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CATHOLIC CHRONICLE.

VOL. III.

MONTREAL, FRIDAY, JUNE 17, 1853.

NO. 45.

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

(Continued from No. 43.)

Scarcely were these orders in existence, when their power and their propagation became one of the most important historical facts of the period. The Church suddenly finds herself mistress of two numerous armies, moveable and always available, ready at any moment to invade the world. In 1277, half a century after the death of St. Dominic, his order had already four hundred and seventeen convents in Europe. St. Francis, in his own life-time, assembled five thousand of his monks at Assisium; and thirty-five years after, in numbering the forces of the Seraphic Order at Narbonne, it is found that, in thirty-three provinces, it already reckons eight hundred monasteries, and at least twenty thousand religious. A century later, its members were computed at one hundred and fifty thousand. The conversion of pagan nations is renewed; Franciscans sent by Innocent IV and St. Louis, penetrate to Morocco, to Tunis, and even amongst the Mongols; but their chief care is to overcome the passions of paganism in the heart of Christian nations. They spread abroad over Italy, torn asunder by internal dissensions, seeking every where to reconcile opposite parties, to uproot errors, acting as supreme arbiters, according to the law of charity. They were seen in 1233, traversing the whole Italian Peninsula, with crosses, incense, and olive-branches, singing and preaching peace, reproaching cities, princes, and even the chiefs of the Church, with their faults and their enmities. The nations submit, at least for a time, to that sublime mediation; the nobles and the people of Pisa and Visconti, at that of a Franciscan; and on the plain of Verona two hundred thousand souls are seen crowding around the blessed John of Vicenza, a preaching friar, sent by the Pope to quiet the disturbance in Tuscany, in Romagna and in the Trevisan March. On this solemn occasion, he takes for his text the words: "My peace I leave you; my peace I give unto you;" and before he ends, an outbreak of tears and sobs shows that every heart is touched, and the chiefs of the rival houses of Este and Romano, embracing each other, give the signal for a general reconciliation. It is true that these happy results did not last long; but the evil was, at least, vigorously opposed, the sap of Christianity was revived in the souls of men, a gigantic struggle was every where and always carried on in the name of equity against the dead letter of the law, in the name of charity against the perverse inclinations of man, in the name of grace and faith against the dryness and the paucity of scientific reasoning. Nothing escaped this new influence; it moved the scattered inhabitants of the rural districts; it shared the sway of the universities; it even affected the king on his throne. Joinville tells us how, at the first place where he landed on his return from the Crusade, St. Louis was welcomed by a Franciscan, who told him that "never was kingdom lost, save for want of justice, and that he must be careful to administer justice promptly and willingly to his people." And that every one was mindful of the king. It is well known how he sought to steal away from his dearly-beloved wife, his friends and counsellors, to renounce the crown which he so gloriously wore, and go himself to beg his bread like St. Francis. But he was obliged to content himself with becoming a penitent of the third order; for in their all-conquering army they had a suitable place for every one. Together with these battalions of monks, numerous monasteries were opened for virgins who aspired to the honor of immolating themselves for Christ, and the vast affluents known under the name of *third orders* offered a place for princes, warriors, married people, fathers of families, in a word, to all the faithful of both sexes who wished to associate themselves, at least indirectly, in the great work of regenerating Christendom.

Tradition relates that the two glorious patriarchs of that regeneration had at one time an idea of uniting their efforts and their orders, apparently so much alike; but the celestial inspiration on which they acted revealed to them that there was room for two different powers, for two kinds of war against the invasion of evil. They seem to have divided their sublime mission, and also the moral world, in order to bring back charity and knowledge to the bosom of the Church, and to reconcile those two great rivals which cannot exist one without the other. This reconciliation was effected by them as it had never been before. Whilst the love that consumed and absorbed the soul of St. Francis has ever gained for him in the Church the name of the Seraph of Assisium, it would not be rash, perhaps, with Dante, to attribute to St. Dominick, the power and the light of the Cherubim. Their children shewed themselves

faithful to this distinct tendency, which ended in the same eternal unity, and with some few notable exceptions, it may be said that, dating from that period of the Church's history, the part which has especially fallen to the Seraphic Order was the distilling and diffusion of the treasures of love, the mysterious joys of sacrifice; whilst that of the Preachers was, as their name implies, to propagate, defend, and establish the truth. Neither one nor the other failed in its mission; and both in their adolescence, and in the course of the half-century of which we speak, gave to the Church perhaps more Saints and Doctors than she had ever possessed in so short an interval, from the first ages of her existence. Following closely in the footsteps of St. Dominick—that holy champion of the faith—that coadjutor of the Eternal Laborer, comes all at once the Brother Jourdain, worthy of being his first successor, and general of his order; then St. Peter of Verona, honored with the title of the martyr as if by excellence, and who, assassinated by the heretics, wrote on the ground with the blood from his wounds the first words of the Creed whose truth he maintained at the expense of his life; then St. Hyacinth and Ceslas his brother, those young Polish nobles, who, meeting St. Dominick in Rome, were induced to renounce all worldly greatness, in order to carry that new light to their own country, whence it was to spread with lightning rapidity through Lithuania, Muscovy and Prussia; then, St. Raymond de Penafort, chosen by Gregory IX to assist in framing the legislation of the Church, the author of the *Decrees* and successor of St. Dominick; finally, that Theobald Visconti, who was to preside over the affairs of the Church, under the name of Gregory X, before he became eternally entitled to its prayers, as Beatified in Heaven. Abreast of these men whose sanctity the Church has consecrated, a host of others were distinguished for their talents and learning. Albert the Great, that colossus of learning, the propagator of Aristotle and the master of St. Thomas; Vincent de Beauvais, author of the great encyclopedia of the middle ages; Cardinal Hugues de Saint-Cher, who made the first concordance of the Scriptures; Cardinal Henri de Suzon, author of *La Somme Dorée*; and above all in sanctity as in knowledge, the great St. Thomas d'Aquinas, the *Angelic Doctor*, the gigantic thinker, in whom there seems to be summed up all the science of the ages of faith, and whose magnificent synthesis has never since been equalled; who, with all his rapt abstraction is still an admirable poet, and merits to be chosen as the intimate friend and counsellor of St. Louis in the most intricate affairs of his kingdom. "Thou hast written well of me," said Christ to him one day; "what reward dost thou ask?" "Yourselves," replied the Saint. That word comprises his whole life and times.

The army of St. Francis marched to battle under chiefs no less glorious than those of the Dominicans; during his own life time, twelve of his first disciples went to gather the palms of martyrdom amongst the heathen. B. Bernard, B. Egidius, and B. Guy of Cortona, all of that company of Saints who were companions and disciples of the holy founder—survived him, and preserved the inviolable deposit of that spirit of love and humility wherewith he had been transported. Scarcely had the seraph taken his place before the throne of God, when his place in the veneration of the world is occupied by him, whom all proclaim as his first-born: St. Anthony of Padua, celebrated, like his spiritual father, for that control over nature which won for him the name of Thaumaturgus; he who was named by Gregory IX the *Arch of the Two Covenants*, who had the gift of tongues, like the Apostles; who, after having edified France and Sicily, spends his last years in preaching peace and union to the Lombard cities, obtains from the Paduans the privilege of the cession of funds for unhappy debtors, ventures alone to upbraid the ferocious Ezzelin with his tyranny, makes the ruthless oppressor tremble, as he himself confesses, and dies at thirty-six, in the same year with St. Elizabeth. Somewhat later, Roger Bacon reinstates and sanctifies the study of nature, classifies all the sciences and foresees, if he does not even effect, the greatest discoveries of modern times. Duns Scotus disputes with St. Thomas, the empire of the schools; and that great genius finds a rival and a friend in St. Bonaventure, the *Seraphic Doctor*, who being asked by his illustrious rival, the *Angelic Doctor*, from what books he derived his amazing knowledge, pointed in silence to his crucifix, and who was found washing the dishes in his convent when the Cardinal's hat was brought him.

But it is chiefly through women that the order of St. Francis sheds unequalled splendor on that age.

* Born in 1214. To him is attributed the discovery of gunpowder, the telescope, &c. It is known that he presented to Clement IV that plan of reforming the calendar, which was afterwards adopted by Gregory XIII.

That sex, emancipated by Christianity, and rising in the esteem of Christian nations, according as the devotion to the Blessed Virgin increased, could not fail to take an active part in the new developments of the power to which it owed its freedom. Thus, St. Dominick had introduced a fruitful reform into the rule of the spouses of Christ, and opened a new career to their virtues. But it was not until long after that in Margaret of Hungary, Agnes of Montepulciano, and Catherine of Siena, this branch of the Dominican tree was to bring forth those prodigies of sanctity which have since been so numerous. Francis, more fortunate in this regard, finds at the outset a sister, an ally worthy of him. Whilst he, a merchant's son, commenced his work with some other humble citizens of Assisium, in that same city, Clara Sciffi, the daughter of a powerful Count, felt herself inspired with a similar zeal. She was only eighteen years of age when, on a Palm-Sunday, whilst the palms borne by others are withered and faded, hers suddenly blooms anew. It is for her a precept and a warning from on high. That very night she flies from her father's house, penetrates to the *Porziuncula*, kneels at the feet of St. Francis, receives from his hands the cord and the coarse woollen habit, and devotes herself like him to evangelical poverty. In vain do her parents persecute her; she is joined by her sister and many other virgins, who vie with her in their austerities and privations. In vain do the Sovereign Pontiffs entreat her to moderate her zeal, to accept some fixed rule, since her strict seclusion forbade her to go, like the Friars Minors, to solicit charity from the faithful, and reduced her to depend on chance assistance. She obstinately resisted, and Innocent IV finally grants her the *privilege of perpetual poverty*, the only one, he said, that none had ever before asked of him. "But He," he added, "who feeds the birds of the air, who clothes the earth with flowers and verdure, can well feed and clothe you till the day when He shall give Himself for your eternal aliment—when He will embrace you with His victorious arm in the fulness of His glory and beatitude." Three Popes and a multitude of other saintly and noble personages came to seek light and consolation from that humble virgin. In a few years she sees a whole army of pious women, with queens and princesses at their head, rising and encamping in Europe, under the rule of Francis of Assisium, living under her direction and called from her *poor Clares*. But in the midst of this spiritual empire, her modesty is so great that she is never seen to raise her eyes but once, viz., when she asked the Pope's blessing. The Saracens come to besiege her monastery; sick and bed-ridden she arises, takes the ostensory in her hand, walks forth to meet them, and they immediately take to flight. After fourteen years of a holy union with St. Francis, she loses him; then, having long endured the most grievous infirmity, she dies after having dictated a most sublime testament: and the Sovereign Pontiff, who had witnessed her death, proposes her at once to the veneration of the faithful, proclaiming her the resplendent light of the temple of God, the princess of poverty, and the duchess of humility.

As St. Francis found a friend and sister in St. Clara, so did St. Anthony of Padua in the blessed Helena Ensinelli; but, by a marvellous effect of divine grace, it is especially amongst the daughters of kings that the mendicant order finds its most eminent saints; whether they enter upon the strict observance of the *Poor Clares*, or, restrained in the bonds of marriage, can only adopt the rule of the third order. The first in date and in renown is that Elizabeth of Hungary, whose life we have written. It was not in vain, as we shall see, that Pope Gregory IX obliged St. Francis to send her his poor cloak; like Eliseus of old receiving that of Elias, she was to find therein the fortitude to become his heiress. Inflamed by her example, her cousin-german, Agnes of Bohemia, refuses the hand of the Emperor of the Romans, and that of the king of England, and writes to St. Clara, that she, too, has taken vows of absolute poverty. St. Clara replies in an admirable letter which has been preserved, and at the same time sends to her royal neophyte a cord to encircle her waist, an earthen bowl and a crucifix. Like her, Isabella of France, sister of St. Louis, refuses to become the wife of the Emperor Conrad IV., to become a *Poor Clara*, and die a Saint like her brother, Marguerite, the widow of that holy king, the two daughters of St. Ferdinand of Castile, and Helena, sister to the king of Portugal, follow that example. But as if Providence would bless the tender bond which united our Elizabeth to St. Francis and St. Clara, whom she had taken for models, it is chiefly her family which offers to the Seraphic Order as it were a nursery of Saints. After her cousin Agnes, it is her sister-in-law, the blessed Salome, queen of Galicia; then her niece, St. Cunegunda, Duchess of Poland; and whilst another of her nieces, the

blessed Margaret of Hungary, prefers the order of St. Dominick, in which she dies at the age of twenty-eight, the grand-daughter of her sister named after her Elizabeth, having become Queen of Portugal, embraces, like her, the third order of St. Francis, and like her merits the eternal veneration of the faithful.

In view of these Franciscans of royal birth, we must not lose sight of those whom the grace of God drew forth from the lowest ranks of the people. Such was St. Margaret of Cortona, who, from a prostitute, became the model of penitents; and especially, St. Rose of Viterbo, the illustrious and poetic heroine of the faith, who, though scarcely ten years old, when the fugitive Pope had not in Italy a spot where he might remain, went down to the public square of her native city, to preach the rights of the Holy See against the imperial power which she succeeded in slaking, merited to be exiled at fifteen, by order of Frederic II, and returned in triumph with the Church, to die at seventeen, the admiration of all Italy, where her name is still popular.

These two great orders which peopled Heaven by stirring up the earth, met, notwithstanding the diversity of their characters and modes of action, in one common object—the love and veneration of Mary.—It was impossible that the influence of this sublime belief in the Virgin-Mother, which had been steadily and rapidly increasing, since the proclamation of her divine maternity at the Council of Ephesus, should not be comprised in the immense spiritual movement of the thirteenth century; hence, it may be said that if, in the preceding century, St. Bernard had given the same impulse to the devotion of the people for the Blessed Virgin, that he had impressed on every noble instinct of Christianity, it was the two great mendicant orders who raised that devotion to a position at once firm and exalted. St. Dominick, by the establishment of the Rosary, and the Franciscans by preaching the doctrine of the Immaculate Conception, reared, as it were, two majestic columns, the one of practice, the other of doctrine, from the summit of which the gracious Queen of Angels presided over Catholic piety and Catholic science. St. Bonaventure, the great and learned theologian, becomes a poet to sing her praise, and twice paraphrases the entire Psalter in her honor. All the works and all the institutions of that period, and especially all the inspirations of art as they have been preserved to us in her great cathedrals and in the lays of her poets; manifest an immense development in the heart of Christian people, of tenderness and veneration for Mary.

In the very bosom of the Church, and even outside the two families of St. Dominick and St. Francis, the devotion to the Blessed Virgin brought forth effects as precious for the salvation of souls, as venerable for their duration. Three new orders were consecrated to her in their very origin, and placed under shelter of her sacred name. That of Mount Carmel, emanating from the Holy Land, as the best production of that soil so fruitful in prodigies, gave, by the introduction of the Scapular, a sort of new standard to the followers of Mary. Seven merchants of Florence founded at the same time that order whose very name denotes the pride they experienced, in that age of chivalric devotion, in bending beneath the sweet yoke of the Queen of heaven; the order of the *Scrites* or *Scrys* of Mary, which immediately gave to the Church St. Philip Benizzi, author of the touching devotion of the Seven Dolours of the Virgin. At length that cherished name was attached to an institution worthy of her maternal heart—the Order of Our Lady of Mercy, intended for the ransom of Christian captives from the infidels. She had herself appeared, it was said, on the same night, to King James of Aragon, St. Raymond de Penafort, and St. Peter Nolasque, beseeching them to interest themselves for her sake in the fate of their captive brethren. All three obeyed; and Peter became the chief of the new order, which made a rapid progress and soon after produced that St. Raymond Nonnat, who sold himself to redeem a slave, and who was gagged by the infidels, so invincible did they find his words.

This same object of mercy, with a desire for the

* Besides his *Spectulum B.V.M.*, which is, perhaps, the most popular work of the middle ages, this Saint has written the *Palterium Majoris B.V.M.*, which is composed of one hundred and fifty psalms, analogous to those of David, and applied to the Blessed Virgin; then the *Palterium Minus*, which consists of one hundred and fifty-four-line stanzas; finally, the *Laus B.V.M.*, and a paraphrase on the *Salva*, also in verse.
† It was in 1220 that the Margrave Henry of Moravia, and his wife Agnes, founded the first chapel at Mariazell, in Styria, even in our days a famous and popular pilgrimage in Germany. It was only in 1240 that the *Ave Maria* came into general use.
‡ He received his first rule from the patriarch Albert, in 1209, was confirmed in 1226, became a mendicant, in 1247. The scapular was given by the Blessed Virgin to St. Linori Stook, who died about 1250.
§ In 1239. The order was confirmed at the Council of Lyons, in 1274.
|| Commenced in 1223, approved of in 1236.

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. Downman, Griemell & Co., Liverpool.

HENRY CHAPMAN & Co.,
St. Sacrament Street.

Montreal, March 1853.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JUNE 17, 1853.

NEWS OF THE WEEK.

The infamous attack upon the Nunneries, proposed by Mr. Chamber's Bill, now before the House of Commons, has aroused the indignation of the Catholics throughout Great Britain and Ireland. A petition against this monstrous measure, approved of by his Eminence the Archbishop of Westminster, has been prepared, and will no doubt be signed by every true Catholic who loves his Church and hates tyranny. Its last clause is pregnant with meaning, and clearly indicates what Protestant legislators may expect if they insist upon passing this most iniquitous Bill. "Your petitioners apprehend," says the chief Pastor of the Catholic Church in England, "that one consequence of this measure, if passed, will be to place the Catholics of England in the painful position of having to choose between obedience to the dictates of their conscience, and obedience to the law of the land." Not a doubt of it: and as little reason to doubt to which of these two—the law of "conscience" or the law of the "land"—Catholics will yield obedience. They are bound, in such a case, not only not to obey, but to resist, the law of the land. As little sin would there be in shooting a scoundrel, attempting to force his way into a convent, as in shooting a mad dog. Never, we trust, while Catholics can pull a trigger in their own defence, will they submit to such a monstrous outrage on their rights as free men.

Look at the provisions of this Bill. It begins with a lie; and to gratify the intense hatred of Catholicity of its framers, it strikes a fatal blow at the personal liberty of every British subject. Its preamble is a lie—"Whereas difficulties have been found to exist in certain cases in applying for, and obtaining the writ of *habeas corpus*." "Name"—cry the Catholics—"name one case, in which these difficulties have occurred; if you cannot, it is because none have occurred; and your preamble, which you are bound to prove, is false, and the measure based thereon unjust." Look at the clauses of the Bill, and see what fearful power is entrusted to the irresponsible nominees of the Crown. These men, whose proceedings are to be in secret, are to be authorised—at their free will and pleasure—without any crime having been proven, without even an affidavit from a single citizen, that he has any reason to believe that a crime has been, or is likely to be, committed—to break into the house of every man in the kingdom; to thrust their filthy presence into every lady's bed chamber, and then, separating wife from husband, daughter from mother, sister from brother, to subject the inmates, male and female, to every lewd and beastly interrogatory which their libidinous fancies may suggest. Of course this measure is designed to be employed solely against Catholics; but it is so worded, that the very villainy that is meditated against them, may some day be employed with fatal effect against its originators. If this Bill passes, the last security to personal liberty in England will be at an end. Every man's home will be at the mercy of the Commissioners, and liable to be broken into without a moment's notice, and without even a warrant from a magistrate. To such a law, Catholics are not bound to pay the least respect: to resist it, by force if necessary, becomes a duty to themselves as freemen, and as freemen, we trust in God that they will resist it, should it unfortunately pass. Still we cannot believe that a people so attached to their personal liberty as the English—so jealous of all secret and irresponsible power—so long accustomed to the forms, at least, of freedom—will permit their morbid hatred of Catholicity to hurry them on to the perpetration of such an act of suicidal folly. Ireland too is not idle; but is, under the guidance of her Prelates, preparing to show a stout resistance to this outrage upon personal freedom. If it should succeed it will not be without a strenuous opposition from the liberal Catholic members.

The Continental news is warlike. Fresh troubles are brewing in the East, and there is every prospect of a rupture between Russia and the Porte, which cannot fail to involve the other great European powers in the contest. Russia is concentrating her masses on the Turkish frontier, and the fleets of England and France are on their way to the Dardanelles. This threatening aspect of affairs has had an unfavorable effect on the Funds. The news from India is unfavorable; the British troops have suffered severely, and have been obliged to demand reinforcements. From China we learn that Nankin has been invested by the insurgents; and some reports say that the city had already fallen into their hands.

NOT AN INTEMPERATE EXPRESSION.

"But has Father Gavazzi ever been reported as a man who indulges in intemperate language? In all the reports made of his addresses not one intemperate expression has been attributed to him."—*Gazette*, 10th inst.

It is fortunate that the *Gazette* has thus formally put its opinion on record; still more fortunate is it that the *Globe* has published a full report of Gavazzi's lecture—the one on the "Inquisition," which led to the disturbance at Quebec—for, in the first place,

we know now what is, in the opinion of the *Gazette*, "temperate language" towards Catholics; in the second place, this "temperate language" having been published in the *Globe*, it is impossible for it to lie, quibble, or shuffle out of it, or to pretend that it disapproves of it, as a blénish, upon an otherwise excellent address. On the contrary, these passages, "not at all intemperate," as the *Gazette* affirms, were the very passages the most loudly applauded; it was for the sake of these passages that Gavazzi was invited, courted, and protected; they were the salt which alone gave savor to the otherwise rapid mess which he set before his audience. Read them, Catholics; meditate upon them, and lay them to heart. Remember that it is too late for Protestants to disclaim them now. On the contrary, the *Gazette* affirms confidently that "not one intemperate expression" has been, or can be, attributed to Gavazzi. We copy from the *Globe*, the most violent anti-Catholic organ of Upper Canada:—

"The Roman Clergy have no social affections; they are cruel hearted, and have a cruel nature against all beings of mankind."—*Globe*.

"From the 13th century of the Christian era, the Roman Catholic Clergy never more were a Clergy of Christ; but a Clergy of blood and slaughter."—*Id.*

"Don't call yourselves priests, Roman Catholic Clergy; call yourselves murderers."—*Id.*

"There is the Ribbon Society in Ireland—a society for murders and assassinations, composed wholly of Roman Catholics, headed by Roman Catholic priests."—*Id.*

"The Church of Rome belongs to Anti-Christ and the Devil."—*Id.*

"THE ROMISH CLERGY ARE THE SOUL OF SATAN THE SOUL OF THE DEVIL HIMSELF."—(*Applause*.)—*Id.*

We will stop here for the present to make a few remarks, merely reminding our readers that, in the eyes of Protestants, there is not, in the above language—when applied to Catholic Clergymen—"one intemperate expression."

And now, Protestants of Montreal, who see nothing "intemperate," nothing improper in the above expressions—who, by your invitation to Gavazzi, and by your loud applause at all he said—have yourselves endorsed, and are responsible for every one of these expressions—allow the *TRUE WITNESS* to ask you one or two questions.

You have, either personally, or by report, known for many years, a great number of these "Romish Clergy"—you have, many of you at least, been associated with them in public enterprises of charity—you have seen their conduct during the years of Typhus Fever and Cholera—you have sat at the same table with them, and in company with them devised means for carrying succor to the unhappy victims of last year's conflagration. Tell us then—have you ever found these "Romish Clergy," whether from the Seminary, the Episcopal palace, or the Jesuits, whether French, or Irish, or Germans—have you found them, "without social affections?"—have you found them "cruel?"—or have they, by their conduct, ever given you reason to suppose that they had "a cruel nature against all beings of mankind?"—Do you really believe that the "Romish Clergy" with whom so many of the first Protestant citizens of Montreal have been of late connected in the "Relief Committee," deserve to be branded as a "Clergy of blood and slaughter?" or that our beloved Bishop, Mgr. Bourget—a man loved and respected by all who know him—is a man of "blood and slaughter?" You have seen these same "Romish Clergy," with heroic self-devotion, which attracted the admiration of thousands in Europe, though we cannot say that we ever heard that it provoked many imitators amongst the Protestant clergy of Canada—you have seen them, braving death, and disease in its most hideous forms, rushing, not to slaughter, not to kill, but to save alive;—not to take the lives of others, but to lay down their own; and this you have seen, not once or twice only, but always, whenever your city has been visited by any great sickness or calamity. Tell us then—Do you think it "temperate" to call these men "murderers?"—do you really believe that they "belong to Anti-Christ and the Devil?"—do they deserve to be denounced as the "Soul of Satan—the Soul of the Devil himself?"—do you really believe that they deserve to be spoken of as Gavazzi spoke of them? No—you do not.

And yet—knowing these things to be false—knowing that the calumnies which Gavazzi was heaping upon the heads of your unoffending fellow-citizens—who not only have never wronged you, but have, by their devotion in the cause of charity, spared this city from many a grievous infliction—were but lies—knowing that the "Romish Clergy" were not cruel monsters, and were not animated by a "cruel nature against all beings of mankind"—knowing that it was foul slander to call them "murderers," a "Clergy of blood and slaughter," and to stigmatise them as "The Soul of Satan—the Soul of the Devil himself"—knowing all these things—you not only allowed this Gavazzi to utter in your presence these most monstrous lies—these most cruel calumnies; but, at every fresh outrage, at every fresh attack upon the characters of the "Romish Clergy," you publicly ratified, and endorsed, by your applause, that which in your inmost hearts you knew to be false. Shame upon you—we do not say as Christians; for men who could so act are unworthy of the name of Christians—Shame upon you—we do not say as gentlemen; for we would not deprecate the title of gentlemen by applying it to such as you;—but—Shame upon you as men! Fie—Fie upon your manhood!

Gavazzi is vile. The man who makes his livelihood by calumniating his brother, whose stock-in-trade is falsehood and ribaldry, is but a mean pitiful object; we cannot but despise him; and hard would it be to find one, more worthy of the contempt and abhorrence of every honest man. And yet such an one there is. It is he who sits by, and listening to

what he knows to be falsehoods and calumny, applauds the foul wretch who gives them utterance.

Let us look at some more of the "temperate language" of this noble friend to "civil and religious liberty," as the *Globe* calls him—

"He"—Gavazzi—"desired that a memorial be sent to Queen Victoria, signed by all true Protestant ladies, in order to obtain the TOTAL DESTRUCTION OF ALL NUNNERIES."

"He urged upon all Protestants to watch the movement of the Jesuits, and if they found them guilty of violating the rules of Protestant society take his advice and expel the Jesuits from Canada."

"My dear brethren, TOLERANCE WITH THE ROMAN CATHOLIC CHURCH IS A CRIME AGAINST YOUR CHURCH AND AGAINST YOUR SOCIETY."—*Globe*.

"This is Protestant 'civil and religious liberty,' for you with a vengeance, advocated without 'one intemperate expression'—It consists in 'the total destruction of all nunneries'—the expulsion of our Professors from our Jesuit Colleges, and intolerance against 'the Roman Catholic Church.'—And why so, good master Protestants? Why should our convents be destroyed at your pleasure?—Why should the Jesuits submit 'to the rules of Protestant society' on pain of expulsion?—Why is 'tolerance of the Roman Catholic Church a crime?'—and above all—Why should Catholics be tolerant towards one, who openly, and with the applause of his audience, advocates intolerance towards them? Is it a sin to be intolerant towards the Apostle of intolerance—the advocate of the destruction of our convents—and the expulsion of our religious orders? Or is there one law of right for you, and another for us? Who are you, what are you, we should like to know that you should dare insult us in this manner?—that you should presume thus to advocate the persecution of our societies, and the intolerance of our Church? Tolerance indeed! we ask no toleration from you. We are here by as good a right as you are, and here will we remain in spite of you. We are as good men as you are, in every respect; in intelligence, in virtue, and in every estimable qualification. And you have the impudence to talk about 'Tolerance with us being a crime'—and call yourselves the 'friends of civil and religious liberty!'"

Who are you, and what are you, we ask again that you should dare thus to address us? Shall we tell you? But no. Were we to draw a faithful picture of you, the prominent leaders we mean of the Protestant party in this city, it would not be flattering, either to your intelligence as men, or to your honesty as merchants.

What have our Sisters of Charity done that they should be reviled as prostitutes, and their calamitous plaudits? From them you have received services which you are unable to repay, as your grovelling natures are unable to appreciate. Not of all do we speak; for many Protestants—all Protestant gentlemen—are ashamed of you, and your brutal insults to these poor ladies. They know—and so do you if it comes to that—that they have not merited reproaches at your hands. See how the "Report" published by Protestant gentlemen of this city speaks of these same Sisters of Charity, and gives your calumnies the lie:—

"The Committees cannot let this opportunity pass without thus loudly and publicly recognising and acknowledging the eminent, efficient services rendered by the Ladies of the Grey Nunnery, and by those of the Asyle de la Providence, services altogether disinterested and rendered to all the sufferers alike, without distinction. This Committee takes pleasure in thus bearing testimony to the devotedness of those Ladies in the fulfilment of their arduous duties at all times and seasons, and on all occasions, but more particularly during the recent flood, when their conduct was beyond all praise. To the zeal and to the promptitude of those Ladies in seconding the views of this Committee; to their useful suggestions derived from long experience; to their economy in the distribution of the relief; to their strict and continual, although kind and benevolent watchfulness, has this Committee been enabled to so comparatively small an expense, to afford substantial aid to so large a number of the sufferers by the fire; and to them it is owing that peace, contentment and harmony, have reigned in the sheds, although occupied at one and the same time by persons of different origins and creeds."

And by way of showing your gratitude, you would endeavor to obtain "the total destruction of all convents." Shame! Shame upon you again! You who could applaud the foul labels of Gavazzi, knowing them as you did to be lies—you who could thus return evil for good—insults for services—and threaten outrage to your benefactors,—are neither Christians, nor gentlemen. You are a disgrace to humanity.

And if a few Irish Catholics should violently express their indignation against these insults—if they should manifest an intolerant spirit towards him who, amidst your cheers, proclaims that "tolerance" towards their Church "is a crime,"—they are branded with every epithet with which your dictionaries can supply you. Let us reverse the case;—let us ask how Protestants would have behaved, if treated as we have been treated.

Suppose, for instance, some degraded Protestant clergyman, obliged to flee his country "for his country's good," had, without embracing Catholicity, professed to renounce all forms of Protestantism, and had come over to Toronto, as this fellow Gavazzi has done. Suppose that, upon his arrival, the Catholic Clergy, with their Bishop at their head, had received him with open arms, and placed their churches at his disposal—issuing placards announcing his lectures against Protestantism, and turning the sacred edifices into public exhibition rooms for the occasion. Suppose that this—of no-religion, ex-Protestant—minister had been publicly introduced by Catholic gentlemen holding high and important situations under government—as Gavazzi was introduced by Mr. Sewell the Sheriff at Quebec—suppose that Catholics had gone to these assemblies armed, and with the declared intention of firing upon the Protestants if they had a

chance—suppose all these things, and you will have an exact idea of the manner in which the Catholics of Quebec and Montreal have been treated. And then suppose, that, amidst the shouts and howlings of his hearers, he had given utterance to the following sentiments, in which the *Gazette* can not find "one intemperate expression":—

"The Protestant clergy have no social affections; they are cruel, and have a cruel nature against all beings of mankind."

"From the 19th century the Protestant clergy never were a clergy of Christ—but a clergy of blood and slaughter."

"Don't call yourselves ministers of Christ—Presbyterian clergy—call yourselves murderers."

"The Methodist church belongs to Anti-Christ and the Devil himself."

"THE PROTESTANT CLERGY ARE THE SOUL OF SATAN—THE SOUL OF THE DEVIL HIMSELF."

Suppose that he had exhorted his hearers to effect the total destruction of all Protestant, hospitals, schools, and charitable asylums; to watch the movements of Presbyterian Professors of Colleges, and if they found them guilty of violating the rules of Catholic society, to expel them from Canada; and had earnestly endeavored to impress upon them that tolerance with the Protestant church was a crime against the Catholic Church, and society. What, we ask, would have been the conduct of Protestants towards such a lecturer? Would he, at Toronto, have been allowed, without interruption, or with impunity, thus to insult Protestants—thus to provoke persecution, spoliation, and intolerance against them, and their establishments?—As sure as there is a God in heaven he would not.

Let us not be misunderstood. We deprecate violence, and contend that no man had any right to use force against Gavazzi. But neither would we exaggerate the amount of violence, nor, in condemning the crime, would we forget to take into account the provocation. Now what is the amount of outrage with which any Catholic at Quebec can be charged? Some one person in the audience, cried out, in answer to a statement of Gavazzi, "that's a lie." This was imprudent—the act of a hot-head—but of a warm heart, for the truth was not to be told to an audience which could applaud Gavazzi; but the offence was not after all so very great. This hasty exclamation provoked a violent personal attack upon him who uttered it; and a row, evidently quite unprovoked, was the consequence, in the course of which, acts of violence occurred, which we condemn and deplore.—So much for the Quebec row. At Montreal, where the results have been more serious, there is no proof that the blame is attributable to Irish Catholics.—We will not prejudge; but whilst waiting for the finding of the proper tribunal, we repeat that NO ATTACK WAS MADE ON ZION CHURCH; and that, unless Protestants themselves have subsequently defaced it, not a pane of glass is broken; not a mark left upon its walls. "Show the marks," we say to those who assert that an attack was made. "Oh!"—but it is said—"there could, or would, or should, or might, have been an attack." To this we can make no reply, for we are not familiar with the "History of Events that never occurred;" we can only say that we have reason to know that a murderous attack was meditated by persons, calling themselves Protestants, on the Irish Catholics of Montreal. In the same steamer that brought Gavazzi to Montreal, came a numerous band of armed ruffians, who, from their conduct, appearance, and demeanor, would appear to have been picked up in the vilest class of low grog-shops, and amidst the refuse of the stews—broken down bullies from the brothels, and similar dens of intamy. In their foul orgies, these scoundrels, over their cups, boasted of what they intended to do; and made no secret of their hostile intentions towards the Irish Catholics of this city. This we are prepared to prove by incontestible evidence; and we have every reason to believe that it will appear that, to these ruffians, was owing the sad loss of life which took place on Thursday evening. We say this—not by way of prejudging a cause—but in the hopes that this matter may be enquired into.

Next week we shall perhaps be able to lay before our readers some additional specimens of Gavazzi's lectures, in which, according to the *Gazette*, there is not to be found "one intemperate expression."

GAVAZZI'S FIRST LECTURE.

MONTREAL, JUNE 10, 1853.

It is our melancholy office to put on record this day the fatal results of Gavazzi's first lecture. This came off at about 3 past six last evening, in the building called the Zion Church—tickets 1s 3d—which was well filled inside, whilst a large crowd of men of all denominations, gathered outside, attracted, some by curiosity, to see the "renegade friar"—as the *London Times* calls him—others, for aught we know, by improper motives. The police were stationed at the door, and in front of the building, and the troops were held in readiness.

For some time all was quiet. At certain passages of Gavazzi's discourse, the crowd inside the building, many of whom had come armed, cheered lustily: these cheers were responded to by counter-cheers from the crowd outside. The police made a movement to drive away the latter, and a slight conflict occurred; nothing serious—nothing but what 200 or 300 policemen, armed only with batons, but properly handled and led by proper officers, could have easily and effectually quelled without loss of life. A few stones were thrown, but no attack was made on the building, of which, as far as we can learn, not a pane of glass has been broken, not even the paint of a door pane scratched. Whilst this was going on, some persons inside the lecture-room rushed out, and wantonly fired from the steps into the crowd below,

pursuing, and, we believe, killing several persons, amongst them an Irishman named James Walsh. The crowd dispersed, retreating across the Hay Market, towards McGill and St. James Street; the troops, very unnecessarily we think, were called out, and drawn up in two lines across the street, just below where the lecture was taking place: order was restored.

About eight o'clock, all being then quiet, and the performances being over, the audience commenced to retire; to all appearance quietly and decorously, and without any violence being offered, to, or by, them. We were then standing close to the Unitarian chapel, where there were congregated some men, women, and children, and one or two gentlemen's carriages; and with a laugh at the absurdity of calling out the troops, and a—"thank God, there will be no more row to-night?"—we turned round to walk home.—When about abreast of St. Patrick's Church, in La-gauchetiere street, not three minutes having elapsed from our leaving the high ground near the Unitarian chapel, we heard the discharge of fire-arms, and learned from the crowds rushing past that several persons had been shot down. Why? or by whose orders? we will not, at present, pretend to say; but this we do say, riot there was none; or even appearance of riot.

The following is the list of the killed and wounded, as far as we can ascertain:—

- James Walsh, boiler-maker, dead.
- Mr. Daniel M'Grath, son of Mr. Thos M'Grath, shot through the body—died on Saturday.
- James Pollock, an old man, shot dead.
- Peter Gillespie, shot through the head—since died.
- Crosby Clark, shot through the heart, and killed.
- A man named Donnelly shot in the body—not expected to recover.
- A young lad named Bonally, shot through the breast—since died.
- A lad named M'Rae, dead.
- A man named Buckley, mortally wounded—dead.
- James Hutchison, killed.
- William Lennon, stabbed—recovering.
- A young man named Little, book-keeper at Messrs. A. Savage & Co.'s, received two shots.
- A son of Mr. Wm. Hutchison, wounded in the leg—amputated.
- Mr. Adams, son City Councillor Adams, mortally wounded, shot through the lungs.
- Mr. Thos. O'Neil, shot in the leg—amputated.
- Mr. Clare, book-keeper at W. Lyman & Co., shot through the foot.
- Thomas M'Aulay, clerk at H. Morgan & Co.'s, shot in both legs.
- A lad, nephew of Mr. Joseph McKay, St. Paul street, shot through the leg.
- Mr. Patrick Guy, shot through the heel.
- Mr. Chipman, of the National Loan Fund, a flesh wound in the side.
- Mr. Stevenson, formerly of the Post Office, severely wounded in the shoulder.
- Mr. Sidney Jones, slightly wounded in the hand.
- A lad named Wallace, severely wounded.
- John Hutchison, shot in the leg—not dangerously.
- A lad named Clendinning, shot in the leg.
- Mr. P. V. Hibbard, Hochelaga, shot in the foot.
- Andrew Thompson shot through the arm.

The above was published in the form of an extra last week; and we have but little to add to it, or to take away. We believe our report to be, in the main, correct; but we will profit by the bad example set us by several of our contemporaries, and abstain from prejudging a cause now before the courts. For a similar reason we will not imitate them in decriing a magistrate, who, but a few weeks ago, was lauded to the skies, but whom it is evidently the desire to sacrifice as a victim to popular fury. Neither will we say a word to cast a slur upon a gallant and honorably distinguished regiment, whose officers and men have, by their gentlemanly bearing, and good conduct, won golden opinions for themselves wherever stationed. We will patiently await the finding of the Coroner's Inquest, which has been sitting since Saturday, but whose proceedings we are not at liberty to publish.

MEETING OF IRISH CATHOLICS.

On Tuesday last, a meeting of the Irish Catholics of Montreal took place in the open space around the St. Patrick's Church. Notwithstanding the hour—which was chosen in order to avoid the dangers of an evening assembly, and the shortness of the notice—a large number of Irish Catholics were on the ground.

Mr. George E. Clerk, having been called to the chair, commenced by explaining for what objects the meeting had been assembled. They met there, not to preach war, but on a mission of peace,—not to excite angry feelings, but rather to allay them—for he could not believe that any amongst them could entertain hostile or angry sentiments, whilst the mourners were still going about the streets.—They met as Catholics, for the purpose of preaching forgiveness and oblivion rather than revenge; and would to God it were possible that all angry feelings, that all memories of injuries received, and all anticipations of revenge to come might with the victims lie buried in their graves.—(Hear, hear.) Moreover, they had met there to protest against the monstrous sentiments that had been laid to their charge, and he was sure they would all agree with him, and as Irish Catholics fond of freedom themselves they would not, because they happened to be the majority, think of molesting their Protestant fellow-citizens. And such doctrine they repudiated with their whole hearts.—They were also met there to denounce the very improper conduct held towards the Irish Catholics by a certain portion of the public press of this city, in prejudging a cause on which no decision had as yet been come to by the proper tribunal. There were journals in this city which had positively

stated, without proof, that it was the Irish Catholics who attacked the church on Thursday night. Catholics also have been charged with breaking the windows of the Methodist Chapel in Griffintown. The *Herald* of that morning (Tuesday last) although it knew no more of the matter than he (the Chairman) did, or his hearers, said that this outrage was committed by "savages," the self-constituted champions of the Church." Who knew who committed it? Some drunken blackguards, perhaps, going along, picked up some stones and threw them at the windows. It was just as likely as not, that it was done by some blackguards calling themselves Protestants, for the purpose, perhaps, of throwing odium on the Catholics. He alluded to this, merely for the purpose of shewing how unjustly the Catholics had been attacked, and how much they were bound to repudiate the dishonorable sentiments imputed to them. He believed they would all agree with him that any man who, without provocation, would lift a hand or a finger against any Protestant Minister or congregation, for the sake of his religion, was an unmanly ruffian, who in all probability was a man of no religion and no church, and was certainly no credit to the land that gave him birth (Bravo!) Mr. Clerk then concluded by strongly urging upon his fellow-Catholics to live in peace with all men, and to show in their whole conduct a good example to those who were disposed to judge them harshly. The Catholics of Montreal, he said, knew their strength, and would defend their rights, but the rights of their Protestant fellow-citizens were as good as their own, and if they wished theirs to be respected, they should shew the most punctilious respect for those of others. (Cheers.)

Mr. C. Curran, seconded by Mr. Cogan, moved the first resolution, as follows:—

"That this meeting, whilst deeply deploring the catastrophe of Thursday last, and desiring to express its sympathy with the sufferers, protests, in the name of the Irish Catholics of this city, against having the disturbance that occurred in the vicinity of Zion Church, directly or indirectly attributed to them."

The above resolution, as well as those which followed, was carried without one dissenting voice.

Mr. P. Ryan said that the object of the resolution which had been put into his hands was to disavow, on the part of Irish Catholics, all participation in certain crimes which had been imputed to them by one of that morning's papers, as mentioned by the Chairman. And not merely did his resolution disavow all participation in that outrage, but it went on to express the disgust and horror of this meeting at any such crime. To show the danger of papers taking and putting in any statement which any person chose to run to their office with, he might mention that the *Herald* committed the mistake of saying that the outrage took place during the performance of divine service. Now, when another paper stated, and stated truly, that it took place at two or three o'clock in the morning, they would see at once that the *Herald* had committed a gross error. He mentioned this, because it was highly necessary to correct that error, and he hoped the Editor of the *Herald* would immediately correct it, as his paper was widely read throughout Canada, and the circulation of that gross error would do Catholics throughout the Province a great deal of injury. He was sure that no Protestant who had any good feeling at all would wish a falsehood to be circulated, and he trusted, therefore, that the *Montreal Herald* would correct that gross error. It was quite possible that a statement like that in the papers might inflame the anger of people at a distance, and that attempts might be made to retaliate on innocent persons in other places. He trusted, therefore, that the *Herald* would see the necessity and justice of retracting the statement to which he had referred. Mr. Ryan then moved the second resolution as follows:—

"That this meeting has heard with regret that on the night of Sunday last an attack was made on the Methodist Chapel in Griffintown, and that without pretending to attach the blame of that outrage on any particular person or party, and while disavowing in the name of Irish Catholics, any sympathy with the ruffianly perpetrators, this meeting desires to express its disgust and abhorrence of all acts of violence, whether directed against the persons or the property of our fellow citizens, and that every Catholic here present, hereby engages himself to discountenance to the utmost of his power all acts of violence, no matter by whom, or against whom directed, and to do his best to bring their perpetrators to justice."

Mr. Ryan then went on to express his disapprobation of Associations formed for the purpose of protecting the life and property of the citizens, whether among Protestants or Catholics. They should look to the law for protection, and lend their support to the constituted authorities, at any time when assistance was necessary. [Hear, hear.]

Mr. Sadlier seconded the resolution. Mr. Daly, seconded by Mr. O'Meara, moved the third resolution, as follows:—

"That this meeting protests against the language that has been used by a portion of the Press of this city, endeavoring to make it appear that Irish Catholics were the aggressors on the evening of the 9th inst."

Mr. Francis M'Donnell, seconded by Mr. P. Brennan, moved the fourth resolution:—

"That the Chairman, and the movers and seconders of the resolutions, do form a Committee, with power to add to their number, to watch over the interests of the Irish Catholics in the investigations now pending, and that they be instructed to retain the services of professional gentlemen for that purpose."

The fifth resolution was proposed from the chair, and resolved:—

"That, with a view to give publicity to the proceedings of this meeting, these resolutions be inserted in the public Journals of this city."

The Chairman then said that, if any other gentleman wished to address the meeting, he was sure they would all be glad to listen to him.

No one coming forward, a number of voices were raised for "Devlin!" "Devlin!"

B. Devlin, Esq., then stood up, in answer to the call. He said—Fellow-citizens—We meet upon this occasion—which is rendered solemn by the events of the last few days—in order to defend ourselves against the attacks made upon us by those who are

disposed to attribute to us the late acts of violence which have disgraced this city, and also, so far as our influence extends, to prevent the recurrence of similar events. It has been deemed necessary that we should hold this meeting, lest it should be supposed that by our silence we had approved of what had taken place, or that we were insensible to the insults that have been offered to us. Our object, however, is not to add fuel to the flame, or to strengthen the prevailing excitement; but, by every possible means, to allay it, and thus restore that peace and harmony which existed between Protestants and Catholics, until the unfortunate arrival amongst us of the notorious Gavazzi—(groans.) For, until that eventful, fatal day, Protestant and Catholic lived in this city as they ought to live—friends. True, they differed in religion, but without the sacrifice of friendship, or the extinction of friendly feeling; but, alas! the apostate Gavazzi, whose introduction to the citizens of Montreal must ever be a source of infinite and heartfelt regret, has succeeded in destroying, to a certain extent, the peace of years, and in converting old friends into bitter enemies (hear, hear.) Our duty, as Catholics, is to bury that enmity in oblivion, and to prove by our conduct that we take pleasure in according to our Protestant fellow-citizens the fullest enjoyment of freedom of opinion. Surely they cannot deny that the Irish Catholics of this city are a peaceable people, and certainly we may challenge the public journals of Montreal, or we may challenge any class differing from us in religion, to point out any single occasion when they were molested in the exercise of freedom of opinion, when their churches were attacked, or when they were insulted for an adherence to any form of worship they chose to adopt. True it is, we are not the worshippers or patrons of the Italian orator; but our Protestant friends should not infer from this circumstance that we deny them the right of following in his footsteps, or acknowledging him as their spiritual champion (cheers.) I am, however, perfectly certain that all the eloquence and ingenuity of that distinguished hero will never turn one Catholic from the faith of old; and I am equally certain that his lectures do not shed a peaceable or happy influence over Protestantism (cheers.) Nay, it is almost impossible for me to believe that any respectable Protestant can listen with pleasure to his obscene, immoral language. For of all the men that have ever disgraced a public platform—of all the men who have ever given expression to base falsehoods—this Gavazzi is the most notorious. He is the man who is working hardest in order to accomplish his object, not by peaceful or charitable or orderly means, but by endeavoring to sow the seeds of dissension between Protestants and Catholics. You all know perfectly well that he who has a good cause requires not to use indecent language, in order to give it effect, or to impress his hearers with a conviction of the truth of what he advances. And here I appeal to the reported lectures of Gavazzi in the *Toronto Globe*. I direct the attention of my Protestant fellow-citizens to those lectures, and I ask them—do they believe that what he is reported in that paper to have said is true? There he has stated that the Catholic Church was the Church of Antichrist, and has represented the Catholic clergymen as murderers, in the plainest language imaginable.—And again I ask—is it possible for our Protestant citizens who have lived here so long with us, and who have witnessed the virtues of our Catholic priests, to listen with pleasure to a man who proclaims priests as murderers, and, at the same time, our nuns as prostitutes? I do not make use of this language in order to excite your feelings; but as an expression of regret, that such a man should be permitted to pollute the pulpit of any church dedicated to the worship of God. (Hear, hear.) His visit will not, however, be soon forgotten, for it has cast a gloom over our city, and made it a place of deep grief and pitiful mourning, the traces of which are visible upon every countenance, and which, I fear, will not be quickly effaced. (Hear, hear.) However, it is the duty of all citizens to assist each other on this trying occasion, in order to destroy the effects of that fearful night, when human blood was shed and human life was sacrificed. It is our duty as Catholics to declare to the world that we are guiltless of the blood that was shed that evening, and it is equally the duty of our Protestant fellow-citizens not to lay the crime at our doors. (Cheers.) I state from my own personal knowledge that no portion of the Irish Catholics of this city made an attack upon Zion Church, and I defy all the Protestant citizens of Montreal to establish the fact that Irish Catholics even threw a pebble at that church, or that they even broke one pane of glass. The men who would demean themselves by attacking the church where Gavazzi lectured, deserve not the name of Irish Catholics.—The men who arm themselves for such a purpose bring down disgrace upon their countrymen, and their religion. Peace is preached by our ministers. Peace we are bound to maintain. And he who thinks he can serve his cause by striking down his fellow-men, makes a great and serious mistake. He commits an offence against society and against God. Religion is not to be served by such means, and the only effect it produces, is the nourishment of hostile feeling, and the destruction of that harmony which should influence every class of society; and which it now becomes the object of every good citizen to prevent. I know that some of the public journals have proclaimed the Irish Catholics, as the aggressors upon the occasion of Gavazzi's lecture. But I ask, even supposing this statement to be true, and that a few intemperate men had the audacity to approach near the Zion Church upon the occasion of the lecture, is it fair to hold twelve or fifteen thousand Catholics responsible for the misconduct of a few, and to brand them as murderers and assassins, while it is notorious they have been as loud in the proclamation of peace, and as sincere in the expression of regret at the fear-

ful events which have disgraced our hitherto peaceful city, as any class of persons within or without the limits of Montreal, (cheers.) For on the same principle, we, as Catholics, should have held every one of our Protestant fellow-citizens responsible for the attack made upon the Rev. Mr. Murphy, when, upon a late occasion, was not only beaten, but shamefully insulted, (hear, hear.) We did not, however, do so, because we felt it would be an act of injustice. Towards us, however, a very different spirit is now manifested; but be it so, we have done our duty so far, and it only now remains for us to prove the sincerity of our determination by the practice of forbearance, leaving the Italian orator to those who feel disposed to patronise his falsehoods, and are not ashamed of his impurities. Mr. Devlin then concluded, amid loud cheers, after having urged upon those present the duty of trying to discover the parties who had injured the Churches in Griffintown, and handing them over to justice.

W. Bristow, Esq., Editor of the *Pilot*, also addressed the meeting.

A vote of thanks was then proposed to the Chairman, by Mr. Ryan, seconded by Mr. E. Clark, and the meeting quietly dispersed.

After the meeting, a Committee was appointed to watch and aid in the proceedings now pending before the Coroner, consisting of—Thomas Ryan, Esq., Chairman; Messrs. James Sadlier, Francis MacDonnell, Geo. E. Clerk, Michael O'Meara, Patrick Brennan, and W. C. Cogan.

The Committee have retained the services of P. Devlin, Esq., in whose well-known zeal and abilities our Irish Catholic friends may place the fullest reliance. Since the commencement of the investigation, Mr. Devlin has been unremitting in his exertions to have the sad affair of Thursday the 9th placed in a proper light before the public; and we feel confident that the management of the case could not be entrusted to better hands. Persons having intelligence to communicate are earnestly requested to put themselves in communication with the Committee immediately—either personally, or by letter. This can be done by a call, or a letter directed to the printing office of the TRUE WITNESS.

INVITATION TO FATHER GAVAZZI.

The following letter and inclosure were evidently intended for the *Montreal Gazette*: by mistake they have fallen into the wrong hands:—

DEAR SIR—To other night, my young ladies and me, stimulated by gin, and a reading of your Wednesday *Gazette*, and being, as every body knows, strongly attached to the maintenance of Civil and Religious Liberty, and death upon the police, took it into our heads that we could not do better than to follow the example set us at your end of the town, and invite Father Gavazzi, whom we all look upon as a very nice young man, and the sweetest preacher we ever heard—particularly when he blackguards them ere convents, and tells us such luscious stories about the Nuns—to return to Montreal, right off, and finish his lectures. We therefore beg of you to publish the following notice; for we think it a shame that such a duck of a man as Father Gavazzi, who is the best friend to our cause we ever had, and who knows our tastes entirely, shouldn't be allowed to say and do what he likes. When he comes, me and two or three other "gals" intends giving him what you call a reception.—So no more at present from your's humbly to command,

SALLY JONES.

Twenty years on the town, and well known to the police—bad luck to them.

NOTICE!

A General Meeting of the ——— of the Quebec Suburbs is earnestly requested in front of the Jail on Tuesday next, at one o'clock, to consider the propriety of inviting Father Gavazzi to favor Montreal with an immediate visit, to deliver his second and third lectures. The "Gals" beg to apologise for thus presenting themselves in a public capacity; but owing, they regret to say, to the marked hostility of the Police, they are compelled to do so for the maintenance of CIVIL AND RELIGIOUS LIBERTY.

The Editor of the *Gazette* can have the original, if it belongs to him, by application at this office.

* There is a word here in the manuscript, illegible: it begins P. R. O., but we don't think it is Protestants.

After a meeting of the Protestants on Friday last, it was agreed that Gavazzi's lectures should be postponed—and the cause of all our troubles was safely smuggled out of town on Saturday morning.

We would correct a false impression that has gone abroad. It has been rumored that Col. Ermatinger was armed with a pistol on the night of the riot, and did himself shoot some of the victims of the riots. This we are in a position to contradict. Col. Ermatinger had no weapon in his hands save a policeman's baton; and conducted himself—as he always has done on such occasions—as a firm and gallant officer, and as a good and kind hearted man. Col. Ermatinger denies the charge, and though that is enough for all who know his high sense of honor, we may add that we have other reasons for asserting that the gallant Colonel has been misrepresented.

Several persons have been arrested at Quebec upon suspicion of having been connected with the riots.

The Colonial Parliament was prorogued on the 13th inst. by the Governor-General.

Several articles and remittances crowded out till next week.

FOREIGN INTELLIGENCE.

FRANCE.

M. DE MONTALEMBERT AND THE ORLEANS CONFISCATIONS.

The legislative body sat on Friday, May 20th, M. Bilaut in the chair, and resumed the discussion on the budget of 1854.

M. de Montalembert said that he had proposed to retrench from the budget a sum of 1,800,000f. accruing from the sale of the domains of Neuilly and Monceaux, belonging to the Orleans family. Gentlemen, continued he, I do not come here to make a long speech, but to fulfil a duty of conscience. I will not have the courage of M. de Flavigny, but I agree fully with him in everything he has said concerning the situation in which the legislative body is placed. I cannot consider it as one of a serious *bona fide* nature.

The President—M. de Montalembert, I cannot allow you to continue in that strain. Everything is perfectly serious in the position of the legislative body; and in attacking that position, you attack the constitution itself which you have sworn to adhere to.

M. de Montalembert—I am not speaking of the constitution. I speak only of the proposition made to us, and I cannot allow it to be supposed by my silence that I approve of it. I cannot permit the proverb of "Silence gives consent" to be applied to me. I shall vote against the budget for two reasons—the first, because it gives a sanction to the *Senatus-Consultum* of December 25th, 1852, which deprived the legislative body of all control in finance matters; and the second, because it sanctions the decrees of January 22nd, which despoiled the Orleans family of their property. In fine, I shall vote against the budget, because it offers violence to the independence of a French Chamber, and so shocks our feelings as honest men. (Approbation.) Last year the budget contained nothing connected directly or indirectly with the decrees of January 22nd. At present, for the first time, we are called on to sanction them.

The President—The decrees of Jan. 22nd have no need of sanction, as by the terms of Art. 58 of the constitution they have the force of law.

M. de Montalembert—We are called on to sanction what the Republicans, what the Socialists did not venture to do in 1848, and what the Council of State—deciding as a court of law in disputed cases, and menaced in its immovability—only sanctioned by a majority of one vote. We cannot join in that decision. My amendment being rejected by the committee forces me to refuse the budget, because to support it would be to countenance the most odious confiscation. (Movement.)

The President—I cannot allow the hon. gentleman to continue. (Noise.)

A voice from the centre—Withdraw the article altogether, M. le President, if you do not wish to allow it to be discussed.

M. de Montalembert—I am much astonished to see the President, who was the law adviser of the Duke d'Aumale, coming forward at present to prevent me from speaking in the defence of an exiled family.

The President—When I was the advocate of the Orleans family it did not attack either the constitution or the laws and you are attacking both at present.

M. de Montalembert—If I cannot attack the decrees of January 22, I can at least criticise the reasons assigned for issuing them, and which affirm precisely what used to be said two or three years back by the Socialists, namely, "If we took from M. de Montalembert, or any other man of property, one half of what he possesses, would he not still live on most comfortably?" (A laugh.) When I regret all solidarity in such an act, I disown the responsibility which is thrown upon us. Gentlemen, in 1809 the Emperor Napoleon said in the Council of State, "Property is inviolability in the persons who possess it. With all my armies I could not seize on a single field without injustice." Bossuet also used to say that opposition to iniquity was an imprescriptible right. You cannot but join in these doctrines, dictated as they were by high wisdom. (Approbation.)

M. Baroche, President of the Council of State, replied that he could not admit that protest just made against the *Senatus-Consultum* and the decrees of January 22, for such a protest would be a violation of the constitution. Nor could the honorable gentleman be allowed to criticise an act which a great body of the state had in its full given its approbation to.

M. Granier de Cassagnac regretted to see so eminent a speaker as M. de Montalembert enter on a line of discussion which was, to say the least of it, useless—he who, in a note which he published, had made an *amende honorable* for having attacked the government which he now defended.

M. de Montalembert replied that if he had attacked that government, it was because its conduct of late years had done more than anything else to lead to the present government. That government (the present) had been chosen by the people because it had announced itself the protector of property.—The decrees of January 22nd were altogether contrary to the principles on which it was chosen.

The general discussion on the budget of receipts was declared to be closed.

AUSTRIA.

The congress of Sovereigns in Vienna is exciting much attention; and not the least important incident connected with this crowned conclave is the presence of the King of the Belgians and his heir apparent on the scene. The rupture of diplomatic relations between Austria and Sardinia, and between Austria and the Helvetic confederation, coupled with the

complications of the Eastern question, is well calculated to cause a panic among the stock jobbers.

The betrothal of the Archduchess Maria with the Duke of Brabant took place on the 17th May.

It would perhaps be incorrect to say that it is the intention of the German Powers to make a public and formal demonstration against France, but it does not admit of a doubt that any violation of the Belgian territory would raise a storm which Napoleon would in vain attempt to lay. A correspondent of the *Wanderer* is probably perfectly correct when he says that an excellent understanding exists just now between the Emperor of Russia and King Leopold. On the contrary, a visible coolness has arisen between the French and Russian Courts, "the French Ambassador, M. de Castelbajac, having been unable to obtain a satisfactory explanation about an article hostile to France which had been permitted to appear by the Russian censure." If appearances are not deceptive, the Emperor of the French has principally incurred the displeasure of this Government by having exhibited symptoms of a strong disinclination to permit Austria to be the sole actor in the Swiss and Sardinian dramas. Much is said here of the remarkable and admirable moderation and forbearance displayed by this Government towards its western neighbors, but it is very questionable whether these virtues would shine with such brilliancy were it not morally certain that extreme measures against Sardinia and Switzerland would lead to a counter occupation of the Savoy and Geneva.

GERMANY.

FRANKFORT, MAY 20.—The Senate of this city has submitted to the Legislative Assembly an organized law for the regulation of the rights of the Jews, who, according to this law, shall have the right of voting in the election of deputies, and be capable of serving as deputies. They are to have four deputies in the Legislative Assembly, but they are excluded from the Senate, and from certain other functions and dignities.

SWITZERLAND.

BERNE, MAY 22.—Last night the Austrian Charge d'Affaires announced to the President of the Federal Council that the Austrian Cabinet, convinced of the uselessness of further negotiations with Switzerland, and considering that his presence at Berne was for no purpose, had instructed him to leave that city for an indefinite period. The President of the Federal Council demanded to have this declaration in writing, for the purpose of submitting it to the Council. The Austrian Envoy has promised to address to the President a letter containing the above declaration.

Count Karnicki, the Austrian Charge d'Affaires at Berne, received orders on the 21st May to leave his post forthwith, and to return to Vienna as soon as he had notified the rupture of diplomatic relations between Austria and Switzerland.

ITALY.

We read the following in the *Bilancia* of Milan, under the date of Rome 2nd:—"A very painful discovery was made the other day in the Basilica of Lateran. Those who are acquainted with the locality will recollect that Pope Martin V. lies buried in the nave. The body having to be removed in consequence of certain architectural repairs in progress, the coffin was opened in the presence of the Chapter. To everybody's surprise, nothing was found but the bones of Martin V.; the rings, the gold and silver chalices, the tiara, all studded with precious stones, had disappeared. Their existence in the coffin had been verified about fifty years ago."

HOLLAND.

It is not easy to form an accurate notion of the progress of the politico-religious dispute in the Low Countries. The accounts we daily receive are neither clear nor consistent. All we know with certainty is that the ultra-Protestant fanatics have failed as signally as they did in this country last July.—Out of sixty-four elections that had taken place, the new Cabinet was able to claim only a majority of three; and as the late Minister, Thorbeck, who had negotiated with the Holy See on the question of the restoration of the Hierarchy, was elected at Breda and Maastricht, in either of which places a successor of his principles is sure to be returned, the Ministerial majority so far is reduced almost to unity. The only effect, then, of the anti-Catholic agitation in Holland, as in our own country, will be the exposure of Protestant bigotry and the disturbance and weakening of the machinery of Government. The Church—the object of so much vituperation and malignant hostility—stands unshaken and undisturbed amid the frantic paroxysms of Protestant intolerance. Cannot heresy and schism see in all this the wonderful working of the infallible promise given to that Apostle in whose chair now sits Pius IX., the restorer of the ancient Hierarchies of England and Holland?

TURKEY.

The latest intelligence from Constantinople is pregnant with grave considerations. The Sultan having resolved to reject the Russian *ultimatum*, a change of Ministers immediately ensued; and Prince Menschikoff had quitted the Turkish capital, according to the latest telegraphic despatch. The Paris Correspondent of the *Times* writes as follows:—

"The despatch from Vienna received last night, announcing the change in the Turkish Cabinet, was published in the papers of that day. But I find a difference between it and another which has been subsequently received. According to the latter, the Ministry is as follows:—Mustapha Pasha, late President of the Council, and former Governor-General of Candia, is named Grand Vizier; the ex-Grand Vizier, Mehemet Ali Pasha, is named Seraskier (Minister of War); Rifaat Pasha, ex-Minister of

Foreign Affairs, is named President of the Council of State; Reshid Pasha is named Minister for Foreign Affairs; Fethi Pasha, Minister of Commerce, Grand Master of the Artillery (Tophana); and Namik Pasha, Minister of Commerce.

"The formation of the new Cabinet would show that no disposition exists to accept the *ultimatum*; and, in fact, nothing can be stronger than the assurances conveyed in the private letters I refer to of the determination of the Porte to resist to the last, and to brave all the anger of Russia. The Cabinet, I am enabled to assure you on good authority, has adopted the firm resolution not to yield to the demands of Russia. The presence of two such men as Mustapha Pasha (who, I believe, is the father of Veley Pasha, the Ambassador in Paris) and Reshid Pasha—both of whom have been long familiar with questions of high policy—would show its disposition. However matters may turn out, the Cabinet declares its determination to reject the *ultimatum*. The reasons it gives for its refusal are those I have already mentioned. It maintains that to do so would be to admit that it is not an independent nation—as no nation can be so who acknowledges the right of a foreign Power to intervene in its purely domestic concerns. Should it yield on the present occasion, other Governments would claim an equal right with Russia to advance the same pretensions. Russia is reproached with having deceived, not merely Turkey, but all the Cabinets of Europe in this affair. The Russian Government instructed its Ministers at foreign Courts to declare in the most solemn manner—a declaration repeated by Lord Clarendon in the House of Lords—that the only question at issue between Turkey and itself was the question of the Holy Shrines, and it gave the most positive assurances that it had no intention of attacking the integrity or independence of the Ottoman Empire.—The *ultimatum* of Prince Menschikoff proves now that these assurances were but a cloak to cover ulterior designs. The Turkish Government repeats its declaration that it will resist, at all risks, the pretensions of Russia; and if Prince Menschikoff should quit Constantinople and anything of a disagreeable nature occur in consequence of his departure—should the fleet advance to the Bosphorus, it will become evident to the world that it is not Turkey that is in fault, but that it is Russia who has sought this pretext for attacking her independence. It is again denied that the Greeks have the slightest desire to be subjected to Russian domination, and that the fact has been ascertained and admitted by the agents that Prince Menschikoff sent to various parts of the Turkish provinces for that purpose. The Porte is convinced that the other Powers, and particularly France and England, are deeply interested in taking her part on the present question."

Later accounts, the accuracy of which there seems no reason to question, assert positively that the Russian Ambassador had withdrawn, after threatening the Porte with the highest displeasure of the Czar. These menaces induced the French Minister to order the approach of the French fleet to the Dardanelles. The British fleet lay still at Malta.

INDIA AND CHINA.

The news from Burmah to the 13th of April, is unfavorable, and more troops are wanted. There is no prospect of peace short of Ava. The Burmese Commissioners had refused to sign the treaty.

The latest dates from China are to the 11th of April. The American, French, and English ships-of-war on the coasts of China have, on the urgent requisition of the Chinese authorities, consented to guard Nankin, Shanghai, and the mouths of the Great Canal, against the rebels.

AUSTRALIA.

A letter from Ballarat early in February says:—"In my letter to you lately I have given favorable reports of these diggings, and yet the escort returns have rather diminished than increased in amount. It is impossible to judge of the yield of Ballarat by the escort. The week before last I knew personally of more gold going privately than by escort. The nearness of Ballarat to Geelong, the safety of the road, and the cheap and regular conveyances, make the journey so easy and available that few lucky diggers will use the escort; and I know many who boast of never having transmitted by it. On horseback you can go to Geelong from Ballarat with ease in six hours. Before the news of the nugget they were coming up rapidly, but the rush now is immense. A new gully at Creswick's Creek, and new diggings at Wanup, were opened last week. I am told that there are nearly a thousand at the latter place already. The price of gold has risen to £3 8s 6d; some stores giving £3 9s."

On the 6th of February three diggers, named Gough, Sulley, and Bristoe, arrived in Geelong from the Ballarat diggings, bringing with them a box containing two masses of gold, one of which actually weighed 77lb. 8 oz., and the other 69lb. 6 oz., the proportion of pure gold being more than eight-ninths. They were both found at Canadian Gully, between 30 and 40 yards from the bed of the 134lb. nugget, and within some 50 feet of the surface. It is further stated that accounts had also been received of the finding of a 100lb. nugget in the same golden locality.

The fortunate finders of the immense nugget at Ballarat are four new comers, three of whom arrived in the colony in August last, per ship Lady Head, and the fourth came in the steam ship Great Britain. The three first proceeded to Bendigo diggings immediately after their landing, where they remained for some two or three months, and made nearly £1,000 worth of gold. They then joined the fourth person, and went to Ballarat diggings. Out of one hole in the Canadian Gully they obtained the large lump, weighing 134lb. 8 oz., another weighing 5lb. 5oz., and 2lb. 4oz. of small gold—making altogether 142lb. 5oz. out of one hole. They then sold their claim for

£300, and went to Melbourne. They were offered £8,000 for the one piece. The *Argus* says, there is no doubt that industry and perseverance will succeed at the goldfields.

REBELLION IN CHINA.

That elucidation which time brings to most mysteries is gradually dawning upon the civil war in China. Our latest information opens one or two new points of view, and enables us to appreciate somewhat more satisfactorily the progress and prospects of the revolution. Three proclamations or manifestoes issuing from the insurgent camp have found their way, in an English version, to European settlements; and from these documents we can discern at least the general pretensions advanced by the rebels. The first of these assumes all the character of an Imperial proclamation, that is to say, it is put forth in the name of Tien-teh, the insurgent chief, as Emperor actually reigning, and it invites the support and co-operation of the people by promises of reward; and under threats of vengeance in case of refusal. The second purports to come from an independent adherent of the rebel cause, and contains a circumstantial denunciation of the Tartar dynasty. The third is the more remarkable and the most interesting of all, for, although not very clear in substance, and obscured by the usual intricacies of Eastern phraseology, it is a justification of the insurrectionary movement upon principles of religion, and the religion thus appealed to is nothing less than Christianity.

From these manifestoes, taken in combination with other intelligence, we can infer that the revolution is now mainly based upon what is assumed to be the national duty of restoring a native Chinese dynasty by the expulsion of the Tartar intruders. It will be remembered that in the first half of the 17th century, or some two centuries ago, the Manchoo Tartars succeeded in subjugating the Chinese Empire and sending a prince of their own race on the throne of Hekin, in the room of the native rulers. From that time to the present the Tartar dynasty has survived, but it never conciliated the affections of the people; it gradually declined in strength, and its ruin was precipitated by the disgraces and charges of the war maintained for a while against ourselves. The victorious insurgents now heap on the heads of the Tartars all the accusations which such circumstances would naturally suggest. They describe them as having outaged the ancient institutions of China by innovations in ceremony and apparel, as having administered the government of the country without regard to clemency or justice, as sustaining themselves by rapacity and shielding themselves by corruption, while the entire population lay prostrate and groaning under this excess of tyranny. Tien-teh, therefore, after announcing (with reference to his late victories) that he has "slaughtered ravenous officers and abandoned magistrates till he is tired of the carnage," calls upon the "scholars and people" of the country to aid him, by pecuniary contributions and personal service, in consummating the triumph of native independence and social reform. This places the political character of the rebellion beyond dispute.

The religious element of the movement is considerably less distinct, and, as the proclamation bearing upon this subject will command universal interest, we transfer it in its original phraseology to another part of our columns. It appears to be mainly addressed to the members of the Triad Society, a secret association formed among the Chinese for the express purpose of effecting the expulsion of the Tartars, something like the *Tugendbund* in Germany during the dominion of Napoleon, or those philosophical brotherhoods which pioneered the revolutions of 1793. The Christianity of the document is certainly not pure, but it will be seen that several scriptural truths are recited, and that the Old Testament is appealed to by name. As far, however, as its mere language or professions are concerned, there are, of course, many disciples of the Christian missions in China, competent to give as good or better accounts of their belief. The importance of the document consists in its being issued, as if with authority, from the head-quarters of the rebels, and in the introduction of such a subject into the communications of an insurgent chief with the people of the country. We learn, too, from independent sources, that certain religious views have undoubtedly been manifested in the proceedings of the insurgents. They have displayed considerable zeal in the purification of temples, and have been particularly earnest in destroying images—a resolution which is hardly traceable to any political principle, inasmuch as the idol-worship of the Chinese is not connected with the reigning dynasty, but prevailed long before the Tartar invasion. Whether these measures import merely a reformation of the national religion, or whether they really bespeak a design of substituting a purer faith for the creed of these Chinese, we cannot say. All we see is, that a successful pretender to the Imperial throne of China has actually addressed an appeal to the Chinese in the name of true religion, and has called upon them, in a proclamation reciting certain leading truths of Christianity, to "reject corrupt spirits and worship the 'True Spirit.'"

How far the revolution possessed these characteristics at its outset, or acquired them in its course, we can only conjecture; but, as we have before remarked, we are disposed to think that the most important features are accessions of a later date. It is not impossible that the original insurgents might have been as worthless a band as they were long supposed to be. For many years past the Chinese Empire has been disturbed by the ravages of organized marauders in the provinces and pirates on the coast. In these gangs of desperadoes there was always the nucleus of a rebel force, and opportunity might have been easily seized of engrafting upon their successes those purposes of dynastic reformation which the existence of an association like the Triad Society proves to have been long secretly maintained. One party, in short, supplied the machinery, while the other furnished the power, and the two together have been naturally victorious against an unpopular Sovereign, supported only by an effete military caste. If the true history of the rebellion is ever known, we should not be surprised if its origin and progress were found to be of this description.—*Times*.

THE BILL FOR THE SUPPRESSION OF NUNNERIES.

The following are the clauses of Mr. Chambers' Bill:—

I. That for the purpose of carrying into effect the provisions of this act it shall be lawful for the Lord High Chancellor for the time being of England, and

Married.

In this city, on Thursday the 9th inst., at the Parish Church, by the Right Rev. Father Martin, Superior of the I.R., P.P. Jesuits, (George J. Pacaud, Esq., to Marie, Georgian, Charlotte, eldest daughter of the Hon. Mr. Justice C. Mondet.

Died.

In this city, on Saturday the 11th inst., Mr. Daniel McGrath, aged 15 years, son of Thomas McGrath Esq. His funeral, which took place on Monday, was attended by the largest concourse of respectable citizens we have ever beheld assembled on a like occasion.

MONTREAL MARKET PRICES.

Table with columns for item names (Wheat, Oats, Barley, etc.), units, and prices. Includes sub-sections for DOCTOR MCTUCKER, A TEACHER WANTED, and JUST PUBLISHED BY THE SUBSCRIBERS.

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NEW BOOKS, IN PRESS:

Will be ready, on the 15th May: DOCTRINAL AND SCRIPTURAL CATECHISM. By the Rev. Pere Collet, Doctor of the Sorbonne. Translated from the French, by Mrs. J. Sadlier. For the use of the Brothers of the Christian Schools.

DOCTOR MCTUCKER. Desires to acquaint his friends that he has returned to Montreal. He is at present staying at his residence, St. Mary Street, Quebec Street.

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