilance of the officers. In the statement made by Miss Mardon to Mr. Lund, and also in her admissions to Mr. Greenwood, she made no secret of the name of her seducer, and it is much to be regretted, on the grounds of public-decency, morals, and religion, that he is a Clergyman and a popular preacher at one of the most extensive parishes in the city of London. That this Clerical delinquent was aware of what had been going on there can be no doubt, as it appears he was instrumental in procuring the lodging for the young lady at which the operation had been performed, and had repeatedly visited her there. It is also stated that after Mr. Greenwood had been called in, and he became aware of the fact, he waited on that gentleman, and entreated that he would keep the matter secret, begged of him to consider the unfortunate position in which the *expose* would place him and the young lady, and unequivocally hinted that he might name his own price for his services. Mr. Greenwood indignantly refused compliance to the entreaties of both the Clerical delinquent and his solicitor, and, finding all means to hush up the matter futile, the Reverend seducer exclaimed—"Then I shall be like a fallen star from the firmament of Heaven!" He left his residence immediately after, but, strange to say, he had the audacity, as late as Sunday last, to ascend the pulpit and preach a sermon to a crowded congregation. To conceal his name is hardly just, but there is very little doubt that before many days are over it will be sufficiently public."

INFANTICIDE IN ENGLAND.—In our late London papers we observe several notices of deaths by infanticide. This horrible practice prevails to a much greater extent in England than would be credible here, and is apparently increasing, with the most frightful rapidity. Generally the crime is committed by perfectly sane parents, who wish to avoid the expense of supporting their offspring. In other instances the infanticide is perpetrated in order to secure the premium paid by the burial club to parents. Of course these atrocities are confined to the poorer classes. But what a heathenish state of feeling such acts reveal! We can indeed conceive no condition of humanity more brutish than that of parents who thus voluntarily take the life of their own offspring. It is almost impossible to realize the possibility of such degradation. Yet the statistics prove the fact beyond a doubt. It is consoling to reflect, however, that in no other Christian nation are such practices believed to exist. England divides with India this great atrocity. Where infanticide occurs in other civilised countries, it is the result of temporary insanity produced by shame, and is not, as in England, a mercenary act, the profit of which is deliberately calculated beforehand. The pauper population which yields fruit like this, must be inexorably brutalized, must be, beyond conception, degraded.—*Phil. Gazette*.

EPISODE OF THE POOR AND THE DEPRAVED IN EDINBURGH.—Destitution, crime, squalor, in terrible sameness; dim narrow closes, heavy with pntudity; beggars, thieves, harlots, everywhere. Great, lowering, gloomy, piles of buildings; long, steep, misty alleys, where only a grey, uncertain twilight, that sickens the eye, can penetrate; small, dull, miserable courts, hiding themselves from the sight, in out of the way places, and known to few but its inhabitants and the police: tottering chimneys, tumbling roofs, cellars like pit-falls; ragged clothes, drooping heavily from windows high up in the air; impurities everywhere, stench insufferable; pawn-shops, dram-shops, low eating houses, sheltered archways and passages, nightly tenanted by the homeless. The blue heavens over all—God above, hell beneath.—*Nelly Armstrong*.

An "American Sister" writes a sensible letter to the *Times* suggesting that the 562,848 Englishwomen who signed their names in Mrs. Stowe's book be requested to call again and append to their signatures the sum of 4s. 2d. each, equal to \$1 America, to be used in assisting the emigration of the manumitted.

INTOLERANCE IN SCOTLAND.—It is a not uncommon custom on the part of farm-laborers in the Lothians to relieve the tedium of the winter evenings by amateur representations, or rather recitations, of Allan Ramsay's beautiful dramatic pastoral—"The Gentle Shepherd"—a practice innocent in itself, and sanctioned by long usage. Will it be believed that a party of farm laborers, who lately indulged in this harmless amusement, were actually summoned before the Kirk session of Ratho, to answer for doing what was "unbecoming their position as professing Christian communicants?" That such however, was really the case, the following copies of the official documents will prove:—

(Copy of first summons.)

"By order of the Kirk session you are desired to attend at the sessions house immediately after divine service, on Sabbath, the 30th current, in reference to information which has reached the session of your having taken part in certain theatrical representations in the neighborhood, which they judge to be unbecoming your position as a professing Christian communicant."

(Copy of second summons.)

"I, Charles Logan, Kirk officer of Ratho, by virtue of a warrant from the Kirk session of Ratho, hereby summon you, —, to compare before the said session on Sabbath first, the 6th day of February, in reference to a 'fama' of your having been recently engaged as an actor in theatrical representations and scenes of dissipation connected therewith."

It will be observed that in the second of these formidable documents a very serious additional charge was made: and while the parties concerned—with a highly proper sense of their own position, and a much better notion of their duties and responsibilities than the Kirk session seems capable of entertaining on their part—took no notice of the first summons, to the second they made reply in the following very suitable terms:—

(Copy letter sent to the session.)

"Ratho, February 5, 1853.

"Gentlemen,—We the undersigned respectfully to inform you that we decline appearing to-morrow before the Kirk session of Ratho, to answer for the charge of having taken part in theatrical representations; but as to the grave charge of having committed a series of acts of dissipation, we beg to inform you that we are quite prepared to meet you upon that charge, and that, as our characters hitherto are unimpeachable, we hesitate not to remind you they must not be assailed in a groundless way without proper redress.

"We are yours very respectfully."

(Eight signatures.)

They appeared accordingly, but were only charged with "contumacy" in not answering to the first summons, while the charge of drunkenness was carefully evaded, and the other quietly dropped. The whole proceedings, however, have naturally caused considerable talk in the district—the more so when it is recollected that not only has the practice of such recitations remained unquestioned, probably ever since the original publication of Ramsay's admirable poem, but that on one occasion, some years ago, a recitation of the comedy was got up for the benefit of the Sunday School, when the funds collected were thankfully received and gratefully acknowledged at the manse!—*Scotsman*.

MINISTERIAL DISCLOSURES.

Those who had paid any attention to the disgraceful disclosures connected with the administration of the late Board of Admiralty, were naturally inclined to regard Mr. Stafford, the late Secretary, as the mercenary scape-goat of still greater offenders. It was impossible to conceive that any man of position could equivocate and utter deliberate untruths in the House of Commons, who was not impelled by stronger influences, than those which usually actuate a subordinate member of the Government. The Committee which has been appointed to investigate the whole affair met on Thursday, April 28, and it will be seen from the following questions and answers, who were the parties behind the scenes prompting Mr. Stafford to incur all the odium which has since fallen upon his devoted head,—odium so intense that it will probably drive him from public life:—

By Sir B. Hall—I understand you to say that on the 5th of April you had an interview with Mr. Stafford, and had an argument with him on the alterations taking place with reference to the circular of 1849, and that Mr. Stafford stated his political friends were dissatisfied; that he would cancel that circular, and that upon your pointing out the evils that would result from it, Mr. Stafford said, "there was no use in blinking the question—he was so pressed with the government he could not help himself." Now, when Mr. Stafford made use of that expression, did he mention the name of any member of the Government who had pressed him to take this course?

Sir B. Walker—He did.
Sir B. Hall—Whose name did he mention?
Sir B. Walker—He mentioned the name of Lord Derby, and the Chancellor of the Exchequer.
Sir B. Hall—What did he say with reference to these gentlemen having pressed him?

Sir B. Walker—Perhaps the term "Government" was a wrong term for me to use. His expression was, "It is of no use blinking the question, and I am so pressed by Lord Derby and the Chancellor of the Exchequer that I cannot help myself." This was again repeated in the presence of Admiral Parker during the interview I had on the subject of tendering my resignation.

Sir B. Hall—Did Mr. Stafford appear to imply that he received orders from those members of the Administration you have named to adopt the course he had then taken?

Sir B. Walker—I came to that conclusion. It is quite clear, from the whole of the evidence which was given on Thursday, that, bad as this case appeared to be in the House of Commons it will be made still worse by the facts which the committee will bring to light. Such a cluster of the most serious charges,—the destruction of important public papers, the suppression and withholding of others, with all the trickery and untruth which distinguished the affair, and the Prime Minister in the back ground, winking at the business, in order to strengthen his power in the House of Commons,—has had no parallel within the present century.—*European Times*, April 30.

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. Rowman, Grinnell & Co., Liverpool.

HENRY CHAPMAN & Co.,
St. Sacramento Street.

Montreal, March 1853.

THE TRUE WITNESS AND CATHOLIC CHRONICLE,

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

TERMS:

To Town Subscribers. . . . \$3 per annum.
To Country do. . . . \$2 1/2 do.
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THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, MAY 27, 1853.

NEWS OF THE WEEK.

The Income Tax is now firmly saddled upon Ireland, and continued, for seven years longer at least, upon the rest of the United Kingdom. On the 5th inst., the House divided upon the amendment, that Ireland be excluded from the operation of this unpopular impost—when the Government was again victorious by a large majority; the numbers being 225 to 61. It is now seen how skillfully the present Ministers have played their cards, and how ruinous to Ireland has been the defection of Keogh, Sandler, and Co. These gentlemen know that a ministerial defeat would be certainly followed by a dissolution; and that the probable result of a fresh appeal to their outraged and betrayed constituencies would, in all probability, result in their exclusion from Parliament; they must therefore vote with the Government on all occasions when their support is requisite, in order to avoid the horrors of a dissolution. On the division, which affirmed the perpetuation of the Income Tax, the ministerial majority was 71; of the Irish members, 2 were absent, 31 voted for, and 72 against the ministerial measure. Had the Irish members been united, and had they all voted according to the wishes, and interests of the people of Ireland, the ministerial majority would have been reduced to 7; and the proposal to subject Ireland to the Income Tax would most likely have been abandoned. Though the debate on the other items of the Budget still continues, no doubts are entertained that it will be carried, and by large majorities.

An amusing fracas took place in the House of Commons during the course of the debate on the amendment proposed by Mr. Lawless, with the view of exempting Ireland from the imposition of the Income Tax. Mr. Duffy, speaking in favor of the amendment, and alluding to the transactions which have passed betwixt the present Ministry and the seceders from the Irish Brigade, remarked:—

"Short as has been my experience in the House, I must say that I do not believe that, in the worst days of the Walpoles, or the Pelhams, more scandalous corruption existed than I have seen practised under my own eyes in corrupting Irish members. (Confusion, and cries of 'Name, name.') I will proceed," continued Mr. Duffy, quietly—"to another part of the question—(renewed confusion, cries of 'No, no; name, name.')—I am in the hands of the House"—replied Mr. Duffy—"if the Chairman tells me, on behalf of the House, that it is their wish I should name, I will do so." (Reiterated cries of 'Name, name.')

Mr. Ball, the member for Carlow, then moved that the hon. gentleman's words be taken down; and upon Mr. Duffy rising to explain, the cries of "name, name," and the uproar, were so incessant, that he could not obtain a hearing. Sir D. Norreys begged Mr. Duffy to withdraw the words, and Lord John Russell insisted that the hon. gentleman was bound to name the members to whom he alluded as having been "corrupted." The offensive words having been taken down, and Mr. Duffy, having at first declined either to withdraw them, or offer any explanation, was ordered to withdraw; on the motion of Mr. Wortley, it was resolved that the words complained of be taken down, and considered next day. When the "next day" came, Mr. Duffy volunteered an explanation. In speaking of corruption, he had not referred to pecuniary bribes. If the House desired it, he was prepared to give the names of the members to whom he had alluded; but he regretted if he had violated any of the rules of the House. Upon the motion of Lord John Russell, this explanation was accepted as satisfactory, and no body seemed inclined to insist upon the names being given, every body feeling that, though Mr. Duffy's allegations were, perhaps, a little unparliamentary, they were strictly true. The continued refusal on the part of the Lords, to admit the Jews to an equal share of civil rights, with their fellow citizens, has provoked a strong demonstration of popular feeling. The electors of London, whom this adverse vote virtually deprives of the elective franchise, have held a meeting, to take into consideration, and adopt, such measures as shall enable Baron Rothschild to take his seat in the House of Commons, in spite of the opposition of the Upper House.

His Lordship the Bishop of Birmingham, and the Very Rev. the President of Oscott, have obtained their discharge, upon an application to the Master of the Rolls. In support of the application, it was urged and proved by the affidavits of his Lordship, and of his Secretary, that the offers repeatedly made by the Bishop and the Very Rev. Dr. Moore, were reasonable offers, and that it was impossible to obtain more from them—and further, that the object of the managers was plainly shown by the correspondence

and communications which had passed between them, and the Bishop's Secretary and Solicitor, in no one of which had they ever questioned the accuracy of the statements made, but had avowed their confidence that, by coercing the Bishop, the Catholics of the Diocese would come forward with the requisite funds. No evidence having been tendered in opposition to those affidavits, the immediate discharge of the Bishop and of Dr. Moore, was ordered, without costs; his Lordship, in accordance with the offers which he had previously made, agreeing to pay over the £200 he had repeatedly offered, as more than the amount of his, and Dr. Moore's, private property. The event has given great satisfaction to the Catholics of the Diocese of Birmingham, who have set on foot a subscription to relieve their Bishop from his embarrassments.

His Eminence the Cardinal Archbishop of Westminster has been lecturing with great effect at Manchester. The Corn Exchange was thronged with men of all creeds and no-creeds, to hear this illustrious prince of the Church; and enthusiastic plaudits—in spite of all the exhortations of the Non-Catholic clergy of the establishment, to "treat him with silent contempt"—greeted his Eminence, both upon his arrival, and at his departure. The subject chosen by the Archbishop of Westminster for his discourse was—"The relation of the arts of design to the arts of Providence"—and the manner in which he treated it was such, as to make, not Catholics only, but Englishmen generally, proud of their distinguished countryman. The most bigoted felt that they were in the presence of, and listening to, a man of transcendent ability, and profound erudition, in fact, to one of the most learned scholars of the XIX century; the most prejudiced, and the most careless, could not but feel the difference betwixt such a man as the Archbishop of Westminster, and the Washpots—the Cummingses—the Stigginses—and the rest of the ignominious fry who yelp against him. In the course of his lecture, His Eminence alluded to the "new exhibition which is preparing," and in defiance of the cant against opening the Crystal Palace on Sundays, expressed his conviction of the propriety of opening it to the public "for some portion at least of that day on which alone the artisan can enjoy it."

With May come the Exeter Hall gatherings, and the choicest flowers of Protestant rhetoric. This year the season seems to be backward, and the display has, in consequence, been of a very inferior description. On the 3rd inst., the Church Missionary Society held its annual meetings, but might just as well have left it alone. "The committee hoped"—they are always hoping—"that a brighter day for missionary exertion was at hand"—in the meantime, "they had to lament the paucity of missionaries, and were willing to accept any number of clergymen who might offer themselves." We miss the long familiar name of "Belial" Achilli, from the lists of the mighty men of valor who figured at these meetings, and where the "noble hearted" Achilli was but a short time ago, the favored guest, and the observed of all observers. This great Protestant champion, Saint and Martyr, since the disclosure of his bestiality, has been abandoned by the most evangelical of his *quondam* friends and supporters: even Sir Colling Smith is ashamed of him, and the gospel shop which he had opened in London has turned out a dead failure. Under these discouraging circumstances, Belial has found that there is nothing more to be done, in the way of spreading pure religion, in England, and has consequently determined to leave those ungrateful shores, where his virtues are no longer appreciated, and to join the noble army of Protestant champions—Gavazzi, Leahy, and Co., now warring against Popery in America. We have not heard if his services have been accepted by the French Canadian Missionary Society.

From the continent of Europe there is nothing new. Every thing is tranquil in France, and the Empress is recovering from the effects of her sickness.

Late arrivals from Australia announce fresh discoveries of new "diggins" of almost boundless extent. The whole country from Yass to Gundagai, along the Murrumbidgee river, and its tributaries, is said to be one vast gold field, extending an unknown distance to the northward; but in all probability, as far as the Lachlan river, and the Canabola mountains. In fact, if the accounts may be relied upon, gold may be had almost any where for the trouble of digging. The newly discovered gold fields are situated in one of the most fertile, and in the best watered districts, of Australia. The arrival at Melbourne of several vessels with passengers from Canada is announced.

SABBATH OBSERVANCES.

Whether "countries which are most noted for Sabbath observance" are "by far the most commercial and prosperous in the world" is an assertion that is not worth while contesting; but that they are "the most moral," as asserted by one of the witnesses examined before the "Sabbath Labor Committee," we are strongly inclined to question. It may be owing to want of penetration, but we admit that we have never been able to trace the connection betwixt "commerce" and godliness, or to conclude from "material prosperity" to morality. On the contrary, from the mere fact that certain countries are more "commercial and prosperous" than others, even had we had no other data from which to form an opinion, we should be strongly inclined to doubt their "morality"; that is, if in the much abused word "morality" are to be included, righteousness, honesty, chastity and temperance. Whatever else "commercial" communities may have to boast of, as a general rule they certainly can lay no claim to the possession of a very high standard of morality; the history of the world shows that the invariable tendency of "commercial" pursuits is to lower that standard,—to generate very

lax notions of right and wrong, when interest or profits are at stake,—and to blunt, if not to destroy, all the finer and nobler impulses of our nature. It is difficult to serve both God and Mammon. Neither are material prosperity and success in business to be accepted as an index of a very exalted morality.—Men prosper indeed, sometimes in spite of, but rarely because of, their honesty, or their punctilious regard for the point of honor. "Knavery,"—it has been said, with but little exaggeration—"is the readiest way to riches, and the casting off of virtue is the first step to thriving in the world." If we would prosper, we must not be over scrupulous as to the means; and if we look around us we shall generally see that the most "prosperous" in a "commercial" community are the least burdened with scruples of conscience. The true commercial motto is:—

Qualibet
Unde habeas querit nemo: sed oportet habere."
Juv. Sat. XIV.

Judging therefore merely from the fact that the "countries most noted for their 'Sabbath observances' are by far the most commercial and prosperous in the world," we should entertain beforehand a strong suspicion that their morality would not bear a very close scrutiny. And if we examine their history, and rejecting theories, confine ourselves to statistics, and the unromantic, yet instructive records of the police office, we shall find that the facts fully sustain us in our previous opinions.

Great Britain is the country in Europe "most noted for its 'Sabbath observances';" and it may safely be conceded that it is the most "commercial," and, in so far as mere material prosperity is concerned, the most prosperous. As it is the northern part of it especially, where "Sabbath observances" are enforced with the greatest rigor, entitled to the praise of being also the most "moral" country in Europe? What say the witnesses?—

Is Great Britain the most honest, as well as the most commercial, country in Europe? Let us hear Blackwood, a staunch enough Protestant—his testimony cannot be suspected of partiality:—

"The increase of crime is astounding; as is the new savagery which characterises it. There is something wrong. Let us not brag of our prosperity, of our security, or of our honesty, the main virtues, or results of virtues of a well-ordered nation, when people dread the garrote as they walk the streets, robbery at every corner; and even in their own houses, adulteration of every article of meat, drink and clothing. . . . Scarce a day passes but some gross adulteration is detected. Not do the meanest and cheapest substances escape—as if the pleasure of knavery was too great to be resisted, though the profit be the smallest.

"It is time to look into these things with legislative authority; for never before, in the annals of the world, has there been such universal, such wholesale iniquity of this kind perpetrated. I do not profess to know what the quality, or extent of crime is in other countries; I speak of this, and to its disgrace, that it would appear that its general trade habit is fringed with roguery, and that the very roguery is worn as an ornament. . . . In the modern theory of morals, a man may have a thousand obliquities, delinquencies, falsifications, perjuries, treacheries, or what you please; but yet, if he does the one thing he is wanted to do, he may be put down as a truly good man, a thorough good man; nay, perhaps, come in for a share of 'hero worship,' and be a man after some people's own hearts."—Blackwood, April, 1853.

Just the chap to make a Director out of, for a Bible Distributing, or French Canadian Missionary, Society. Clearly, if there be any virtue left in old *Eborac*, honesty is not one of the ingredients in the morality of the most "commercial" and "prosperous" country in Europe. But then it is death upon "Sabbath observance." How fares it with its morality in other respects? with its chastity, and temperance? We will inquire of the *North British Review*, decidedly an evangelical witness; and leaving the cities, and their commerce, their roguery and prosperity, will take a peep at "Village Life in England":—

"The saddest thing of all"—says the *Reviewer*—"to contemplate in connexion with village and country life, is the condition of the daughters of the poor. . . . In the country, vice"—the writer is alluding especially to what he calls, "the great sin of great cities,"—"does not wear the same filthy and forbidding aspect that it wears in large towns; it is less mercenary, less systematic, less a matter of calculation; but it may be doubted whether, in proportion to the population, there is less of it."—*North British Review*, May, 1852.

"Purity and simplicity"—continues the *Reviewer*—"are as little the lot of the rural districts, as they are of the large cities, of England. It is from the former that the 'stews' of the latter are recruited; and the process by which this is accomplished is detailed at length. Alas! for Sabbath-keeping England. To the Sabbath, and the manner in which it is observed, does the *Reviewer* attribute that general corruption of morals amongst the young women, which he so feelingly bewails. "THESE SUNDAY EVENINGS"—he exclaims—"SEE MORE MISCHIEF THAN ALL THE WEEK-DAYS PUT TOGETHER." On "these Sunday evenings" is accomplished the ruin for which the victims had, it must be confessed, been previously well prepared. We would ask the impartial reader to contrast the following picture of "Village Life in England," drawn by a Protestant hand, with that given us by another Protestant—Sir F. Head—when describing the chastity, "the almost incredible chastity," of the daughters of Popish Ireland:—

"Two or three young girls—almost children—may be seen standing together, retailing, or inventing perhaps, highly seasoned gossip; it may be about their equals; it is just as likely to be about their superiors. It runs all very much in the same channel. It relates to something or other that leads in time to the 'great sin of great cities.' In their very childhood they become familiar with the name and character of almost every kind of sin. They talk about it in an easy,

careless manner, indeed, for the most part, with obvious pleasure, as something to be gossiped about and laughed at—not to be mourned over and condemned. This is one of the first stages of demoralisation. And almost more frightful than the sin itself, is the light hearted familiarity with which it is canvassed by very young girls, and the obvious leaning towards it that is discernible in all that they say."—*Ibid*.

In the words of the *Reviewer*, "the consequences may be conjectured." These consequences are "not marriage." There are few things, he adds, more remarkable in the villages of Protestant England, "than the small number of marriages solemnised in the course of the year." But amongst these "few things," he enumerates "the number of illegitimate children that are born into the world. In some villages, indeed, these events are of such frequent occurrence as to excite neither surprise, nor indignation." Really, Irishmen and Irishwomen should be grateful to the good kind Protestants of England, who, neglectful of themselves, send their missionaries to convert the poor Papists on the other side of the Channel, amongst whom an illegitimate birth is an event rarely, or never, heard of.—*Vile Sir F. Head's "Fortnight in Ireland."* The generosity of our English evangelicals in this respect is perfectly overwhelming; but perhaps they fear that their own people are irreclaimable; for, adds the *Reviewer*, speaking of the little account that is made of the want of chastity, in Protestant England:—

"This obtuseness of the moral sense, this deadness to shame, makes one almost despair over it. Where the standard of public opinion is so low, there is little hope of practical improvement."—*Ibid*.

If we turn our eyes northward, we shall behold another people, famous indeed for their "Sabbath observances"—commercial and prosperous, no doubt—but, we fear, with very little morality to boast of, in the ordinary acceptance of the word morality. If, in England, the "Sunday evenings see more mischief than all the week-days put together,"—matters are still worse in Scotland. Indeed there are not wanting Scotchmen, and Protestants to boot, who attribute the debauchery of a Scotch Sunday to its puritanical "Sabbath observances." In a late debate in the House of Commons upon the "Public-houses (Scotland) Bill," Mr. Drummond is reported in the *Times* of the 21st ult. as saying:—

"In his opinion the superstitious reverence, and observance paid to the Lord's Day in Scotland, was one of the very great causes of drunkenness in that country. A person could hardly take a walk, or any recreation on Sunday, without being supposed to be doing wrong. He was speaking in the presence of hon. members who knew the fact was as he had stated; and he would say that, if they did restrain the people from the ordinary recreations which, in his opinion, they were religiously entitled to have, they did force them to give way to perpetual drunkenness. In Glasgow alone, 30,000 persons every Saturday night steeped themselves in whiskey and opium, and lay in a perfect state of insensibility until Monday morning."

Mr. John McGregor, in the course of the same debate, confirmed Mr. Drummond's statements.—"Sunday, instead of being a day of sobriety in Scotland, was a day of drunkenness." And he added—an assertion which we beg our readers to bear in mind, in connection with what follows, taken from a Scotch Protestant paper, the *Edinburgh Advertiser*—"that, after all, it was not the public-houses that the great excesses were committed, but in secret, and solitary drinking."—*Times*, 21st April.

The statement of the *Edinburgh Advertiser* is as follows:—

"On Sunday the 6th of March, relays of respectable persons quietly, but resolutely, kept watch at all the open public-houses, taking note of the thirsty multitude who beset their doors. Conscience-stricken at the scrutiny thus evidently going forward, a few of the Sunday-trafficers in whiskey shut shop altogether, and two dozen closed prematurely at nine o'clock instead of eleven. Nevertheless, the number of persons entering these dens of dissipation is enormous and most truly humiliating. Not less than 41,795 persons entered public-houses on the Sunday in question, while 6,609 entered that class of licensed houses called hotels and taverns, which carry on a large public-house trade,—giving an aggregate of 48,405. And as not a few of the whiskey-shops have two entrances, only one of which could be watched at a time, it is probable that the true number of persons entering houses licensed for the sale of liquor, on that day alone, is not under fifty thousand! This is a startling fact; for the whole population of Edinburgh is little more than 160,000. Of course, many of this bibulous multitude made more than one dive into their favorite haunts; but even allowing 16,000 persons to have made a double visit, we shall still have the startling and melancholy result that, one-fifth of our whole population are in the habit of entering liquor-shops on the Sabbath-day!"

One-fifth of the whole population in the public-houses on Sunday! and yet, it is not in them that the "GREAT EXCESSES" of a Scotch Sunday are committed, "but in secret, and solitary drinking." And this Scotland is a country noted for its "Sabbath observances!" Perhaps the less that is said about its "morality" the better; and certainly, if our Protestant friends were wise, they would be careful not to provoke comparisons betwixt the "morality" of Popish, and Protestant, countries. If anything we have said, prove offensive to Protestants, it is to the foolish attempt on the part of their co-religionists, to depreciate the former, and exalt the latter, that they must attribute it. We have merely cited Protestant testimony in proof of the falsity of the assertion, that "countries most noted for Sabbath observances are the most moral," as well as the most "commercial and prosperous." It cannot be imputed to us as sin that we quote Blackwood and the *North British Review* in support of our allegations; and we defy our most inveterate opponent to show cause why the TRUE WITNESS should not repeat in Canada, what Scotchmen and Protestants have uttered unrebuked in the House of Commons. Our object is not to give offence, but to enter our humble protest against the

enforcement, in Canada, of puritanical "Sabbath observances;" confident that these observances are conducive neither to the moral or physical well being of man, nor to the honor and glory of God.

IRISH EXILES.

In reply to the enquiry of our friend E. B.—Why the TRUE WITNESS has not alluded, editorially, to the conduct of Messrs. Hincks, Drummond, and others, upon the debate in the House of Assembly upon Mr. McKenzie's motion for an Address to the Crown in behalf of the "Irish Exiles?"—we would refer him to the prospectus of the TRUE WITNESS, and would call his attention to the pledge therein contained, that, eschewing politics, it would confine itself to the discussion of those political questions alone, which concerned the interests of the Catholic Church. Amongst these the "School Question" is the most important, because the question of education is the question of religion. Other politico-religious questions there are, all of which it is the duty of the TRUE WITNESS, in conformity with the pledge given in its prospectus, to discuss. But with questions which have no bearing, directly or indirectly, upon the interests of the Catholic Church, the TRUE WITNESS cannot meddle, without violating the pledge given, and deviating from the course originally laid down for its guidance.

Especially would it be unbecoming for the TRUE WITNESS to interfere in the question of the "Irish Exiles," as it was raised by Mr. McKenzie in the House of Assembly. In the first place their cause is not, and cannot be, identified with the cause of Catholicity; and in the second place, owing to the manner in which the question—unfortunately for the gallant, and honorable, even if mistaken, gentlemen now in Van Dieman's Land—has been treated; it has degenerated into a mere question of party strife, in which the interests of the Exiles themselves, are the very last thing considered. We know—E. B. knows—every body not altogether a fool knows—the meaning of all this affected sympathy with Smith O'Brien, and his companions. Every body in Canada, not being an ass, knows what are the real objects of all the agitation, and addresses, and petitions, in their behalf. We know—E. B. knows—and every body knows—though all have not the honesty to avow it—that these objects are, to obtain a little notoriety, a little cheap popularity for the agitators, and for the framers, and signers of the addresses and petitions. No body surely is such an ass as to suppose that Mr. McKenzie, or the prominent leaders in this agitation care one—any thing you please—about Smith O'Brien, or that any of the addresses or petitions sent home from Canada, or elsewhere, can have the slightest effect, either one way or the other, upon the gallant gentleman's fortunes. We believe, that if the truth were known these sympathising gentlemen would exceedingly regret the release of the "Irish Exiles," and we are certain that the very last men in the world who would do anything substantial, or make any sacrifices, for their liberation, are to be found amongst the most prominent of the agitators, and sympathisers on paper.

By this we do not mean to approve of the manner in which, certain gentlemen—who, if public report be true, were once supposed to be almost ready to adopt, in Canada, a course similar to that which proved fatal to Smith O'Brien in Ireland—treated Mr. McKenzie's motion. It was perhaps unbecoming, and gratuitously offensive, on their part, to oppose the motion in the manner they did—or rather in the manner attributed to them in the public prints. Though there is not the least probability that the address if carried, would have been of the least use to the Exiles—though every body knows now, and knew at the time, that the sole motives for bringing the motion forward, were to unharrass the ministry, to gain a little popularity, and pick up perhaps a stray Irish vote or two at the next election—and though every body, not altogether a fool, must have laughed in his sleeve at the affected sympathy of Mr. McKenzie for men, for whom, we are sure that neither he nor his brother sympathisers care one straw, or would make one effort entailing any personal sacrifice—still, we cannot help thinking that it would have been, not only better policy, but in better taste, to have allowed the motion to pass without opposition. An address to the crown could have done no harm; and no one need be ashamed to acknowledge that he would see with pleasure, a general amnesty extended to all the actors in the short-lived, and bloodless, insurrection of 1848. Whatever we may think of the prudence of that movement—greatly as every friend of Ireland must regret it—fatal as it has been to the cause of Irish independence—still no one will deny, that Smith O'Brien, meant well to, even if he has inflicted incalculable injury upon his country; and that he was actuated by the purest and most disinterested motives, although the result has been but to postpone, till an indefinite period, the day of Ireland's deliverance, and, in the meantime, to rivet, more firmly than ever, the yoke of the oppressor upon her neck. It is therefore, we think a pity that the cause of Smith O'Brien has been taken up, in the manner it has been in Canada—"Save me from my friends"—the noble-minded gentleman would exclaim did he know the manner in which his cause has been pleaded—"Fight your own battles, but do not employ my name as a party cry; and whilst in reality only intent upon your own paltry interests, thinking about how you may get some snug government situation for yourselves, or a little personal influence amongst the Irish constituencies, pray abstain from making use of me as a 'cat's-paw.'" Yes, we say again, it is a pity, it is insulting to Smith O'Brien, and his gallant companions in misfortune, that their cause should be degraded to a mere question of Canadian party politics. We have too much respect for the "Irish Exiles" to put them to such a vile use.

PASTORAL OF THE BISHOP OF MONTREAL.

On Sunday last was read in the Parish Church, a "Mandement" from the Bishop of Montreal, in which His Lordship announces his intention to visit, during the course of the year, the whole of his diocese. For this purpose, His Lordship resumes the administration thereof, which, by his late Pastoral, he had conferred upon his worthy Coadjutor, during the period of his proposed voyage to Europe.—His Lordship has abandoned, for the present, the design of undertaking this voyage, and has, in consequence, signified his pleasure that the prayers, which have of late been offered up for the happy issue of that voyage, be discontinued. The Sovereign Pontiff having been pleased to subdivide the extensive diocese of Montreal, has thus enabled the Bishop to undertake the Pastoral visit which he announces for the coming season; for, in discharging him of a part of his load, the intention of Christ's Vicar upon earth, was not to give him greater repose, but to enable him to visit oftener, and to look after more diligently, the souls committed to his care. "With this object in view," says the "Mandement," we will come to you, not as a Missionary, but as a Visitor. We have not at our command, the time requisite for a Mission; besides, by the grace of God, this diocese is nobly furnished with Missionaries.

His Lordship exhorts the parochial clergy to diligence in catechising their flocks, as one of the means of realising the beneficial effects which he anticipates from his projected Pastoral visit.

He announces his intention to labor especially for the extirpation of the vice of blasphemy—a vice alas! too common amongst the people. "Religion has already triumphed over drunkenness; so that it may with truth be said—that the Canadians are a sober people. And now that the drunkard has been constrained to hide his head in some miserable hovels, 'I advance,' says the Bishop, 'with confidence to do battle against another monster evil.'"

"This vice is blasphemy—a vice which insults the Majesty of Heaven, and is execrable upon earth.—Deeply seated though this vice be, we have, dear brethren, the firm conviction that one effort of our visit will be to banish it from society.

"And by blasphemy, we mean every expression derogatory to the Holy Name of God; we comprise under the same term, all oaths, imprecations, impious conversation, and all rash, unjust, or false speaking. Alas! that evil conversation should be so frequent amongst us, and so abominable, as often to strike well disposed persons with horror.

"Be not discouraged, dear brethren, and ere long you will see what the Grace of God can enable a people, that believes in Him, to accomplish. Ere long we trust that it may be said of Canadians—'It is a people that abhors blasphemy, and loathes drunkenness.'"

"Ah, yes; we entertain the soothing hope that swearing will be banished from our fields during seed time, and harvest time; that on our highways shall no longer be heard the sound of imprecations; nor our thoroughfares echo with the voice of blasphemies; and that our courts of justice may no longer be polluted with false swearing, and perjury. What blessings may we not expect for our cities and our fields, when the Holy Name of God shall no longer be pronounced, save with the profoundest reverence. We commend these things, dear brethren, to your attention; and you will thus see what are the fruits which we expect you to derive from our approaching Pastoral visit."

His Lordship proceeds to announce the manner in which his visit to each parish will be paid; and the points to which his attention will be specially directed. The "Mandement" concludes with a reference to what has been done, and is in process of doing, for the re-establishment of the Episcopal buildings of Montreal. "We have yielded," says the Bishop, "to the requests of the clergy and laity of the diocese; and have postponed our visit to Europe upon their representations—that the diocese, of itself, is able to repair the losses inflicted by the fire of July." One object of the Bishop's visit will therefore be, the raising of the funds requisite for carrying out this undertaking; and His Lordship points out, how incumbent upon the Catholics of the diocese it is for them to make strenuous efforts for this purpose, and, at the same time, how easy it is for them to do so, the contribution demanded of each individual being so trifling. As Catholics, and as citizens, it behoves the people of this diocese to be active in this good work, which shall be at once, a proof to the remotest posterity of their zeal for religion, and an ornament to the city, and the whole diocese of Montreal.

THE CATHEDRAL OF MONTREAL.

The Catholics of Rawdon have set a good example to their fellow-citizens throughout the diocese, in coming forward and pledging themselves to co-operate heartily with his Lordship, for the re-establishment of the Cathedral and other Episcopal edifices. We hope the Rawdon Catholics may have plenty of imitators. We have much pleasure in inserting the following account of their proceedings:—

A meeting of the Catholic citizens of the Township of Rawdon, was held in front of the Church on Sunday the 15th inst., immediately after Divine service, for the purpose of adopting the necessary means to assist his Lordship the Bishop of Montreal, in the reconstruction of his Cathedral and Palace, which were unfortunately destroyed by the conflagration of July last.

Alexander Daly, Esq., was chosen President, R. E. Corcoran, Esq., Vice President, and Mr. John Rogan was requested to act as Secretary. The Rev. L. L. Pominville, P. P., and the President, having addressed the meeting, the following resolutions were then proposed, and carried unanimously:—

Proposed by Mr. P. Dugan, jr., seconded by E. Cahill:

"Resolved—That this meeting has viewed, with regret, the determination of his Lordship to undertake a laborious voyage to a strange land, in order to collect

funds for the construction of the new Cathedral and Palace—that it hopes that the means that are now being adopted, throughout this diocese, may be so far successful as to obviate the necessity of his Lordship having to undertake such a journey, for such a purpose—and that it considers that it would be a shame for the Catholics of the diocese of Montreal, with its acknowledged wealth, and almost exclusively Catholic population, were they to allow their Bishop to be under the necessity of becoming a suppliant in a foreign land, for purposes which they themselves are able to effect by proper exertions, and a hearty co-operation with each other."

Proposed by E. Corcoran, Esq., seconded by Mr. M. Coffey:

"That this meeting would feel dishonored, if it did not unanimously come forward on such an occasion, to offer its humble mite towards the erection of a suitable Cathedral and Palace for its beloved Bishop."

Proposed by Mr. James Daly, seconded by Mr. Medard Archambault:

"That in order to facilitate the said object, a committee consisting of the following gentlemen, viz:—Messrs. P. Dugan, jr., E. Cahill, E. Burgess, T. Lane, Thos. Rowan, T. Coffey, D. Truesdell, J. Carroll, J. L. Archambault, P. Daly, and Thos. Kinchella, be named to carry out the views of this meeting, by receiving subscriptions in the different parts of this Township; the same to be payable in four equal annual instalments, the first of which shall be payable in the month of October next."

Proposed by R. E. Corcoran, Esq., seconded by Mr. John Copping:

"That a Treasurer be named by this meeting to receive the different sums as they are collected, and to duly account to the committee, for all monies coming into his hands, and remit the same to the proper authority, for the object for which it is intended; and that Luke Daly, Esq., be named Treasurer, for the purposes contained in this resolution."

Proposed by Mr. James Carroll, seconded by Mr. Thos. Lane:

"That the proceedings of this meeting be inserted in the TRUE WITNESS AND CATHOLIC CHRONICLE."

ALEX. DALY, President.
JOHN ROGAN, Secretary.

We regret to have to announce the death, on the 17th instant, of the Rev. Jerome Demers, Grand Vicar of the Archdiocese, and formerly Superior of the Seminary, of Quebec. The deceased, who was in his 79th year, was born in 1774, at St. Nicholas, of a father distinguished for his loyalty in troublesome times. His studies were commenced at the Seminary of Quebec, and continued in the Convent of the Recollets in Montreal. In August, 1798, he received the Holy Order of Priesthood, and from that time devoted himself to the education of the pupils at the Seminary of Quebec. For nearly 55 years, he was Professor of Theology, and Philosophy, until his increasing infirmities compelled him to desist from his arduous toils. Besides his Professorship, the deceased held the situation of Superior for many years, the important occupations of which did not prevent him from composing a great number of useful works for the instruction of the pupils, both of the Great, and Little Seminary. This venerable Priest, having thus passed his life in the service of his God, has at length departed, full of years and full of honors, to receive from His hands that reward which is promised to those who love Him, and who keep His commandments.—On Friday, the 20th, he was interred in the Chapel of the Seminary; His Grace the Archbishop of Quebec officiating.—R.I.P.

The Transcript mentions that, on Sunday last, an unseemly interruption was offered to the performance of religious exercises on board of one of the ships in port; and that some of the perpetrators of this unjustifiable outrage were arrested. Another account, which we have heard, represents the disturbance as very trifling, and as having originated, not from any intention to insult, or interrupt, the preacher, but from the accidental blocking up of the pathway along the wharf, and a fight which arose between two men, one of whom was smoking a cigar, which was claimed by the other; the disputants were both marched off to the Police Office. We sincerely trust that none of our citizens, calling themselves Catholics, will be guilty of such unmanly, such unchristian, conduct, as to interrupt, or to insult, the devotions of their Protestant brethren. Demanding that their civil rights should be respected, and justly indignant when any outrage is offered to their religious feelings, they are bound, by interest, as well as by duty, to respect the equally good civil rights of others; and, whilst abstaining from any participation in the religious exercises of Non-Catholics, to abstain also from offering any insult or interruption to them. Our Protestant brethren have just as good a legal right to worship God, as they think fit, on board of one of their own ships, as Catholics have to assemble for Divine Service in any of the Catholic Churches of this city; and we sincerely trust that any man, no matter of what origin, or of what creed, who shall attempt to interfere with this right, may be severely punished.

The Montreal Witness pathetically asks—"Why is it that worldly exhibitions are supported during the summer, whilst religious meetings are almost deserted?" We suppose that the reasons are, that people find that there is more fun going in the former, and that they have had a surfeit of the latter, during the winter. Once a year is often enough for the "Anniversary Meetings." No doubt, during the Pope is excellent sport in its way; but, in spite of the nasal eloquence of the Rev. Dr. Goatish, and the frantic gesticulations of our unctuous, not to say greasy looking, brother Ammidab Steek, it is an amusement of which most people will get weary in time. We are not of the number, for we think there is no better fooling to be met with than at a downright erangelical No-Popery rant; but tastes differ. However,

the good people of Montreal will be able to take their choice; for we see it announced in the Montreal Witness that the eloquent Father Gavazzi is about to favor us with a visit, with his robes, and friar's frock, with big cross on his breast, little cross on the shoulder, and other "fixings" to match; whilst, at the same time, the advertising columns of the secular press announce the advent of another Clown, the celebrated Mr. Lovett, attached to "Sand's Circus and Menagerie;" so that there will be no lack of buffoonery during the course of the coming season. Hurrah for Lovett and Gavazzi! there will be room for them both. Sand's Clown will exhibit in the Hay-Market-square; but we suppose that the other Mercury-Andrew will prefer the Methodist chapel.

We are requested to direct the attention of our City Fathers to the wretched state of Wellington street, west of the bridge. In vain have the residents of that locality importuned the Corporation for the accommodation of a sidewalk; they are left to wade through mud and mire, though some of them pay over \$100 annually into the city exchequer.—Will not our vigilant and efficient City Surveyor and us in bringing this matter under the right worshipful consideration of our Road Committee?

"THE HISTORY OF THE HOLY BIBLE," interspersed with moral and instructive reflections, chiefly taken from the Holy Fathers. By the Rev. Joseph Reeve. D. & J. Sadler, New York and Montreal.

This is another of those cheap and useful works which the above-named enterprising publishers are constantly bringing out for the religious instruction, and edification of the youth of this continent. The present volume is an introduction to the study of the Holy Scriptures, illustrated with Two Hundred and Thirty engravings, and containing 583 pages 12mo., for the trifling sum of half a dollar. The paper and the typography are excellent.

"SUPPLEMENT TO THE CANADA DIRECTORY," By R. W. Stuart Mackay, 22 Great St. James Street, Montreal. Price, with Map, 7s 6d; without it, 6s 3d.

The onward course of Canada has induced Mr. Mackay to publish a "Supplement" to his invaluable "Directory" of last year, with a map of Canada, exhibiting its present geographical and municipal divisions, &c., &c. All recent changes, institutions, and establishments, with the statistics of every township, parish and village—not included in the "Directory"—are categorically given in the "Supplement." The well known merits of the "Directory" will, we trust, secure to the "Supplement" an immense circulation, commensurate with its intrinsic value, and the expense of its compilation.

A call of the Legislative Assembly is ordered for the 27th inst., to consider the Government Resolutions for the remodelling of the Legislative Council. This is evidently a matter of necessity; so important a measure should not be attempted to be carried through, without securing a full attendance of the members.—We believe, indeed, there is now the greatest difficulty in keeping them together, they being anxious to terminate their laborious and long protracted legislative labors. Even with the aid of a call of the House, it is scarcely probable that the Ministerial plan will receive that careful examination to which it is entitled. We presume, however, there will be little difficulty in obtaining a majority for the Resolutions as they stand.—Pilot.

On Monday Andrew and Thomas O'Neil were put on their trial at the Assizes in this City, before Mr. Chief Justice Macaulay, for the murder of their father, on the 22nd ult. After hearing the evidence, the Jury returned a verdict of guilty, against both, with, however, a recommendation to mercy.—Toronto Colonist, 17th instant.

THE LATE SUPPOSED MURDER CASE AT PORT DAU MOUSIE.—Michael Landers, one of the prisoners in this case, has since the first investigation in the Police Office, made statements implicating the other prisoner, Cummings, in the death of Irwin. Landers gave his evidence before the Magistrate this morning, as did also several other persons who were witnesses to some of the occurrences which took place on the evening that Irwin lost his life. Landers stated that after they had left Johnston's Tavern together, the quarrel was renewed between Cummings and Irwin. He was at a distance from them, when he heard Irwin call, "My God, do not murder me!" or words to that effect. He then heard a splash in the water, and hastening to the place, he found no one but Cummings. He accused him of murdering Irwin, and Cummings then threatened to murder him also if he did not hold his tongue. Under the influence of this and other threats, he consented to say nothing about it, and did not, till yesterday. The other witnesses were also examined at some length, and the prisoners were fully committed for trial at the next assizes. Since then Cummings has confessed the murder.—Toronto Patriot, May 17.

The Mercury tells us that the steamer Passport, preceded by the 66th band, marched up to the Citadel barracks a day or two ago. This is one effect of the widening of Mountain Hill which did not before strike us.—Quebec Chronicle.

Died.

At the Convent of the Sisters of the Holy Names of Jesus and Mary, Longueuil, on the 16th inst., after a short but severe illness, which she bore with Christian fortitude and resignation—Philomene, daughter of Joseph Poudrette, merchant, Henry's Ville, aged 13 years, 10 months and 4 days. The deceased was a member of the Society of the Holy Angels, and the joy and tranquillity of mind which attended her in her last moments, were a striking proof that the confidence and love she bore these Blessed Spirits would not remain unrewarded. She is deeply regretted by her mistresses and companions, whose esteem and affection she had won during the two years she spent among them. May she rest in peace.

A TEACHER WANTED.

A SCHOOL-MASTER WANTED, to teach a Private English School in the vicinity of this City. Apply at this Office. May 25th, 1853.

FOREIGN INTELLIGENCE.

FRANCE.

The *Moniteur* confirms the report last week, that "the Empress," who was about two months *enceinte*, miscarried on the 29th ult. Her Majesty is recovering, but still keeps her bed. It is stated that she has decided upon not accepting the dotation which the Senate is disposed to offer to her.

The Senate has been engaged during two sittings in discussing the petitions and report relative to the legacies bequeathed by Napoleon I. Independently of various sums of money, Napoleon I left pensions of some amount to the veterans of the Imperial armies, and to the departments which had suffered most from the wars. The first legacies were partially liquidated out of the funds left in the hands of the banker Lafitte, but those which were made chargeable in the codicil on the civil list of the kingdom of Italy, and on an alleged sum of 59,000,000 francs claimed by Napoleon as the proceeds of the crown diamonds, were never executed, in consequence of the political events which preceded the death of the Emperor. It is this latter codicil which the petitioners now demand the execution of. On the subject being discussed on the 3rd inst., Gen. de Flahaut stated to the Senate that, notwithstanding his high veneration for Napoleon I, he considered it injudicious to create a new embarrassment for his successor Napoleon III, by saddling the budget with so large a sum, the amount bequeathed in the codicils amounting to no less than 200,000,000 francs. The order of the day was thereupon voted, and by a considerable majority.

Two hundred political prisoners were shipped the other day at Toulon for Cayenne—among them, it is said, Blanqui and Cazavan as a punishment for their recent attempt to escape.

The Spanish Ambassador, Marquis of Vadelgamas, died on Tuesday night.

SEDITIONS WRITINGS.—The correspondent of the *Daily News* writes:—"As one of the public carriages called the 'inversables,' that run from Geneva to Lyons, was lately passing through Bellegrade, the Custom-house officers cast a suspicious eye upon a hamper on the roof, directed to 'Mlle. Eulalia, Lyons.' It was examined, and found to contain a false bottom. The upper part contained fresh trout from the Lake of Geneva, but the secret cavity was crammed with packets of 'Napoleon the Little,' and other political pamphlets. When the conveyance arrived at Lyons the police arrested a Mlle. Escolier, who came to claim the hamper. Upon her lodgings being searched, a correspondence was discovered between her and two political refugees now at Geneva, named Tisset and Petit Jean. Some letters to other persons at Lyons were also found. In consequence of these discoveries, Mlle. Escolier, the conductor of the diligence and three other persons, were tried upon the double charge of distributing seditious writings and belonging to a secret society. The conductor and two of the prisoners were acquitted, but Mlle. Escolier and M. Gayot were found guilty and sentenced to three months imprisonment.

SWITZERLAND.

The *New Zurich Gazette* of the 28th of April quotes a letter from Friburg of the 27th, stating that the investigation relative to the late outbreak was being actively prosecuted. The property of the persons compromised in the affair would, it is said, be placed under sequestration. The districts which furnished the largest contingent to the revolters were occupied by a military force.

A letter from Friburg of the 28th April says that it is not true, as announced by some journals, that the state of siege has been raised in that city, and that the political prisoners have been handed over to the ordinary tribunals. The number of prisoners in custody amounts to one hundred and twenty-eight.

THE LATE EVENTS IN FRIBURG.

In order to appreciate exactly the late events in Friburg it is necessary to retrace back for some years, and to examine what has been the state of that country during that lapse of time.

The Protestant cantons of the Helvetic Confederation were in 1847 under the power of Radicals.—The Swiss Radicals are the same as the French Socialists. The seven cantons almost exclusively Catholic, Lucerne, Valais, Friburg, Scherains, Unterwalden, Uri, and Zug, were governed by Conservatives.

The Protestant cantons suffered to be organised in their territories troops of adventurers under the name of *Corps-francs*, who spread themselves through the Catholic cantons, to overset there by violence the Conservative governments and put in their place the Radicals, that is to say, the Socialists of the country.

Each canton, as is well known, formed an independent state, governing and administering for itself.—These were Lucerne, Geneve, Valaisans, Bernese, but not Swiss citizens. The inhabitants of several cantons were strangers in respect of one another, and they could not, save by special agreement, exercise their civil rights but in their respective cantons.

Consequently the Free Bodies (*Corps-francs*) who went to overthrow the governments of the neighboring cantons intermeddled in the affairs of countries which were strangers to them.

The duty of the Diet was in this case to protect the Conservative governments, and to put down with severity the attempts of the *Corps-francs*. But as the Radicals predominated there they took good care to do nothing. Seeing which, the Catholic cantons contracted among themselves an alliance that they might give each other mutual aid against the attempts of the adventurers of which we now come to speak.

The defensive alliance did not infringe in anything

the treaty which united the twenty-two cantons of Helvetia; it was merely a guarantee that the seven Catholic cantons should exercise, in regard to the others, the protection which the twenty-two states legally owed to themselves. It was not on their part that there was violation of the agreement, but on the part of the majority of the states, which, contrary to their engagements, left unpunished the attacks of the *Corps-francs*. The alliance of the Catholics was designated the *Sonderbund*.

The Radical majority of the Diet, in defiance of the law, proclaimed the alliance of the Catholics illegal, raised a revolutionary army, of which they confided the command to General Dufour, and invaded the Catholic cantons. The canton of Friburg was the first attacked and the first overrun. There was some resistance at Lucerne, and then all was finished. Justice and liberty were overpowered; iniquity and despotism triumphed. The first care of the conquerors was to establish Radical governments; these governments were composed of a Council of State, and of a Great Council; the first is the executive power, the second the legislative power.

These governments, which did not hold their powers from the free will of their fellow-citizens, but were imposed by the Federal bayonets, that is, by strangers to the canton, wrote out a constitution according to their caprice, and in virtue of which they still govern. This constitution has never been submitted to the sanction of the people; the people have even refused to go to the partial elections which took place after its promulgation, because, in order to vote, it was necessary to take the oath to the constitution, and this oath would have been considered as a sort of adhesion to the work of some reprobate children of Socialism.

Scarcely were the Radicals installed when they commenced their persecutions and spoliations. Thus the Monks and Nuns were brutally expelled, and the Radicals appropriated to themselves their property. The most honorable people were exiled, and their estates amerced with fines so considerable that they were equivalent to a confiscation.

Sometime after Mgr. Marilley was cast into prison in the fort of Chillon, afterwards condemned to an exile which still continues. Several measures essentially Socialistic, such as obligatory instruction, were taken by this handful of Radicals. In a word, the unfortunate inhabitants of the canton of Friburg have seen all sorts of calamities fall upon them.

The people of Friburg remain faithful down to this day to religion and to the principles of order. But they only suffer with impatience the odious yoke which impious and deeply revolutionary men press heavily upon them.

Therefore have they in several renewed attempts essayed to recover their liberty. They would long ago have triumphed if the Radicals were abandoned to their own forces; but at the least stirring the Federal troops invade the canton; from whence it follows that it is impossible for the Friburgians to concert among themselves the means of protection.

Now, we ought to add that several important persons have always counselled to have recourse to pacific means; they do not believe that the revolutionaries predominating in the Federal Council of Bern, the central power of the Confederation, it can be possible for the people of Friburg to obtain justice by arms.

It was through their influence that the demonstration of Posieux was made in 1852. We know in what that manifestation consisted: of 20,000 voters which the canton reckons, seventeen to eighteen thousand met at Posieux to protest against the government, to demand its change, and the modification of that constitution which has been imposed on the people in defiance of their sovereignty.

If the Radicals had any honesty they would have withdrawn before that imposing demonstration. They did nothing of the sort. All they did was to make some promises; afterwards they continued their system of oppression.

The wishes of the people who met at Posieux were carried before the Assembly of Bern, which is charged in the new system inaugurated in 1848 to do justice to the populations of the several cantons.—But Radicalism overruling in that body, we were not therefore astonished to learn that the wishes of the Friburgians were unheeded in it.

This, therefore, is the situation of Friburg:—The Radicals, thrust upon it by the Federal bayonets, have the power in their hands; they form only a very small minority; they are irreligious and Socialists; they govern by terror; they openly persecute religion; they ruin the canton by all sorts of imposts.

On these several grounds they are profoundly repulsive to the population, who, on their parts, remain faithful to all the principles of order.

The population have proved by petitions, and by the demonstration of Posieux, that they are all but unanimous in rejecting the political system at present in force;

They have a right to be heard, since the sovereignty of the people is the principle of government; They have exhausted every legal way to obtain justice, and that justice has been constantly and everywhere refused them;

Is it astonishing that their patience fails them, and that they essay to reconquer by arms their independence and their liberty?—*Gazette de Lyons*.

ROME.

There is much talk in political circles of a letter written by a distinguished member of the Papal Court to a French nobleman, who had said in a letter to him that there was gross ingratitude on the part of the Pope in raising difficulties about crowning the Emperor Napoleon III, after all that he had done for his Holiness. According to the report in circulation on this subject, the answer contains a passage to the following effect:—His Holiness is grate-

ful for all that the Emperor of the French has done for the cause of religion and order, but personally, and as regards the Court of Rome, what debt of gratitude does the Pope owe? It was not Louis Napoleon who sent the French army to Italy; on the contrary, it is known that he absented himself from the National Assembly when the matter was discussed, and soon after wrote a letter to say he had done so purposely, as he disapproved of the proceeding, which was, in his opinion, an improper interference with the liberties of the Roman people. And is any gratitude due to France for sending this army? It was not sent to assist the Pope, who could have had the assistance of Austria, but to prevent Austria from giving that assistance, and to establish French influence at Rome?

HOLLAND.

The irritation of the Protestant mind in Holland increases, and the ill feeling awakened between the Protestants and Catholics is so great, that it is feared a conflict will happen. The more timid among the Catholics are leaving for Belgium. The ministers assemble daily. This is the Protestant version of the story.

Contradicting the above, a despatch from Paris says:—"Monsignore Belgrado, the Pope's Internuncio in Holland, is making a tour through the various dioceses in the kingdom, for the purpose of installing the new Bishops. The Archbishop of Utrecht will reside at Bois-le-duc. Every thing has passed with the greatest order and tranquility."

PRUSSIA.

The first Prussian Chamber lately voted the exclusion of Jews from all public employments. On the 26th ult., a petition on this subject, bearing the names of a thousand influential citizens was presented to the Second Chamber. The petitioners, conspicuous among whom was the veteran philosopher, Alexander von Humboldt, demanded equal treatment for the adherents of all the confessions, and the admission of Jews to public functions. The reading of the petition was strenuously opposed by the cavalier party, but the majority of the Chamber decided that it should be entertained.

The *Kreuz Zeitung* states that the Attorney-General Norner, and Lieutenant of Police Goldheim, who have returned from their trip to London, in the Kossuth matter, have acquired proofs that the house in Rotherhithe, where the shells and rockets were seized, was in fact rented by Kossuth through the intermediation of a second party, and that the ammunition was made by Hale to Kossuth's order; that on the occasion of the above seizure 300 hand-grenades were also taken possession of by the police, which had been made to the order of a tradesman in Rostock. This latter port seems to have been chosen as the emporium of the revolutionary *matériel*.

SARDINIA.

At a Cabinet Council held on the 16th, at which the King presided, it was resolved to reinforce the troops on the frontiers of Lombardy and the Italian duchies. Alessandria, Casale, and even Genoa, are to be placed in a complete state of defence.

The *Presse* mentions a report that the Sardinian Cabinet has decided on making reprisals, by sequestrating the landed property of Austrian subjects in Sardinia. Even the estates belonging to the Archbishopric of Milan will not be excepted.

TURKEY.

The late rumors of the massacre of the Christians at Broussa, and riots at Constantinople were false. Never was the Ottoman empire more perfectly tranquil.

From the Constantinople letters of the 18th, it would appear that at present the negotiations are almost exclusively confined to the question of the Holy Shrines, and the future emancipation of the different Christian confessions from the Turkish yoke.

Letters from Constantinople of the 24th of March bring the details of the affray which took place on Palm Sunday at the Church of the Holy Sepulchre. The letters say that the English Missionaries were turned out of the Church because they behaved in an unseemly manner when the procession of the Host passed on Good Friday.

A missionary named Crawford, preached a sermon outside of the synagogue, while service was going on within, and indulged in violent invectives against the Talmud. One of the children of Israel, becoming incensed, hurled a dead cat in the face of the reverend gentleman.

Mr. Crawford's friends came to his rescue. The Jews supported the defenders of the Mosaic rites, and a fight ensued. It rained mud and rocks the letter says for some time, until finally the missionary and his friends were obliged to seek safety in flight.

CAPE OF GOOD HOPE.

By the arrival of the Hotspur we have papers from the Cape to the 18th March inclusive. The news they contain is brief, but important, as it fully confirms the fact announced by the last mail that the war was at end. The present journals add the no less satisfactory intelligence that Sandilli Vacomo, and the whole of the Gaika chiefs had submitted to every one of the terms imposed upon them by his Excellency General Cathcart, and that the ratification of the Chief Commissioner Maclean, which was fixed to take place immediately, was only wanting, when the proclamation of peace would be officially proclaimed throughout the colony.

CHINA.

The most important item in the present news from India is the statement that the Emperor of China has legalised the importation of opium in his vast dominions, and that henceforward a moderate customs duty will be charged on its admission. The motive for this great change in Chinese policy is the acquisition of revenue to enable the reigning dynasty to

support itself on the throne by the suppression of the formidable rebellion which is now successfully rolling forward from the Canton provinces towards Peking, and which threatens, unless driven back, to sweep away the Tartar race of monarchs, who for two centuries have ruled over China.

AUSTRALIA.

Our western mines continue prosperous without much of novelty worthy of remark. The parent field at Ophir has about 200 diggers actively engaged upon it, and their average returns are given as about half an ounce per day each. In the north, Hanging Rock numbers about 50 miners, and Rocky River nearly 90, with fair success at both places.—The Braidwood mines have 800 men at work on them, of whom 500 are found at Bell's Paddock and the new diggings at Moreing's Flat. Our most important intelligence, however, is from the far south or border diggings. The ovens fields now count their thousands, and though it is rumored that Spring Creek is becoming exhausted, we hear of new discoveries in the district between Yass and Albury, which would lead us to suppose it an immense mine of gold. The places more particularly mentioned are on the Black Range Mountains, four or five miles from Albury and Adelong Creek, near Gundagai. Other localities are noticed as gold-producing; but in the present early stage of the discovery, we forbear further remark. One thing may be added, viz., that our Government is fully alive to the importance of this news, and is about to establish a strong police force in the neighborhood of Albury.

UNITED STATES.

The Catholic Church in Talcott street, Hartford, was burnt this morning, (May 11), together with the priest's house adjoining, insured for \$5,000, which covers the loss.

REMOVAL OF THE AMERICAN CELT TO NEW YORK.—On and after the first day of June next, we propose to remove the publication office of the *American Celt* to New York city. We have the pleasure further of announcing that arrangements are made to supply the place of the *Celt*, immediately on its removal, by a local Catholic organ.—*American Celt*.

ON DR.—It is said that Thurlow Weed of the *Albany Journal* is on the eve of his departure for Rome with a view of becoming a Catholic.—*N. Y. Truth Teller*.

Rev. Mr. Shaw, of Detroit, was thrown from his carriage on the 10th May, and has died from the injuries sustained.

The World's Temperance Convention in New York, broke up in a row. The Bloomers were refused admittance as delegates, and thereupon Mrs. Abby Kelly Foster led on an attack, which resulted in a division. Several males took sides with the Bloomers and went with them. Mrs. Lydia Fowler was elegantly dressed in a pair of loose pants with an extremely short skirted silk dress. She attracted much attention.—*Boston Pilot*.

A little girl, five years old, died in Newark, on the 5th inst., from the effects of intoxication by brandy.

Mrs. Sherman, wife of Dr. Sherman, of West Troy, N. Y., hung herself on the 11th instant. Cause, excitement of mind, occasioned by the influence of spiritualism.

The Grand Jury of New York, on Saturday, presented the "Tombs" City Prison as a public nuisance.

SHIP WRECK AND TERRIBLE LOSS OF LIFE.—The ship *William and Mary*, of Bath, Me., bound from Liverpool to New Orleans, with 220 passengers, was lost on the 3d inst., by striking upon a ledge of sunken rocks in the vicinity of the Great Bahama Banks. Only about 20 of the passengers were saved. The ship and cargo of cotton goods and hardware were fully insured.

THE "MAINE LAW."—The following remarks, of Gov. Seymour, in a late message to the Connecticut legislature, appear to us, just and reasonable:—"It is much to be regretted that it should be thought advisable, in any quarter, to resort to statutes of doubtful import in aid of a great moral reform. In vain may we look for any lasting good from laws, however they may be enforced for a time, which are not clearly based upon correct principles. An act for the suppression of the entire trade in spirituous liquors, better known by the name of the state where it originated, and which is commended as a model for legislation here, has lost none of its objectionable features during the discussion it has elicited. On the contrary, it is seen more plainly than ever that it strikes at the foundation of rights which, if once overthrown, will leave the door open for any arbitrary exercise of power which a majority, however obtained, may choose to inflict. An original inherent conviction of the injustice of the proposed law has been strengthened and confirmed in my own mind by subsequent reflection, to which the recent decisions of the courts have lent the weight of high legal authority. Without any means of judging to what extent further efforts, if any, be made to engraft such a law upon our statutes, and not considering that it would become me to go into any inquiry of the sort, or presume to question the propriety of any course of action upon the subject which an honest preference of opinion may suggest; I shall hold myself prepared for any emergency. The subject of temperance, separated from politics, and calmly addressing itself to reason and judgment, has my warmest sympathies. That it can yet be promoted in any other way, has not been proved by the different means which have been employed to advance the cause."

A USED UP BOURBON.—We find in the *Courier des Etats Unis* an affidavit sworn to by a woman over 50 years of age, named Mary Ann Williams, who says she is the natural mother of the Rev. Eleazar Williams, the pretender to the Bourbon legitimacy. She states also that the first intimation she ever had of his pretensions to a royal birth was from one William Woodman, an Oneida Indian, who came to her about three years ago, and asked her if she would not be willing to go before a magistrate and swear that Eleazar was not her son, but was given to her to bring up; she told him she would do no such thing, as she knew him to be her son; that Eleazar has since mentioned to her that some of his friends thought he was not an Indian but descended from royal parentage; she told him that he was no such thing, that he was her son.

The whole number of deaths ascertained to have resulted from the catastrophe on the N. Haven Railroad is forty-five. Of this number nine resided in New York city, five in other parts of the State, and twenty-four in New England. There are included two clergymen, eight physicians, sixteen women, and two children.

THE COMING THOUSANDS.—Private letters from the Old World states that the movement towards the New is likely to prove extraordinary within the coming six months. It is estimated that some 200,000 men, women and children, will leave England and Ireland, and that this vast army will be increased to nearly half a million by adventurers from Germany and other parts of Europe. A still further impulse is likely to be given to this living tide by the strikes in the United States, and the extravagant reports that are published in foreign journals as to the demands for labor and the high rate of wages in this country. What is likely to be the general effect? Let us imagine the accession of a population of half a million within the next six months, and of this aggregate at least 100,000 laborers. The inquiry is well worth pursuing.—*Albany Register.*

The latest advice from Texas, state that gold mines of very productive character have been discovered in that State, and that at least five hundred diggers are now searching for the precious metal in the Hamilton valley, on the Colorado, averaging from six to ten dollars per day as the produce of their labor. The news of this discovery had created the greatest excitement throughout the state. The farmer was leaving his plough—the mechanic his work shop—the merchant his counting-room; in short, everything was being abandoned in the mania for gold. It is said that the country has been examined, and found to abound in gold for a region of one hundred miles in extent. We feel inclined to doubt the reliability of this statement, but should it prove true we think that beside the question—"What are we to do with our foreign population?" may be placed that of "What are we to do with our gold?"—*American paper.*

KIRKLAND.—The *Pittsburgh Chronicle* gives the following description of the Cincinnati Protestant martyr:—"He has been a street preacher in Pittsburgh for several years, and there is not an urechin playing in the gutters who does not know him, and also know the precise nature of his infirmity. He is generally good natured and harmless, but when mounted on a butcher-block, haranguing his motly audiences, a new spirit appears in him. He feels that by denouncing the Pope he is denouncing the devil, and so he makes it a point to use the most violent language. He has conned all the old and well known hobbies about corrupt and licentious nuns, the tortures of the inquisition, &c., &c. He has, of course, among his hearers, the lower orders of foreign Protestants, who have brought their old world feuds with them, and as his discourses have some "method" in them, he can succeed very well in inflaming the sectarian passions of very ignorant people. Our readers abroad, for whose benefit we will describe him, will know where to place him, when we mention George Monday the halless, or that solemn individual who some years ago traversed the country with a piece of paste board on the front of his hat, on which was printed in large letters:—"Holiness to the Lord." To this peculiar class of lunatics, whose minds have been overturned by too much thought on religious subjects, or else being born lunatics, have taken religion as their hobby, this poor fellow, Kirkland, belongs. The Mayor of Cincinnati knew this, and every sensible man of information, who has ever listened three minutes to one of his Anti-Popery sermons, knows the same.—The only question is whether the Mayor has a right to prevent crazy preachers from attracting crowds of boys and loafers in the streets. This, to our astonishment, we find the good people of Cincinnati have magnified into an attempt to subvert the liberty of speech."

THE SANDWICH ISLANDS AND THE UNITED STATES.—The Washington *Union* intimates that there is some reason to fear a policy towards the Sandwich Islands on the part of France which the United States could not look upon with indifference. The truth is the Protestant missionaries have ruined those Islands, and by the immoralities they have encouraged are killing off the natives. King Kamehameha is an old drunkard, a true Mosquito king, utterly incapable of doing or willing anything. The anxious desire of nearly all the decent inhabitants of the Sandwich Islands is to be annexed to the United States. If this can be done well and good. If not our government has no right to interfere with France in her efforts to secure the same respect to French subjects in those Islands that Great Britain claims for the English. The Government now existing at Honolulu is a flagrant disgrace to humanity, and the sooner that either the United States or France interferes to establish some check to the domination of Protestant missionaries, and to the shameless revenue they gather by the prostitution of the natives, even from their tender years, the better.—*N. Y. Freeman's Journal.*

The infamous *Signor Mafici* who became, like Achilli and Gavazzi, an apostate and made lately a public exhibition of his insane ravings—died this week in a fit of apoplexy, in a common hospital. He called for a priest, but his adherents would not bring one.—*Cor. of Catholic Mirror.*

FANATICISM.—The Paris correspondent of the *Republic* relates the following extravagant incident occurring among a certain Protestant sect in France:—"In a village in Pomerania is a set of fanatics called 'Irvingians or Pious.' On Easter Sunday they were praying and singing with vast zeal and unction in their chapel. All at once, one who had been singing the hardest cried out that he was possessed with a devil, and implored the others to deliver him from it. They at once proceeded to exorcise him, after the practice usual in such cases. They beat him with sticks and they pelted him with stones. They beat him behind and they beat him before, upwards and downwards, around and between, hither and thither, till he was all of a jelly. The martyr bore it with the stoicism of an enthusiast. At last he exclaimed—"There you have forced him up into my throat; now press well upon my neck, and he will fly out of my mouth." They did as they were bid but with such violence that they completely strangled him. They then began again to pray, to shout, and to dance, in order to raise him from the dead. The Mayor arrived with a *posse comitatus*. The 'Irvingians' barred themselves in, and commenced repelling the besiegers. The doors were broken down, however, and the chief whippers and stranglers were arrested. A prosecution has been instituted against them."

OUR PATRONS.

The following article has gone the round of the press. We consider it worth re-publishing, as we believe it to be the experience of almost all newspapers and periodicals of the present day:

"This thing called patronage is a curious thing. It is very correctly remarked by some one, that it is composed of as many colors as the rainbow, and is as changeable as the hues of the camaleon.

"One man subscribes for our paper, and pays for it in advance—he goes home and reads it the year round, with the proud satisfaction that it is his own. He hands in his advertisement—asks the price, and pays for it. This is patronage.

"Another man says, 'Put my name on your list of subscribers,' and goes off without as much as having said pay, once. He asks you to advertise—but he says nothing about paying for it. Time passes—your patience is exhausted, and you dun him. He flies into a passion—perhaps he pays you—perhaps not.

"Another man has been a subscriber a long time. He becomes tired of you, and wants a change.—Thinks he wants another journal. Gives it up! and you a bad name. One of his papers is returned to you marked 'REFUSED.' Paying for it is among the last of his thoughts. After a time you look over his account, and send a bill of 'balance due.' But he does not pay it—treats you with silent contempt.—This, too, is patronage!

"Another man lives near you—never took your paper—it is too small—don't like its editor—don't like its principles—too whiggish, too democratic, 'tis leaders too strong—tales too dry, or vice versa, or something else—yet goes regularly to his neighbor and reads his, by a good fire—finds fault with its contents, disputes its position—and quarrels with type, ink, or paper. Occasionally sees an article he likes, buys a number per quarter. This, too, is patronage.

"Another (bless you it does us good to see such a man,) comes and says, 'The year for which I have paid is about to expire; I want to pay you for another.' He does so, and retires. This is patronage, but oh how rare!!!

"Another man subscribes—wants you to give it to him on advance terms; he gets it regularly, reads it carefully; praises it every time he sees you, as being a good paper; wishes you success; hopes that others will subscribe and encourage it; feels disappointed if it is not issued regularly—and the first to complain of its non-appearance—all this he can do;—yet never thinks of paying, unless you dun him—and then with good promises he will put you off. This, too, is very common patronage.

Is not patronage a curious thing? And in that great day when honest men get the reward due to honesty, which of those enumerated above will obtain the reward? Now it will be seen that while certain kinds of patronage are the very life and essence of a paper, there are certain other kinds that will kill a paper stone dead.

"Reader! which way do you 'patronize' your paper?"

MRS. COFFEY respectfully begs leave to announce to the Ladies of Montreal, that, having REMOVED into her NEW ESTABLISHMENT, No. 158, NOTRE DAME STREET, she is now prepared to execute all Orders in the MILLINERY and DRESS MAKING LINE, with elegance and dispatch.

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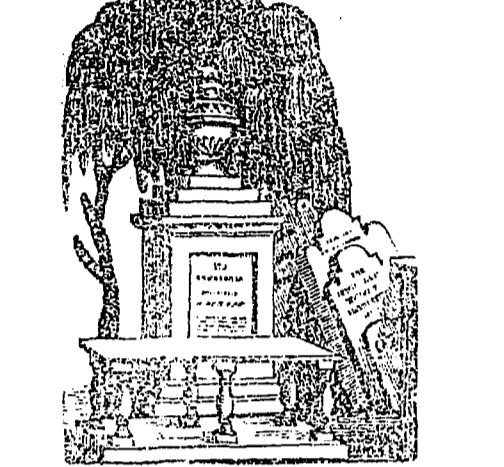
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13 ALEXANDER STREET.

MR. FLYNN respectfully informs the Public, that he has OPENED a CIRCULATING LIBRARY, containing a collection of Books from the best Catholic Authors, on History, Voyages, Travels, Religion, Biography, and Tales.

To those who do not possess Libraries of their own, Mr. FLYNN'S Collection of Books will be found to be well chosen; and as he is continually adding to his stock, he hopes to be favored with a sufficient number of subscribers to ensure its continuance.

REMOVAL.

DYEING BY STEAM!!!

JOHN McCLOSKEY,

Silk and Woollen Dyer, and Scourer.
(FROM BELFAST.)

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

N.B. Goods kept subject to the claim of the owner twelve months, and no longer.
Montreal, July 21.

MONTREAL MARKET PRICES.

Table with 4 columns: Commodity, Unit, Price (s. d.), and Price (s. d.). Includes items like Wheat, Oats, Barley, Beans, etc.

AGENTS FOR THE TRUE WITNESS.

- List of agents and their locations: Alexandria, Montreal, Quebec, etc.

IMMIGRATION.

PARTIES wishing to secure PASSAGE for their Friends from Liverpool to this Country, can obtain PASSAGE CERTIFICATES either by way of the St. Lawrence or by New York, on application to HENRY CHAPMAN & CO.

GLOBE FIRE AND LIFE INSURANCE COMPANY OF LONDON

CAPITAL—£1,000,000 STERLING; THE undersigned having been appointed SOLE AGENT for the CITY OF MONTREAL continues to accept RISKS against FIRE at favorable rates.

NEW MONTH OF MARY.

JUST RECEIVED, a fresh supply of the GRACES of MARY; or, Instructions and Devotions for the Month of May. 54 pages; price 1s 10d.

WILLIAM HALLEY,

TORONTO, C. W., GENERAL AGENT FOR CATHOLIC LITERATURE, Including Newspapers, Periodicals, New Publications, &c.

REMOVAL.

THE Subscriber having Leased those large and commodious Brick Buildings, Nos. 185 and 187, corner of Craig and St. Antoine Streets, he will carry on his business in a more extensive manner, as the place affords every advantage necessary for his Line of Business; and grateful for past favors, he hopes, by strict attention and punctual attendance to orders, to reserve a continuance of the same.

SADLER & Co's CHEAP BOOK STORE.

CORNER OF NOTRE DAME AND ST. FRANCIS XAVIER STS. D. & J. SADLER & Co. would call the attention of the Catholics of America to their valuable list of publications, which, for cheapness, and the manner in which they are got up, will compare favorably with any books published.

BENJAMIN; or, the Pupil of the Christian Brothers.—Translated from the French, by Mrs. J. Sadler. 32mo., muslin, 1s 3d. THE CATHOLIC CHURCH MUSIC. THE CATHOLIC CHOIR BOOK; or, the Morning and Evening Service of the Catholic Church. Comprising Gregorian and other Masses, Litanies, Psalms, Sacred Hymns, &c.

NEW BOOKS, IN PRESS: Will be ready, on the 1st of May: AN ORIGINAL TALE: NEW LIGHTS; or, Life in Galway. A Tale of the New Reformation. By Mrs. J. Sadler. THE main object of this story is to bring under the notice of Catholics in America, and of Irish Catholics in particular, the nefarious system of proselytism going on from day to day and from year to year in the remote and famine stricken districts of Ireland; and the fearful persecutions and temptations by which the starving poor are incessantly assailed, and their steadfast adherence (with comparatively few exceptions) to the ancient faith of their fathers.