

them upon such a subject and such an occasion. How, then, am I to describe what I felt, when I yesterday saw in Hyde Meadow, a country bride well, standing on the very spot, where stood the Abbey which was founded and endowed by Alfred, which contained the bones of that maker of the English name, and also those of the learned monk, St. Grimbold, whom Alfred brought to England to begin the teaching at Oxford!

After we came out of the cathedral, Richard said, "Why, Papa, nobody can build such places now, can they?" "No, my dear," said I. "That building was made when there were no poor wretches in England, called paupers; when there were no poor-rates; when every labouring man was clothed in good woolen cloth; and when all had a plenty of meat and bread and beer."—*Cobbett's Rural Rides.*

PROGRESS OF REPUBLICANISM.

[From *The News of the World*, London, July 28.]

France is at this moment in the enjoyment of a pure Republic. Its President has been elected by millions of votes; its House of Commons is the creation of universal suffrage; and so far is it from having a House of Lords, that even all its titles of peerage are abolished. Its people are citizens; it is the great Republic of Europe: are its people free? Do they exercise the same privileges, and enjoy the same rights, as the English, who are presided over by a female Sovereign, and for whom laws are made by an hereditary peerage, and a House of Commons that is but nominated by certain classes in the community?

Further reforms are required in England; a wider basis must be given to the suffrage; and, beyond all other things, it is requisite that there should be a re-distribution of the electoral districts; the burdens of taxation are not properly apportioned; and it may be even said, that England is ruled for, by, and through an oligarchy. England is far from being in that position in which a thorough and true popular Government would place her; but still she can boast that she is not like to France—a Republic.

France has given several awful, and, if men were wise, very useful lessons to the world; and none more full of practical instruction than at the present moment, when there are to be found at some of our public meetings obscure and ignorant persons to descend upon the beauties of a Republican form of Government, as if "a Republican form of Government" were synonymous with "the freedom, the happiness, and the enlarged rights of the great masses of the population." France demonstrates to such brawlers that a nation may call itself "a Republic," and yet a people be in a condition of absolute slavery and utter degradation, as the French are at this moment.

The revolutions in France have all begun with a pretext—the greater freedom of the press. The present Republic is the handwork of journalists who wished for greater freedom. How has the Republic repaid them? As Louis Philippe replaced the censorship by his Fieschi laws, the Republic has aggravated his Fieschi laws by an act which surpasses in its tyranny anything that ever yet was attempted against authors or political writers. Every person writing in a newspaper is compelled to affix his signature, whether the subject he discusses has reference to the politics of the day, to political economy in its widest extent, or to matters in which individuals may be concerned. If he writes what is merely an imaginary sketch—a tale, a romance, or a piece of poetry—that which constitutes the *feuilleton* in French newspapers—an additional stamp duty is imposed upon that—all sorts of publications, in a newspaper or pamphlet form, are to pay stamp duty, and subjected to the same regulations. In fact the expression of thought is taxed as if it were a luxury, or mulcted as if it were a crime.

A Republic has done this, not to increase the revenue, but for the avowed purpose of depriving France of the protection of the press. This is the doing of a Republic. It is well that men should ponder on this fact; and as they do so to bear in mind, that those they may hear talk of being admirers of a Republic can thereby only mean that they are tyrants in their hearts, and that what they aim at is not greater liberty and happiness of mankind, but their own base, sordid, and selfish profit.

[From the *Boston Pilot*.]

We learn from the *Racine Advocate*, that the filthy monster, Leahy, was mobbed at that city. We are sorry if it be true, because we cannot defend a mob in any case, no matter how good the cause may be. The best course to pursue with reference to such fellows as Leahy, would be, to prosecute for obscenity. Give him that reception in every town, and he will go to New-York, by and by, and show himself to the long-eared gentry, under the auspices of a committee of arrangements, made up of codfish aristocracy, thieves and Orangemen.—[We believe this Leahy, here skuded to, to be an apostate monk.—Ed. of T. W.]

SUSSEX.—DISCOVERY OF FRESCOS IN STEDHAM CHURCH.—The workmen at present engaged in pulling down this venerable church, prior to the erection of a new one, have discovered some beautiful frescoes, and which are now laid open. The subjects are admirably executed, and occupy the entire north wall of the nave of the church. One of them represents the Virgin Mary, with Christ by her side, His hands and feet pierced, and supplicants imploring the Virgin to intercede for them. Another, St. Christopher carrying Christ over the river Jordan. The figure of St. Christopher is very large, reaching almost from the base to the top of the wall, and the coloring of his dress and shield are in good preservation. Another is supposed to be the Day of Judgment. W. D. Willis, of Elsted Rectory, as well as

several other members of the Archaeological Society, have inspected the frescoes. As several sketches have been taken of these frescoes, we are not without hope that eventually the public may be presented with a sight of their fac-similes.

MONTREAL MARKETS.

[Compiled expressly for this Journal.]

MONTREAL, 15th August, 1850.

Our Market for all descriptions of Breadstuffs, is dull. The local demand is trifling; and scarcity of shipping would prevent any amount of business being done for export, even if there were any other inducement.

FLOUR.—The best description of fresh, No. 1, is held for 22s. Secondary descriptions are to be had at 21s. 3d. a 21s. 6d. No. 2 and fine are scarce: the former worth 20s. 6d. a 21s., the latter 19s. Sour 18s. 6d. a 19s. per brl.

WHEAT.—No sales. No Upper Canada offering. Lower Canada red worth 4s. 6d. per 63 lbs.

PEASE.—Held for 2s. 9d. per minot.

INDIAN CORN.—Held for 2s. 10½d. per 56 lbs.

OATMEAL.—Very scarce. Good quality would command 20s. per 224 lbs.

PROVISIONS.—Pork, little doing. Mess \$13 a \$13½. Prime Mess \$11 a \$11½. Prime \$10 a \$10½.

BUTTER.—Very little here at present. No. 1, 7d. per lb.; No. 2, 6d.

ASHES.—Pots were to be bought yesterday forenoon, at 35s., and Pearls 31s. 6d. Owing to English advices, telegraphed per Niagara, Pots have advanced 6d., 36s. per cwt., and Pearls are worth 32s.

FREIGHTS.—The last engagement for Flour, was 3s. per brl. to Liverpool. Ashes are 30s. per ton measurement. There is very little unengaged Tonnage now.

BONSECOURS SCHOOL.

THE re-opening of the BONSECOURS SCHOOL will take place MONDAY, the 2nd SEPTEMBER. August 15th, 1850.



MONTREAL HIBERNIAN BENEVOLENT SOCIETY.

THE QUARTERLY MEETING of the above Society, will be held at their Rooms, corner of HAY MARKET SQUARE and BONAVENTURE STREET, on MONDAY EVENING next, the 19th instant. L. MOORE, Secretary.

August 15, 1850.

THE Undersigned respectfully informs his friends and the Public, that he still continues at the Old Stand,—

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JOHN FITZPATRICK.

August 16, 1850.

CATHOLIC WORKS.

JOHN MCCOY has on hand the following STANDARD CATHOLIC WORKS:—

Four Lectures on the Offices and Ceremonies of Holy Week, as performed in the Papal Chapels, delivered in Rome, in the Lent of 1837, by Nicholas Wiseman, D. D.

A Reply to the Rev. Dr. Turton's "Roman Catholic Doctrine of the Eucharist Considered: Philanthropic Cantabrigiensis; The British Critic, and the Church of England Quarterly Review:—by N. Wiseman.

Symbolism; or, Exposition of the Doctrinal Differences between Catholics and Protestants, as evidenced by their Symbolical Writings, by Jno. A. Mochler, D. D., 2 vols.

The History of the Life of St. Jane Frances de Chantal, Foundress and first Superior of the Order of the Visitation; collected from original documents and authentic records, by the Revd. William Henry Coombes, D. D., 2 vols.

History of the Reformation in Germany, by Leopold Ranke, translated by Sarah Austin, 2 vols.

The Lives of the Saints; compiled from original Monuments, and other authentic records, by the Rev. Alban Butler, 12 vols. bound in 4, Turkey Morocco.

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August 15, 1850.

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14th August, 1850.

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Director and Proc. Gen. C. C.

Chambly, Aug. 14th, 1850.

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14th August, 1850.

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Printed by JOHN GILLIES, for the Proprietors, — GEORGE E. CLERR, Editor.