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# CATHOLIC CHRONICLE.

VOL. I.

MONTREAL, FRIDAY, MAY 16, 1851.

NO. 40.

## IMPORTANT MEETING OF THE CITIZENS OF DUBLIN.

A most numerous and influential meeting of the citizens of Dublin, of all religious persuasions, was held on Tuesday, April 22d, in Conciliation Hall, to "petition parliament against the persecuting measure now in progress, and to adopt an address to the Queen, praying her Majesty to dismiss from her councils any minister who shall propose the enactment of measures infringing on the religious liberty of her Majesty's subjects." For a considerable time before the hour appointed for taking the chair, the Hall was densely crowded in every part; the reserved seats were thronged, and a large number of ladies occupied seats in the galleries.

The proceedings were marked by the utmost earnestness and determination; and the manner in which the sentiments of the several speakers, in favor of religious liberty, were received and responded to by the entire meeting, evinced a firm resolve to maintain that invaluable right, at any and every sacrifice. Altogether, the meeting was one of the most numerous, enthusiastic and significant that has been witnessed in the city for some time.

At shortly after one o'clock, on the motion of Sir Simon Bradstreet, seconded by Mr. James Moran, the chair was taken, amid loud cheers, by John Reynolds, Esq., M. P.

Mr. James Burke, (barrister) was requested to act as honorary secretary to the meeting. Mr. Burke then read the form of a petition to the House of Commons, against the ecclesiastical titles bill.

Mr. Henry Grattan, M. P., having been called on, came forward amid loud cheers, to propose the adoption of the petition. He said—This honor he did not seek. He had been called at a moment when he had no idea that he would be selected for such a task. He accepted the offer, however, and he would discharge his duty (cheers). What, he would ask, must be his feelings, what his emotions, when he took the liberty of assuring them that that was the first day he had ever set his foot into that hall since the departure of his lamented friend? He had not the courage to do it. He had often stood outside the door, and looked with grief and sorrow at that building, which had been ornamented by a tongue of fire, and by sentiments of Irish patriotism (loud cheers). He had not courage to enter, for well he remembered the long days and evenings they had passed fighting the battle of their country in that hall, while honest, virtuous, and patriotic men stood together, and did not suffer themselves to be distracted (hear, hear). These were the feelings with which he had entered the hall that day, and when he was asked to take so prominent a part in their proceedings, he felt that he could not decline. He spoke on that occasion, not as a Catholic—for that was not solely a Catholic assembly—he spoke for his own creed, and he spoke for the Presbyterians as well. In their names he protested against this bill—not because it would lead to a repeal of the Union, but to a total separation of the two countries (loud cheers). If he were a republican he would support the bill. If he hated the connection between the two countries he would support it (hear, hear). If he had ever read that Englishmen stood forward in arms in defence of their civil and religious liberties, as Protestants, he should be for the bill; because he claimed for his fellow-countrymen the same rights which Englishmen had exercised, namely, to stand up to the death for their religious liberties (hear and cheers). On that ground he would meet any Englishman and challenge him to produce one of the title deeds under which he lived, which prevented him from asserting his religious rights (hear hear). It was the duty of the Irish people to send deputations to Rome, to submit to the head of their Church the manner in which this country was treated. That inherent right has been derived from the principles asserted in 1668, which entitled them to send to every Catholic court in Europe to seek for sympathy under this persecution (hear, hear, and loud cheers). There could be no doubt that the people of the country could succeed, as they did in 1829, if they were united; for no minister would be able to trample on six millions of people (cheers). If the ministry persisted in their persecuting course, he would subscribe to send delegates to every Catholic country in Europe, to seek sympathy for the oppressed people of Ireland (loud cheers).

Mr. Mackey, barrister, seconded the motion, and said though the Catholics of Ireland and England had postponed taking an active part on this question, while their opponents had been heaping on them and their clergy and religion, all manner of abuse and misrepresentation, through the press and from the platform; they did not feel the less alive to their duty on the occasion, nor had they anything to fear in the struggle (hear, hear).

The question was then put from the chair, and the

petition was adopted amid loud and prolonged cheering.

Mr. Burke then read the following petition against the "religious houses bill."

"To the Right Hon. and Hon. the Knights and Burgesses in the Commons House of Parliament assembled.

"The Petition of the Citizens of Dublin.

"SHEWETH—That we have heard with grief and surprise that a bill has been introduced into your honorable house, having for its pretended object the prevention of forcible detention in religious houses, the provisions of which, if allowed to be carried out, would be harsh and unjust towards a most useful portion of society.

"That there is no such thing as forcible detention in such houses, and that every precaution is used to prevent any person from embracing the religious state without the full assurance of conscientious feeling of a vocation to such a state.

"That the religious establishments which are to be subjected to be visited, according to the proposed measure, are communities of ladies, who spend their lives in instructing, visiting, and feeding the poor, taking care of the orphans, training the young to virtue, and affording consolation to the sick and afflicted.

"That the proposed measure will render the inhabitants of these establishments liable to be visited, without notice, by men who may enter any part of their dwellings, and some of them to be interrogated at pleasure, or may take them from their home and consign them to the matron of the workhouse, thus violating the rights of the inmates of religious houses, by depriving them of the protection enjoyed by their fellow-subjects, whose abodes cannot be entered without a charge of crime, and an express warrant, which is manifestly in contradiction to the spirit of the British constitution.

"That we deprecate the proposed violation of the liberty of unoffending subjects of the realm—the infringement of domestic rights, and the insulting interference with the retirement of religious ladies living together in community.

"That, therefore, we earnestly beseech your honorable house will refuse to sanction the proposed measure.

"And your petitioners will ever pray."

The Rev. Dr. Cahill came forward to propose the adoption of the above petition, and was received with loud and enthusiastic cheering, which was continued for several minutes, the entire meeting standing, and evincing every mark of admiration and respect. The applause having subsided, the rev. gentleman said—Mr. Chairman and beloved fellow-countrymen—I have examined all the prose and poetry of ancient and modern Europe, trying to discover something like Lord John Russell, in his character of the enemy of the Pope, and I have found out the image I wanted. It is taken from Milton, in his delineation of Satan making war against God, after his fall (cheers and laughter). The image of both characters seems very like; but Milton makes Satan more dignified than I can artistically draw the political features of the Premier:—

"There went a fame in heaven that he, ere long, Intended to create, and therein plant A generation, whom his choice regard Should favor equal to the sons of heaven. Thither if but to pry, shall be, perhaps, Our first eruption. Highly they raged Against the Highest, and fierce with grasped arms Hurling defiance towards the vault of heaven: Pandemonium trembled, and all sat mute, Pondering the danger with deep thoughts; and each In other's countenance read his own dismay; Astonished; none among the choice and prime Of those heaven-warring champions could be found So hardy as to proffer or accept Alone the dreadful voyage, till at last Satan rose, and unmoved, thus spoke:—

"Neither do the spirits damned Lose all their virtue"  
"Nor close ambition varnished o'er with zeal To which they all assent, and nod their votes:

Oh shame to men!—devil with devil damned Firm concord holds, men only disagree."

Fellow countrymen—I could get nothing like him on earth, nor, of course, in heaven: and then Milton conducted me to a remote place, where, fortunately, his like can be discovered (loud cries of hear, hear). On hearing this description of Satan sitting in Pandemonium, and surrounded by his fallen companions, planning in deceit the temptation of beautiful, spotless, peerless Eve, and the ruin of her descendants, do you not think you behold the old serpent of the English Pandemonium, sitting on the treasury benches, surrounded by Lacy, Inglis, Drummond, and Walpole, planning the degradation of our pure consecrated virgins, and the final ruin of the coming generations of Ireland? And when Milton describes the union of devils in evil, as contra-distinguished from the

disagreement of men for good, do you not think Sir, that the poet had in prophetic view the present divisions of our great but unfortunate country, where the united English parliament has done more mischief through our disunion, than has ever been inflicted on any nation or people on the face of the earth (hear, and cheers). Oh, how applicable is Milton's quotation—

"Oh shame to men!—devil with devil damned Firm concord holds, men only disagree."

(loud and prolonged cheers). Fallen from the ancient authority of the Church, England has warred against the Catholic name during the last three hundred years, and has employed all the weapons which power and malignant revenge could supply, in order to retaliate on Rome for the anathemas poured out on the rebel children of Calvin (hear and cheers). No phase of stratagem has been neglected, no combination of forces omitted, to malign and overthrow the imperial, Pontiff and his followers. The rope, the rack, the gibbet, the axe, the pointed steel, were the auxiliaries of the Saxon; while prayer, hope and suffering, were the victorious shield of the Roman (loud cheers). Our demolished temples and crumbled altars are the melancholy evidences of the terrible conflict. The faithful ivy that crowns the old age of their standing, shattered columns, proves the antiquity of their descent; the bruised bones of the old churchyard are the mute and thrilling record of the courage of our fathers; and we are not the legitimate offspring of those mouldered heroes, unless we are prepared to follow their example (loud and enthusiastic cheers). And I ask you solemnly here this day, are you prepared, if necessary, to die in defence of your faith if wantonly assailed (loud cheers, and cries from the entire assembly of, we are, we are)? The English cabinet oath, since the days of Thomas Cromwell, is the extermination of our race, the annihilation of our creed; and cabinet after cabinet will agree in giving liberty to the black slave, emancipating the Jew, and promoting colonial prosperity and commerce amongst the Snake Indians; but, amongst the faithful Irish, they blast our commerce, render husbandry impossible, tear from our warm hearts the affections of our country and of home, and drive the children of forty generations to seek a shelter from cruel inhuman laws in the hospitable forests of the American stranger.

The capital that rises from our green fields, and the gold that flows from our national revenue, feeds the English appetite and fattens the cherished English artisan, while our poor millions are starving in naked destitution in their unroofed hovels, or crawling through the putrid poorhouse to a coffinless grave (sensation). The dogs of the English kennels are fed with sympathy and care; the wild game have a secure retreat, and are protected by law; the unlawful death of a fox is followed by a penalty, and his life is protected by the British constitution (hear, hear). But, alas! my beloved country, the poor Irish Catholic, the child of God and man, is left to feed upon briars and thorns—perishes of hunger by the wayside—the coroner's inquest need not record the case: the handwriting of England is traced in the protruding bones of his skeleton frame, and publishes in red capital letters, "starved to death by English law," (this sentence produced the most thrilling effect upon the entire meeting).

When England passed her laws of free trade, the merits or demerits of which I do not mean here to canvass, she saw at a glance the sanguinary results upon the whole tenant population of Ireland (hear, hear). She contemplated the death struggles of the poor ejected tenantry, and she should have introduced the measure by a slow successive process, and not by a sudden wrench; or she should have met the disastrous results of the law by abundant resources from national development (hear, hear). It is no excuse to call the consequences by the name of law; it only aggravates the national woes by sanctioning, in the name of law, the wholesale extermination and murder of the people (hear, hear). Parchment cannot change the nature of things; starvation and death cannot become legal by a speech from the woollack; nor can murder become lawful by a majority of the House of Commons (hear, and cheers). The grave cannot be disarmed of its terrors by the nomination of a poor law guardian, nor can the water porridge of Kilrush workhouse ever possess the properties of meat by the royal signature (loud cheers). Yes, law—English law has sanctioned at different times crimes against God and man (hear, hear)! What alleviation is it for a man thrown upon the coast of New Zealand to tell him it is the law of the country there to bleed him, and skin him, and roast him, and eat him? Hunger is hunger, and starvation is starvation, and death is death, and murder is murder in Ireland whatever the law says to the contrary. And if any one contradict me, and proclaim the advantage of free trade (in its rapid legislation) for Ireland, I point to the waste, tenantless lands of our country (hear, hear)—

If any one call this law by the name of protection of the poor, I show them the swelling canvass of an emigrant fleet conveying away the abandoned children of the Irish; and if it be stated that the evicted wretches have a provision in the poorhouse, I conduct them to the putrid poorhouse churchyards, where the ground shakes like a bog above the accumulated rotting masses of human flesh (sensation)? But there is a law, the law of God, which will yet visit on the guilty head of England her wholesale extermination of the faithful Irish (hear and cheers). I think it will be readily admitted that the overflowing graves of Ireland—the thousands who sleep beyond the ocean in Gross Island—the countless wretches who perish by shipwreck—the victims who are smothered in the crowded "hold" during the moaning of the tempest, their cries for relief being unheard or unheeded—the sorrows, afflictions, the agonies of these countless dead, and the cruelty, contempt, and the oppression of the living:—all this crimsoned aggregate of English domination and reckless extermination—all, all, all, this thrilling record of Ireland's deep, unfathomable woes, is, before God, the crime of England's rule; and the Lord of the universe, who daily hears the heavy moan of oppression poured out from the broken hearts of the weeping widow and the starving orphan, will sooner or later take revenge upon the heartless nation which banishes the living from the houses of their fathers, and by shovelling the destitute poor into a shroudless and coffinless grave, even forges chains for the dead (deep and thrilling sensation following this passage). Fellow-countrymen, let us understand the old serpent (hear, hear). This is the burning scene from which he now wishes to turn aside the national indignation, and the national revenge; and, forsooth, he pretends, yes he! that his conscience is deeply wounded by changing the word "district," into the word "diocese"; that the Pope has invaded England by a letter from Rome—or that a single priest will conquer the Queen's dominions in England and Ireland; and that he himself (aided by three ermined barristers) being the only ecumenical source of scripture truth under heaven (as far as the 58th degree of latitude in the north of Europe)—he cannot, consistently with his Poly-Anglican theology, endure, without considerable alarm for the established church, the presence of Roman red stockings in England (loud cheers and laughter)—he cannot bear a Roman red hat to be worn by a Romish priest in England. He owns that the color of modern Whig Protestantism was certainly red in the reigns of Edward and Elizabeth, but that it turned black in the reign of George the First, looked blue in 1829 under George the Fourth, and has, since the tractarian revolution at Oxford, become quite an invisible green (laughter); and therefore he considers red stockings most injurious to the present color of his faith and subversive of the Queen's supremacy (great laughter). On this point I shall only say, that this faith of his is not likely ever to become grey—it does not seem destined to live much longer (renewed laughter). Alas! my own persecuted creed—the universal faith all the world over—it has long since grown white by multitude of years in venerable old age, the one Catholic, apostolic form—the faith of Paul, of Patrick, and of the Gregorys—the imperishable word, which all the coming centuries as they roll through the cycle of time will pronounce to the consummation of the world (cheers). I have never spoken a word of disrespect of Protestantism as a conscientious creed; and more than this, I hope I never shall. I have never identified the Protestant creed with Protestant politics, or with the church establishment in my feelings of respect. But for Lord John Russell's Protestantism I have no respect: it is a piebald aggregate of lies and truth—of bigotry and toleration—of charity and vengeance—of love and hatred—of prayer and slander—of Paganism and Christianity; and it stands before the world such a heterogeneous and incongruous medley of inconsistency, perfidy and venality, that it may most appropriately be called the latest form of modern Whig orthodoxy (great cheering). Fellow-countrymen, you see the trick of the serpent cajoling, deceiving, and really degrading one class of the empire, in order to turn aside the scorn of Europe and the burning curses of Ireland from the crying calamities inflicted on our bleeding and dying country (hear, hear, and cheers). There can be no doubt at all that the present trick of the Whig cabinet is to divert public attention from their sanguinary laws, and to employ the public mind in making an apology for a feigned offence against the prerogatives of the Queen (hear, hear). And as if they wished to goad Ireland into rebellion, they intend framing a law to suspend the act of habeas corpus in reference to the nunneries; and, by the authority of two magistrates, to enter a convent of ladies by day, or by night. And this indecency is to be executed without the shadow of an offence, or without the direct or indirect impeachment of any violation of any law. There are

two clear and palpable objects in this threatened law. The first is, to insult, degrade, and annihilate conventional life; and the second is, to take the children of the poor faithful Irish from the religious training of these purely Catholic establishments (hear, hear). When we look through other countries and see the gross vice that pollutes their soil; when we see the poisonings, the suicides, the patricide, the matricide, the fratricide, and the thrilling unnatural crimes which cover other people, like the slime on the track of a snake, no wonder England should wish to extinguish our religious convents, which stand in such brilliant contrast with their own moral degradation (hear and cheer). These convents are scattered through England like stars in the blue firmament; they are islands of light in the moral ocean, and many a soul is protected from the perils of this world, is saved from shipwreck, and finds safety and happiness from the secure retreat of these unerring and peaceful habitations (cheers). They stand in the same relation to the Catholic Church as the blossom to the tree; they add beauty to the solidity of faith, and exhibit the abundant fruit of the branches which abide the trunk; they clothe the children of the poor in the precious ornaments of modesty and virtue, and like a refreshing morning dew upon the new born flower, they cherish the growth, call forth the beauty, and mature the superiority of all the tender virtues and delicate proprieties which make up the unrivalled aggregate of female Catholic perfection (prolonged cheering). They are the female missionaries of the Pope; they form their own sex to the precepts of the gospel with the same science as the professor of theology teaches his class; their training reaches the mother, wife, sister, daughter, and pervades the entire better half of creation; so they make the fireside the seat of domestic bliss, and they teach the married woman to be the living seminary where Christianity and love of country are drunk in fresh from the Irish heart; they teach half our race true Catholic principles, and they govern all Catholic society, and to them may be attributed our love of country, our fidelity to religion, and our hatred of oppression (applause). Fellow-countrymen, will you permit a filthy official to enter their closet, whenever a filthy magistrate may grant a lying warrant of insulting search for a nun detained by force in their enclosure? Answer me—will you (loud cries of no, never)? Fellow-countrymen, will you stand by quietly while a filthy English official will brand your sisters and your daughters with the English slander of living in a brothel?—answer me—will you (cheers, and cries of no, no, never, never)? Fellow-countrymen, will you ever have confidence in a ministry where the Speaker assured the whole world, that to designate the ladies of Ireland and England as the inmates of a brothel, is no violation of English courtesy?—answer me—will you (we shall die first)? Fellow-countrymen, answer me candidly—answer me like men; understand me, and tell me again, are you prepared to agree with Drummond and the Speaker of the House of Commons (according to the newspapers), if the Sisters of Charity in Stephen's-green live in a brothel? Is George's-hill a brothel? Is Rathfarnham a brothel? Is the convent in Baggot-street a brothel? And I ask the men of talented Cork, brave Waterford, independent Clonmel, patriotic Kilkenny, invincible Limerick, honest Wexford, Catholic Galway, and zealous Mullingar—are the convents of their sisters, nieces, daughters, relatives—all, all brothels [At the conclusion of this sentence the uncontrolled indignation of the meeting was expressed in the strongest possible manner.] Fellow-countrymen, if you bear these insults on the most virtuous and unoffending of our race and name, you deserve to be branded with the disgrace and shame of a nation of cowards (hear, hear). And if this bill should pass the House of Lords and receive the royal signature, I tell you that my loyalty during the remainder of my life will be a difficult task, and not a pleasing duty (hear and cheers). My allegiance will be on my lips, constitutionally, but never, oh! never, shall it gain access to my heart (loud cheers). If the Queen soil her royal fingers by endorsing the slander of Drummond, and the decision of the Speaker, away with all confidence in England (hear, hear, and great cheering). Our maidens shall never again meet her at the shore; they shall never wave chaplets to welcome their royal mistress; the shore shall no more hear the voice of national jubilee; the Irish waters that wash our harbors shall no longer dance in buoyancy, as they bear on the giddy wave the royal yacht; the Wicklow mountains shall never again return the wild echo of the Irish heart (hear and cheers). Oh! no; we shall, on the appearance of royalty in Ireland, cover our faces in mourning; our streets shall be silent and our windows closed, and, buried in the stillness of national indignation and shame, we shall sigh for the free country where virtue is rewarded, where innocence is protected, where modesty is encouraged, where obedience to law is applauded, where woman is not insulted, and where the constitution is not made the odious instrument of unmanly indecency (prolonged and enthusiastic applause). Fellow-countrymen, there is one thing necessary in order to defeat the old serpent, and that is, constitutional combination amongst ourselves. If the right arm of Ireland be engaged against the left—if our national force be divided, we want the strength and the unity of action necessary for a great national effort; but let there be but one national mind, one national heart, one national concentrated action, and the national frame never, never can be reduced to national weakness (loud cheers). I have never belonged to any political association, and, therefore, I am a disinterested adviser; hence I would presume to advise all parties to forgive and forget all the past (hear, hear). I am a peacemaker, and you are all equally dear to me, will you, therefore, permit me to collect the scattered sections, and let us have a united central expression of political opinion [loud cheers]? For once in my life I will implore you to follow the example of Satan [laughter]; and

act "in firm concord." Give me 500,000 young Irishmen, obedient to the law—not violating the shadow of a law—having no secret signs or words—loyal young men, according to the laws of the country—let them present a petition to the Queen, such as I shall dictate, and I tell you she will never give the royal assent to the infamous Drummond slander [hear, hear, and cheers]. I shall be the chaplain of this society, if its continuance be found necessary, and I undertake to say, that Ireland can never be entirely enslaved [enthusiastic applause]. I have an insuperable objection to be engaged in political strife: this department belongs to the laity by social right; but there is an office which I shall gladly undertake: I shall be the historian to your clubs, and, as far as my humble capabilities will go, I shall always be found at my post, in defending the interests of my faith, and in maintaining the liberties of my country. The rev. gentleman resumed his seat amid loud and enthusiastic cheering, waving of hats and handkerchiefs, which continued for several minutes, accompanied by the strongest expressions of indignation against the ministry for their attack upon the religious liberties of the people.

The following resolutions were carried unanimously, "That in the opinion of this meeting the grateful thanks of the people of Ireland are due to those Irish members of parliament who have firmly and manfully opposed the present administration—an administration which rose to power by professing attachment to civil and religious liberty; but which, in disregard of such professions, has proposed the re-enactment of penal laws against the Catholics of the empire."

"That we deem it our duty most emphatically to call upon the Irish Liberal members to attend in their places in parliament on the 5th May, when the government measure of pains and penalties is moved in committee, as well as all other occasions where ministerial difficulties arise: and that we will deem any Irish member absenting himself on that or any other important motion where the existence of the present government is likely to be perilled, and an opportunity offers of driving them ignominiously from office, to have forfeited the confidence of his constituents, and to have basely betrayed the dearest interests of his country and religion. And furthermore, we strongly urge on the constituencies to call upon such members immediately to resign their trust."

CATHOLIC INTELLIGENCE.

THE IRISH PRELACY.

ADDRESS FROM THE RELIGIOUS CATHOLIC FRATERNITIES TO THE ARCHBISHOPS AND BISHOPS OF IRELAND.

To His Grace the Lord Primate, and other Archbishops and Bishops of Ireland.

MAY IT PLEASE YOUR LORDSHIPS—We, the members of the Confraternities and Christian Doctrine Societies of Dublin and its vicinity, approach your lordships with sentiments of the most profound respect and sincere attachment, and we recognise in your lordships the true trustees to whose faithful guardianship has been entrusted that holy faith which was planted in this country in the fourth century by the great Apostle St. Patrick, and has continued since in unbroken continuity through ages of the most dire persecution, and is at this day as resplendent as when first established, but more dear to the laity, whose ancestors mingled their blood with that of their devoted pastors, to sustain the sacred cause of religion.

Shall we, after so glorious an example, fail to sustain your lordships at this important crisis, when the enemies of the Catholic Church are determined, by penal enactments, to deprive us of the benefits of your sacred ministry, and curtail those principles of civil and religious liberty which our combined efforts achieved through the indomitable energy and persevering exertions of the immortal Liberator of our country. Forbid it, Heaven! for the dearest consolation left us in our beautiful but misgoverned country, is the ineffable happiness we feel in the practice of our holy religion, and the inculcating of its sacred principles on the minds of the rising generation.

Yes, my lords, in these are concentrated our warmest affections as Catholics and Irishmen—for these our just rights as citizens and subjects of the gracious Queen of these realms we shall vigorously co-operate with your lordships by every constitutional means in our power, and, if necessary, lay down our lives for the sustenance of your sacred prerogatives, and that civil and religious liberty which we enjoy in common with our brethren in Great Britain.

Therefore, my lords, fear not the threats of those who, through ignorance or malice, seek to restrict you in the exercise of your holy mission—for we, on this occasion, but feebly express the warm and devoted sentiments of seven millions of Catholics in this country, and we join our fervent aspirations with your lordships, that the cause of truth and justice may be triumphant.

Begging your lordship's benediction to strengthen us in these resolutions, we have the honor to remain, your lordship's most humble and devoted children in Christ.

(Signed on behalf of the meeting,)

PETER HACKETT, Chairman,  
WILLIAM O'CONNELL, } Secs.  
MICHAEL DEVROY, }

THE REPLY OF HIS GRACE THE LORD PRIMATE TO THE RELIGIOUS CONFRATERNITIES OF DUBLIN.

GENTLEMEN—Allow me to assure you that I receive with feelings of great gratification the truly Catholic address, which, in the name of the Confraternities and Christian Doctrine Societies of Dublin and its vicinity, you have presented to me and the other bishops assisting at this committee.

My venerable colleagues here present fully agree with me, I am sure, when I state that the expression of your devoted attachment to the Catholic episco-

pate, and your readiness to co-operate with your clergy in defending the rights and liberties of the Church, fill us with consolation and encouragement.

We are living in times in which it is of the utmost importance that we should be all, both clergy and laity, closely united together, and ever ready to exert ourselves in the cause of justice and truth. Our holy religion, though, like its Divine Founder, it has been always placed as a sign to be contradicted, was never more violently assailed and insulted than at present. Our doctrines and sacred practices are stigmatised as "mummies of superstition"—our Church, because she is inflexible in her adhesion to truth, and will not allow her children to be tossed about by every wind of doctrine, is accused of "enslaving the soul" and "confining the intellect"—no effort is spared to evoke a spirit of bigotry and intolerance, and we are threatened to be deprived of those rights which, after ages of persecution, the Catholics of Ireland by great sacrifices and untiring exertions recovered but a few years ago, under the guidance of that great man whose name must be always dear to Ireland.

But though the aspect of things is menacing, still if we be united among ourselves, and true to the principles of our holy religion, we have nothing to fear—we may, indeed, have to undergo trials and persecutions; but if we bear them with patience and resignation to the will of God, our sufferings will be to us a source of merit and glory. For the holy Catholic Church we can entertain no fears—she has survived all storms, she is grounded on a rock, and the gates of hell cannot prevail against her. It is for them to fear and tremble who war against the spouse of Jesus Christ and seek her destruction. We may address them in the words of Saint Justin to the Roman Emperors—"Take heed how you hearken only to unjust accusations, fear lest an excessive complaisance for superstitious men, a haste as blind, as rash, old prejudices which have no foundation but calumny, may cause you to pronounce a terrible sentence against yourselves. As for us, nobody can harm us, unless we harm ourselves—unless we ourselves become guilty of some injustice. You may indeed kill us, but you cannot injure us."

The duties, to the performance of which you, gentlemen, devote yourselves in your respective confraternities and Christian doctrine societies, co-operating with your clergy in the instruction of youth in the principles of Catholic faith and morality, cannot, under existing circumstances be sufficiently appreciated. The great tendency of the present day is to corrupt the rising generations to the instrumentality of education—to poison the fountain of knowledge, to separate science from religion, and to withdraw the faithful from the jurisdiction of their pastor by establishing educational systems over which the Church cannot exercise sufficient control. It is only by the diffusion of Catholic truth, by impressing upon the mind of youth the necessity of faith without which it is impossible to please God, by inspiring them with the profoundest sentiments of respect and veneration for that Church, out of which there is no salvation, that the evils which menace us are to be averted, and the torrent of indifference and infidelity effectually stemmed.

When you reflect upon the circumstances of the times, and the dangers which surround us, you will require no exhortation to zeal and activity in the good work in which you are engaged. Whilst instructing those who are committed to your care, you will not fail to edify them by the tenor and example of your lives, and thus you will be able to aspire to the reward promised by the Scripture in the consoling words—"They that are learned shall shine as the brightness of the firmament, and they that instruct many, as stars for all eternity."—Dan. xii. 3.

In conclusion, gentlemen, to you and your worthy and zealous associates, on my own part, and that of the prelates here present, I offer the sincere expression of our gratitude for your kindness, and beg to commend ourselves and the cause of our holy faith to your fervent prayers.

† PAUL CULLEN, Archbishop of Armagh, Primate of all Ireland.

MEETING OF THE CATHOLIC CLERGY OF TUAM.

The Catholic Clergy of the Deanery of Tuam assembled during Holy Week, and presided over by His Grace the Archbishop, have adopted the following resolutions:—

Resolved—That, assembled during this great week to celebrate the melancholy, but merciful, anniversary of our Redeemer's Passion, we deem it a sacred duty to promulgate the surprise and sorrow with which we have received the tidings that the ministerial measure of persecution, already sufficiently known and executed, is about being surcharged with fresh provisions of a still more penal character; and if we forbear from expressing, along with feelings of surprise and sorrow, those of indignation too, it is only because we know that the Disciple is not above his Master, and because we hope that, fortified by the example of His patience and the consolations of His prediction, we will endure with becoming resignation any share of those persecutions, which the Crucified Founder of our holy religion foretold would be the lot of His faithful followers as well as His own.

Resolved—That, however prepared for enduring the worst in our own persons, we cannot compromise the rights of our flocks, the peace of the country, and the stability of the throne; and that therefore we issue from the sanctuary our solemn and seasonable warning to the misguided ministers of her Majesty to forego in time their menaced aggression on the liberty of conscience, and to ponder well those lessons of history against which they appear to close their eyes, unfolding the national misfortunes that have ever followed in the train of religious persecution, as well as those signal providential retributions which seldom failed to overtake its guilty perpetrators.

Resolved—That the twenty faithful and uncompromising Irish members who first taught the persecuting Prime Minister the salutary lesson of Ireland's power in the dissolution of his cabinet—a number since in-

creased and strengthened by the accession of several more friends to religious freedom—are entitled to our warmest gratitude; that no political measure, whatever might be its value, could be weighed for a moment in favor of a persecuting ministry, against the enormous and essential wickedness of persecuting the Divine Religion of Christ; and that, therefore, we call again upon all the Irish Catholic members who value their religion, and all the Protestant members who value peace and justice, to use every constitutional engine to hurl the present ministry once more from office, which repeated lesson of the union and strength of Irishmen will teach their successors, no matter who, to abandon for ever the hateful and disastrous policy of persecution.

Resolved—That, on our return to our respective parishes, we will proclaim to our faithful flocks our well-founded alarms for the safety of the hierarchy, assailed as it is by truculent foes, whilst many hollow-hearted Catholics, whose fetters were struck off by the united exertions of the hierarchy and people, look without emotion on the dangers with which our holy religion is threatened; that in such a crisis we feel the forcible truth of our Redeemer's adage, "he that is not with me is against me," justifying us in ranking among the enemies of the Catholic religion all those who will not now lend their strenuous efforts in vindication of its freedom; that we express a fervent hope that strong and repeated remonstrances will be sent forth against this measure during the Easter recess, in every variety of form, from the parochial and district meetings to the aggregate meeting of all Ireland, sending forth the united voice of its people as the roar of many waters, and proclaiming in the name of that people, still strong, though decimated by a murderous famine, whose progress is not yet checked, that they will not tamely suffer the priests and bishops to be banished—their temples to become a wilderness—their altars to be desecrated or profaned—their consecrated virgins to be insulted by the impious intrusions of licentious and insolent officials, or the sacred, but scanty, offerings which piety has recently made for diffusing religious education and morality among the humbler classes to be again rifled by impure and alien harpies, who, not content with the hecatombs of victims that have been sacrificed to their cruel avarice since the spoliation of Catholic charities, which abandoned the destitute to starvation, are again panting for a second sacrilegious robbery of the poor and of the sanctuary, and which avidly for Catholic charities reveals all the pretended pliancy about Papal aggression.

Signed by † JOHN, Archbishop of Tuam, and twenty-nine of his clergy.

CATHOLIC UNIVERSITY.—Since our last announcement of the receipts of the Catholic University Committee, we have ascertained that the contributions continue to flow in steadily and perseveringly, showing no lack either of ardour or devotion to the good work; and as facts make the most convincing arguments, that which we announce to-day—namely, that the receipts of the committee, since Monday the 14th, to the present, have amounted to the munificent sum of £1,427 0s. 6d., shows more than words could, how deep the love of our countrymen is for pure and unadulterated education. It is some measure of the profoundness of the feelings to which the Catholic University appeals, that we are able to announce as received through the Primate, within the time above stated, three anonymous contributions, amounting to £800.—*Freeman*.

His Grace the Primate has made the following appointments:—Rev. Peter M'Arle, C.C., Upper Killybegs, to be P.P. of Fonghlan; Rev. James Quin, late of Maynooth, to Moneymore.

The Rev. Mr. O'Connell, of All-Hallows' College, Drumcondra, has set out for San Francisco, whither he has been invited to assist in that Mission by the Bishop, Right Rev. Dr. Allenamanni.

MORE CONVERTS TO THE CATHOLIC FAITH.

Mrs. Taylor, whose meditated apostasy was announced a few months ago, was formally received into the Roman Catholic Church on Wednesday last, by the administering of the sacrament of Baptism. She is possessed of a considerable sum in the funds, entirely at her own disposal.—*Sligo Journal*.

Rowland Halker, of Engadina House, Torquay, was received into the Catholic Church last week, at Tor Abbey, by the Rev. M. Power.—*Catholic Standard*.

The family of Dr. Ferrard, the Classical Examiner of the London University, whose conversion was announced last week, were received into the church with him.—*Tribune*.

A correspondent in Tunbridge Wells informs us, that, "On Wednesday last, April 16th, Henry James Thompson, Esq., and his wife, were received into the Catholic Church at St. Augustine's, Tunbridge Wells, by the Rev. Peter Sherlock. They are the parents of Edward Healy Thompson, Esq., who has done such excellent service to the Catholic Church since his conversion, by his most able and convincing work on "The Unity of the Episcopate," and very recently, by the important share he has taken in the editing, and, probably, the authorship of "The Clifton Tracts."—*Ibid*.

The Italian newspapers state that an English lady and her two children, having abjured the errors of Protestantism, were received into the church of God, at Bergamo.

One of our Paris correspondents informs us that Baron Weld also entered the Church of God on last Friday week, and that a Greek schismatic priest, from Mount Athos, will make his abjuration on Easter Sunday, in the Greek Church of the Sclavonian rite.—*Catholic Standard*.

On Sunday last, a very affecting ceremony attracted a great crowd of the faithful, and a few Protestants, to the church of St. Saviour, where ten Protestants—five young men and five young girls, after having abjured the errors of Protestantism to enter the bosom of the Holy Catholic Church, received baptism conditionally, and were admitted to partake of the Bread of Life, with a great number of other young communicants.—*L'Abeille de la Vienne*.

IRISH INTELLIGENCE.

THE AGGREGATE MEETING.

The following are amongst the number of letters received by the committee for making the arrangements for the great aggregate meeting of the Catholics of Ireland, on the 29th April:—

"Mullingar, April 21st, 1851.

"GENTLEMEN,—I send back your form of requisition for holding an aggregate meeting of the Catholics of Ireland, on the 29th inst., with my signature attached. The objects contemplated have my warmest approbation. Simultaneous meetings for the same purpose, in all the chapels of Ireland, on Sunday, the 3d of May, would, in my opinion, be productive of much good, and I shall be most happy to co-operate with the committee, in carrying such a resolution into effect. I also most cordially concur in the opinion, that it is incumbent on the Catholics of Ireland to form a defence association, for the protection of the religious rights of the Catholics of the United Kingdom. The insane threats of the minister, coupled with the unchristian and atrocious sentiments which were uttered and cheered in the imperial parliament, are sufficient to remove from the mind even of the most moderate, every doubt of the urgent necessity of such an association.

"The authors and abettors of religious persecution are the deadliest foes to human liberty, as well as the worst enemies of the throne. It is most disgraceful to the boasted freedom of England, and unworthy of her statesmen, to waste the time of the legislature in the discussion of penal measures, which if passed into laws, would be entitled to the same respect and obedience as the demand of the highway robber.

"I have the honor to remain, gentlemen, your obedient and humble servant,

"JOHN CANTWELL.

"To the Committee of the Aggregate Meeting, &c., &c."

"Bellast, 20th April, 1851.

"MY DEAR SIR,—I have great pleasure in returning to you the requisition signed by our bishop, the Right Rev. Dr. Deuvir, and all the resident local clergy, together with a number of the most respectable Catholics belonging to our communion in Bellast. I can assure you and the other gentlemen acting with you, that I only express the feelings of my co-religionists here, when I state that they will not yield to any Catholics in Ireland, in giving their most determined opposition to Lord John Russell's infamous penal-bill. I may also state, that it is probable we shall send up to Dublin a deputation to represent our feelings and attend the meeting fixed for the 29th inst.

"I am, my dear Sir, yours very sincerely,

"C. McDONNELL.

"John Reynolds, Esq., M. P."

Letters promising co-operation have also been received from the Mayors of Limerick, Waterford, Wexford, Drogheda, Kilkenny, and Clonmel, and from the chairman of the town council of Kells, &c.

**PENAL LAWS.—GREAT MEETING OF THE CITIZENS OF DUBLIN.**—The aggregate meeting of the citizens of Dublin, held on Tuesday, is not to be confounded with the other aggregate assembly, which is fixed for the 29th inst. The latter is to be a meeting, in a quasi representative character, of the United Catholics of Ireland, and will be held in the Rotundo. The meeting in Conception Hall was purely local, though great and encouraging in its proportions. The speeches and resolutions, applauded and adopted with cheering unanimity, proved the difficulty of the task which the Prime Minister—Lord John Russell, and the prime persecutor—Walpole, have severally undertaken. Let them rest assured, that however they, or either of them, may "provide" and "amend," they will find provisions or amendments utter failures in practice, should they ever become law.—*Freeman*.

We have the satisfaction of being able to announce that the preliminary arrangements for holding an aggregate meeting of the Irish Catholics, have been crowned with the most satisfactory results, and give the most perfect assurance of the entire success of that important movement. Threatened as the Catholic people now are, with the re-imposition of penal laws, affecting not only the outward practice, but the very essence of their religion, it becomes them, as they value their honor as men, and their faith as Christians, at once to assume the attitude of defence, and to assume it in such form as may convince the ministers and parliament of England, that it has not been adopted as a mere holiday display, but that it is a position taken with a fixed determination to maintain it, if needs be, at the cost of fortune and life. That such will be the tone and attitude assumed by the people of Ireland, as represented by the aggregate meeting on Tuesday next, we have now the strongest reasons for hoping. The proceedings of the preparatory committee, the cordial promise of co-operation that have been received from the country, the approbation of the venerated Hierarchy of Ireland, and, above all, the magnificent requisition which has just been prepared for publication, and will be found to exhibit one of the most influential displays of names ever presented by any similar documents in this country—all encourage us to entertain sanguine expectations of a triumphant result.—*ib.*

**THE AGGREGATE MEETING.**—Every post brings new and important accessions to the preparatory committee, and even the least hopeful—may even the doubters and discouragers, who, three days ago, would have dissuaded from the attempt to arouse the country to an attitude of defence, will recognise in the array of names already at the disposal of the committee, conclusive evidence that the heart of the country is yet untouched, and that there still remains enough of manhood and of resolve, to defend the penal code, whether it be fashioned in the mould of a Russell or a Walpole. The Irish hierarchy have signed the requisition in such numbers that we need not hesitate to affirm, that the movement has the entire sanction, and will have the active co-operation of that venerated body. Three Archbishops and sixteen Bishops have already attached their names to the document which calls on universal Ireland to meet, and speak aloud in defence of the faith of their fathers, and to proclaim their resolve to maintain inviolate the sacred principles of religious liberty. Nineteen of the prelates having already actively joined the movement, we cannot doubt but that a few more posts will bring the adhesion of the entire body.

**PREPARATORY MEETING IN LIMERICK.**—Tuesday a meeting of the Catholics of the city of Limerick, convened on requisition by the Mayor, was held at the Town-hall to co-operate with the committee in Dublin preparatory to the meeting on the 29th inst., of the

Catholics of Ireland. The meeting was very numerous and very influentially attended. The Mayor in the chair.

**THE AGGREGATE MEETING OF IRISH CATHOLICS.**—The *Cork Examiner* says—"If there is to be resistance, the sooner it is planned and organised the better. While the spirit of the country is yet unbroken; while yet no rusty chain of past tyranny has been fitted to the limbs of a people long rejoicing in the possession of freedom; while the Emancipation Act is still intact, and powerful as a barrier against oppression—even now is the time for a bold, determined, and unflinching resistance. Not a single inch of ground must be yielded up without a struggle; and we say the time has come when the hot and eager enemy must be met with every manner of opposition that can baffle and drive them back. The light is a holy one—in defence of our Church—in maintenance of our civil rights—in vindication of our religious liberty."

We understand that in the country parts of Ireland the peasants are beginning to inquire when the war will begin. They expect that an attempt is to be made to grab up their religion with the hangman's knife, and they expect soon to be called upon to die in defence of their Faith against Lord John's myrmidons.—*Tablet*.

**DEATH OF THE REV. T. BRENNAN.**—We regret to announce the demise of the Rev. Thomas Brennan, C. C., of Dunmore, which took place on Easter Sunday morning at Tuam, where he had been attending the solemn ceremonies of holy week.—*Requiescat in pace.*—*Galway Vindicator*.

**THE RIGHT REV. DR. BROWNE, BISHOP OF ELPHIN.**—His lordship, we regret to state, for some time past, been laboring under severe indisposition. There is, however, a decided improvement during the last week in his health; but he is not yet sufficiently recovered to take his usual part in the ceremonies of the church connected with this holy season. We hope, in a very short time, to have the pleasure of announcing his lordship's perfect restoration to health.—*Sligo Champion*.

**THE REV. DR. CAMELL.**—This eminent Divine is about to visit Liverpool to deliver a series of controversial lectures at St. Mary's Catholic Church. The event is looked forward to with great interest, more especially by the Irish residents there, and to whom recent events have tended to endear the Rev. gentleman.

The tectatofers of Danganon have erected a new Temperance Hall in the Union-place, which they intend opening on the 25th instant.

**CORK ELECTION.**—Mr. Sergeant Murphy has what the correspondent of the *Times* calls "the agreeable recreation of a walk over" in Cork.

Amongst the curiosities at the Great Exhibition, one of the strangest articles is a coat of Irish froeze, from the establishment of Messrs. Keane and Co., Limerick, which may be altered into nine different and distinct shapes!!!

On Monday night the wife of a poor man of the name of Egan, residing in the village of Brusna, gave birth to three children—two sons and a daughter—all of whom are apparently healthy, and doing well.—*King's County Chronicle*.

**EMIGRATION.**—On Saturday, the 14th instant, the *Town of Wexford* steamer, Captain Murphy, left our quays for Liverpool with 340 emigrants, on their way to the land of the West, and among them were but few who went forth, singly and alone, from a family, solitary adventurers, having no personal tie to any one spot on the earth's surface. No—at present the hundreds who are leaving our shores are entire families, united neighbors, who, born together, are taking wing together, cheering up each other by mutual friendship, and determined, so far as possible, still to be near each other in the land of their adoption. These parties presented singular and interesting appearance; well clad, well provided with luggage, and in a stranger's mind must give rise to no ordinary reflections, as to what extraordinary causes lead to these results. Of the entire number who left our quays on Saturday there was not one whose external appearance denoted destitution.—*Wexford Examiner*.

Dundalk was crowded on Tuesday last with large parties of emigrants from the districts of Louth, Tullinstown, and Inishkeen. They seemed to be of the better class of small farmers, the most valuable portion of the Irish population. To-day we observed many emigrants from the interior of the country—the very class we require at home—preparing to go to Liverpool by the steampacket.—*Dundalk Democrat*.

The *Lady Campbell*, Captain Hodge, for New York, left this port on Sunday, with 110 passengers; and the *Medina*, Captain Knox, sailed yesterday, anchored in Passage with 109 emigrants on board for Quebec. As the *Mars* steamer, for Liverpool, left the quay yesterday she could not have less than 200 persons on deck, who were emigrating to America; and the *Jenny Lind*, Captain Power, awaits a fair wind for Passage to Quebec, with 141 passengers.—*Waterford Chronicle*.

**HAIL STORM.**—On Monday evening last, between four and five o'clock, one of the most terrific hail storms that we have ever witnessed took place in this neighborhood. Some of the hailstones were as large as small pistol balls; and in many of the public buildings and private dwellings, a considerable quantity of window glass was broken. After the hail had subsided, a few peals of thunder were heard. We fear the young crops and fruit-trees may have sustained serious injury. From inquiries we have made, it appears that a similar storm came on within about ten miles of Derry, but at an earlier period of the day.—*Derry Journal*.

**SUDDEN DEATH.**—On Friday last, as a farmer named Bernard Rice, of Ballymacilward, parish of Derrigahy, aged 74 years, was returning home from the Bellast market, he fell down dead on the road at Hanna's-town Turnpike Gate.—*Belfast News-Letter*.

**DEATH FROM STARVATION.**—On the 12th inst., Thomas O'Meara, Esq., coroner, held an inquest on the body of a poor itinerant pedlar, named Francis Toohey. After the examination of witnesses, who deposed to the deceased being suffering, sometime previous to his death, from extreme poverty, the jury returned the following verdict:—"We find that Francis Toohey came by his death at Carraglass, near Borrisoleigh, of destitution and want of the common necessities of life."—*Nenagh Guardian*.

There are 1,866 paupers at present in the Clogheen workhouse, of which number 360 are in hospital. The amount of rate uncollected is £3,128 8s. 3d. A new rate upon the eleven electoral divisions of the union has just been struck.—*Tipperary Free Press*.

DUBLIN POLICE.—SATURDAY, April 19.  
(Before Mr. Porter.)

**THE PRIEST'S PROTECTION (!) SOCIETY—A PRACTICAL CAUTION TO TRACT DISTRIBUTORS.**—Michael Minnehan, a respectable looking person, appeared on summons to answer the complaint of Edward Spence, for assaulting him.

Mr. C. Fitzgerald, sen., attended for the defendant. The complainant, a young man miserably clad, stated that he had been sent out to circulate "little letters," and that having left at defendant's house, at Kilmainham, a copy of one of the "letters," he proceeded to another house in the neighborhood in order to leave another there. He was in the act of ringing the bell at the gate, when the defendant followed him from his residence, and, coming up to him, said, "You bloody Orange fellow, how dare you leave such a paper at my house." He, immediately after saying that, struck him a blow on the side of his head, and knocked him down.

Mr. Fitzgerald said he at once admitted that his client had struck the complainant; but he did so while laboring under feelings naturally and justly exasperated, as his worship would at once see by the kind of document that Spence had left at his house. [Mr. F. then handed a paper or tract to the magistrate. It was in the form of a small primer book, and issued by the so-called "Priests' Protective Society." It purported to be a "Proclamation from the Priests' Protective Society of Ireland to the Roman Catholics of Ireland." It stigmatized the Catholic religion in language the most foul and opprobrious—denouncing it as "anti-Christian and idolatrous"—that the Pope incited the practice of idolatry, &c., &c. Having read the tract, Mr. Porter said that he belonged to a church of which the Queen was the head, not in a spiritual, but in a protective capacity, and those to whom this document was addressed regarded the Pope as their spiritual head. He conceived that if a document of similar character and tendency, treating of the Queen in the same language, were addressed to Protestants, it could not be looked upon otherwise than as insulting to the feelings of the Protestant community. He looked upon the matter contained in the paper before him not as argumentative but as abusive, and the complainant, he considered, had brought the consequences upon himself. Those persons who were so much inclined to enter into polemical controversy should understand that the just things that could be expected from men's minds were their religious opinions—that certainly kicks, abuse, or insulting language would never effect such an object. He did not think that publications of the present sort could ever tend to establish anything but bad feeling amongst all classes of Christians.

The complainant said he did not know that there was anything contained in the paper that could be hurtful to the feelings of any person.

Mr. Porter—But you should make yourself acquainted with the character of those documents before going about to circulate them. He (Mr. Porter) considered that the use of the words "the blinking image of the Virgin Mary," which he found in this document, was most offensive and most unjustifiable; and when the plaintiff, in circulating language such as that, was visited with consequences of the kind of which he then complained he should not feel surprised at it. He (Mr. Porter) did not think that that was the way to speak of one whom, in looking over the Scriptures, in which all classes of Christians believed, they found hailed as "blessed amongst women," and that "all generations shall call her blessed." He, as a Protestant, and many other Protestants also, he was aware, did not approve of language such as that set forth in the tract before him.

Complainant—But he made three attacks upon me, your worship.

Mr. Porter thought that the defendant would not have at all interfered with him had not the complainant gone to his house, and delivered there that most offensive and unjustifiable paper that had been produced to the bench.

Complainant—But Minnehan told me afterwards that he was only sorry he had not given me more of it.

Mr. Porter—Well, I suppose you might consider that in the light of an apology (laughter). As to the defendant, Minnehan, he had certainly taken the law into his own hands and broken it; but he (Mr. P.) would take into consideration and make allowance for the natural temper of a man whose religious feelings had been not only affronted, but insulted. Believing, as he did, that the complainant had brought it all upon himself while engaged in an unjustifiable transaction, yet, as a civil magistrate, he could not look upon the defendant's conduct in any other light than as being unjustifiable in point of law, he should impose a penalty upon him, and that penalty was that he be fined fourpence.

Complainant—But am I not to get the price of the summons?

Mr. Porter—No, you shall get no costs.

**A MAN STABBED BY A WOMAN.**—On the 5th ult., while buying a kid, an altercation arose at the market place of Templemore, between a man of the name of Davoren, and a woman named Catherine Wade—when the latter, in the excitement of the moment, seized a butcher's knife, and with much force plunged it into the side of the former. No hopes are entertained of Davoren's recovery. The woman was arrested on the spot.—*Nenagh Guardian*.

The wife of a soldier of the 17th regiment, quartered at Galway, threw herself into a rapid and deep mill race a few days ago, owing to a quarrel with her husband; she passed under the mill wheel, breaking with her force two of the buckets, yet escaped without the slightest injury, and was afterwards picked up at a lower part of the river, and saved from drowning.

A poor woman in a state of fever, who was sheltered in a hut in the county of Westmeath, was burned to death a few days ago by the hut taking fire by some accident.

**MURDER.**—On Monday night a brutal murder was perpetrated at a place called Ruskeen, within eight miles of the town of Thurles. The victim appears to have been a poor industrious farmer, and that the deed of blood had been committed by midnight plunderers, whom he had detected in the act of stealing his cow. An inquest was held on the body on Tuesday by James O'Meara, Esq., Coroner. A verdict was returned in accordance with the facts.—*Nenagh Guardian*.

**DEATH OF A WOMAN BY DRINKING ARSENIC, MISTAKING IT FOR MAGNESIA.**—A very distressing occurrence has taken place at Whitehouse, near this town. Some days ago, a man named Manning found a paper

package on the road from Belfast to Whitehouse, and on opening it he discovered that it contained a white powder. He brought it home to his wife, who, examining it, pronounced it to be magnesia. The poor woman happened to be teazed with what is commonly called "heartburn," for which magnesia is a partial remedy, and she mixed the powder in water, and drank it off. Shortly after she was seized with a violent retching, pains in the stomach, and other effects which follow the absorption of a poisonous ingredient into the human frame; and, when the true facts of the melancholy circumstances were made known, it was found that the poison had so far entered into the system as to baffle surgical skill. The poor woman died in great agony.—*Belfast Mercury*.

**BURGLARY AND CAPTURE OF THE BURGLAR.**—On Saturday last, a man who gave his name Mick Farrell, of Ballyeden, called at the house of Edward Kavanaugh, of Bricketstown, who lodges travellers, and took up his abode for the night. He paid for his bed next morning, and took his departure. On the following night, about two o'clock, a noise was heard by Kavanaugh's sister, when the former jumped out of bed, and finding the door broken open, went out and saw a man running away, whom he pursued, and succeeded in capturing after a severe struggle, the fellow having a knife, with which he studiously defended himself. It turned out that he was the identical Mick Farrell, alias Hanton, an old offender, and that his first visit was for the purpose of reconnoitering. He now lies in the county prison. Kavanaugh, who is a respectable industrious man, deserves much credit for his spirit and address, in leading the way to rid the country of such a dangerous and desperate character.—*Wexford Independent*.

A caretaker in the employment of Mr. Joseph Higgins, at Greenane, near Clonmel, was severely beaten by a gang of five ruffians, on Saturday, who were prevented from stealing timber belonging to that gentleman.—*Limerick Reporter*.

**OPHTHALMIA** has broken out in the Westport workhouse.—There were over 40 cases last week.

**BIGOTRY IN THE ARMY.**—A correspondent informs us that the colonel of the 2nd (or Queen's Own) regiment, now stationed in Clonmel, in the indulgence of a bigoted and proselytising disposition, refuses to receive Catholic recruits unless they become converts and leave the old Faith. He adds—"This is too bad, now that they are driven to choose between starvation and taking the Saxon shilling."

**"REVENGE CARRIED BEYOND THE GRAVE."**—The Rev. Mr. Beechlin, P.P., Newcaste, in a letter to the *Cork Examiner*, gives the following account of the conduct of certain proselytising agents towards a poor woman named Kitty Fitzgerald, who received, during her last illness, the grace of repentance and reconciliation with the Church:—"This poor woman's husband was of Protestant parents, and died long since in the same Faith. But Kitty was Catholic until the 'flesh pots' made her conform. She was a church-going person for twenty years, but when she found her last end approaching, she sent for her Priest. I attended her, and, in presence of several of her neighbors, she expressed her contrition, and begged to be reconciled to her God through the grace of the Sacraments, which she received at my hands. She lived three days after I visited her, and requested in her dying moments to be interred with her husband and son in the Newmarket churchyard (Protestant). Accordingly, her remains were conveyed by a large concourse to the Iron Gate; but lo! no farther could they go, for there the sexton's stool, with the keys, saying that, without the special permission of her employer, she durst not allow them in with the body of such a deceiver; whereupon the boys, with expressions not fitting so solemn an occasion, I admit, went off to the Catholic burial place, and there deposited the deceased, amidst the prayers of the Faithful. Sir, did not my name appear to this statement, it might pass for romance, but there is no exaggeration in it, I assure you. The public are informed that in England, on a late occasion, a Protestant Clergyman was reprimanded by his Bishop for refusing to read the burial service over a dissenting brother Clergyman; yet he did not refuse him a last resting place. But here a creature is denied a grave, near her husband and son, to which, in my judgement, she has a strict legal right; and that merely because she returned in the last awful moments to the Faith of her ancestors and of her choice?"

**NOVEL PHENOMENON.**—A correspondent of the *Courier des Etats Unis*, dated Paris, March 27, contains, among other items, the following facts:—"A few days ago, the steeple of the Church of Larignac, Department of the Loire, was carried away by the fall of an aurore, which shone brilliantly under the rays of the sun. The Academy of Sciences, informed of this event, appointed a committee of three persons specially charged with studying the nature of this remarkable aurore. A first examination appears to establish that the matter of diamond predominates in the gangue of this celestial body, which is in part schistus and ammonical. This meteoric substance is a novelty, and has not yet been comprised by philosophers in their scientific classifications.

**THE SOCIALISTS OF PARIS.**—On Sunday afternoon a workman caused a crowd to assemble on the Boulevard St. Martin by addressing gross insults to every well dressed lady who passed. "Wives of aristocrats," he cried, "your laces and velvets shall be burnt; your husbands shall be hanged, and you shall be sent to the guillotine." Shortly after, seeing a carriage come up containing several ladies splendidly dressed, he cried, "You see that lady in that magnificent velvet cloak; I will burn it," and at the same time he rushed to the carriage, clung to the door, and threw a bottle of vitrol on to the lady's dress. The spectators indignant at this act of fury, arrested him. When questioned by the Commissary of Police, he said that he had long been tormented by the fixed idea of destroying the splendid toilette of some lady, and had purchased vitriol to effect his design. It is supposed that he is mad, and he was sent to the Prefecture of Police.

"How is it, Charley," said a coachman one day to his brother-whip, after a serious upset, "that I always spreads 'em, and you always throws 'em on a heap?" "That," says the *Times*, "exactly describes the two modes of dealing with the surplus. The Ministerial proposition is to spread the surplus; the protectionist is to throw it on a heap."

Three packages have lately arrived at Liverpool from Rome, containing casts to be used in the execution of the monument to the late Sir Robert Peel.

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THE TRUE WITNESS  
AND  
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, MAY 16, 1851.

CATHOLIC DEFENCE ASSOCIATION.

In consequence of certain misunderstandings, respecting the additional sum required by the Insurance Company, to cover extra risk, the meeting of the members of the Montreal Branch of the Catholic Defence Association, which was announced for Monday last, has been postponed. We are happy to state that the Society itself is thriving rapidly; subscriptions are pouring in, and have been paid into the hands of the Treasurer of the Society. Phs. M'G. is respectfully informed that his handsome remittance has come safe to hand.

In Perth, C. W., the Catholics have set a noble example, which we hope will be generally imitated. We have just received the following report of a meeting held there, on the 11th inst. From want of space we must defer the address until next week:—

Pursuant to notice, a meeting of the Catholics of the town of Perth, and the adjoining Townships, was held on the 11th of May, at 1 o'clock, p. m., for the purpose of giving an expression of opinion, on the noble stand taken by the Irish prelates, in establishing a Catholic University.

The very Rev. J. H. M'Donagh, was unanimously called to the chair, and John Doran, Esq., appointed Secretary.

The Chairman then addressed the meeting at considerable length, explaining the object for which it was called; the object and purposes for which the Irish Godless Colleges were established; the necessity that existed for supporting a Catholic University, and the bearing the penal bill, now before Parliament, would have on the Catholics of the United Kingdom.

It was then moved by Mr. Michael Stanly, seconded by Mr. Arthur Donnelly, and

Resolved—That so far from having confidence in either the wisdom or integrity of her Majesty's Government, we cannot find words to express our contempt, for the venemous little abortion of humanity that rules its councils.

Moved by Richard Bennet, Esq., seconded by Mr. Phillip M'Gowan, and

Resolved—That we should suspect even a favor offered to Catholics, by Lord John Russell, whose hereditary hatred of the Catholic Church, is equaled only by the rapacity with which, true to the interests of his family, he hunts for future spoil.

Moved by Mr. Henry Byrne, seconded by Mr. Patrick Dowdall, and

Resolved—That our best thanks are due, and are hereby tendered, to the faithful and ever watchful Bishops of the Irish Church, who discovered, even under its specious disguise, and defeated the wily premier's godless design, of demoralising the rising generation by an infidel education.

Moved by Mr. John Mitchell, seconded by Mr. William Gill, and

Resolved—That while we deeply, in our heart of hearts, sympathise with our suffering brethren, in the green home of our youth, our hopes in the speedy advent of happier days, is increased into confidence, by the Godlike efforts of the illustrious prelates of the Irish Church.

Moved by Mr. John Manion, seconded by Mr. David Nagle, and

Resolved—That regarding the establishment of a Catholic University in Ireland, as the best antidote for Lord John's poison, we pledge ourselves with heart and purse, (as far as our means will permit,) to cooperate with our Irish brethren, in effecting so desirable an object.

Moved by Mr. Stephen M'Elavy, seconded by Mr. Peter Henratty, and

Resolved—That the Very Rev. Chairman and Secretary, together with Messrs. Stanly, Bennet, Dowdall, Gill, Lenihan and Sheridan, be a committee, to draw up an address to the most Rev. Dr. M'Hale, expressive of our entire concurrence in the views, and confidence in the wisdom, and zeal, and efficiency of the dignified committee, of which he is an illustrious member.

Moved by Mr. John Doyle, seconded by Mr. James Kelly, and

Resolved—That the proceedings of this meeting be published in the Toronto Mirror, and the Montreal True Witness, and a copy sent by the Chairman to the Archbishop of Tuam.

Moved by Patrick Dowdall, Esq., seconded by Mr. Owen Stanly, and

Resolved—That the Chairman leave the chair, and Richard Bennet, Esq., be called thereto;—when a vote of thanks was given to the Very Rev. J. H. M'Donagh, for his dignified conduct in the chair.

J. H. M'DONAGH, Chairman.  
JOHN DORAN, Secretary.

"Art thou he that troublest Israel?" was the question asked by Ahab, of the man of God. "Nay," answered the prophet, "I have not troubled Israel, but thou and thy father's house." The answer of Elijah is our answer, to those who reproach us with troubling the peace of Israel. It is not Catholics who desire to disturb her peace; they are the assailed, not the assailants; they are acting on the defensive, not on the offensive; their sole demand is not to be interfered with. But, we have heard it asked, what possible reasons can the Catholics of Canada have, in following the example set them by their Irish brethren, in forming themselves into a branch of the Catholic Defence Association? Their rights have not been attacked; there is no need for them to sing out before they are hurt. Such an argument we can understand, when coming from the lips of a Protestant, from one who is ignorant, and incapable of comprehending the holy bond of union, which knits together the members of Christ's Church, in the closest intimacy: worshipping upon his own hook, he is a member of his own obscure conventicle, and of nothing else; his religious sympathies, are bounded by the limits of the little Bethel or Ebenezer chapel, whither he hebdomadally repairs, to compensate for the irreligion of the rest of the week, by sitting out, with the fortitude of an Indian at the stake, the horrors of some interminable, prosy harangue; and submitting, with the patient endurance of the youth of Sparta, to the infliction of the psalmody of the conventicle, doled forth with all that sublimity of nasal intonation, in which elect vessels and Hopkins do so imperatively require. But, in the mouth of a Catholic, it is utterly ridiculous: he is not, like the Protestant, an isolated unit; he is a member of that great confederacy, which reaches to the uttermost parts of the earth, from the rising of the sun, unto the going down of the same; his sympathies are not bounded by country, or by that which severs all earthly ties, by death itself; but extending beyond the grave, to realms unseen, save with the eye of faith, prompt him to pour forth his prayers for the souls of his departed brethren, that they may repose in peace, and to seek the prayers of those whose souls rejoice in the presence of the Lord. United in life, even in death, Catholics are not divided.

How then can we, Catholics, be supposed to be indifferent to the wrongs of our brethren of the United Kingdom, or to behold their persecution with indifference? Have we no reason to fear, that what is inflicted upon them, may be attempted to be inflicted upon us, if we do not, by the expression of our indignation, and of our sympathy, convince the persecutors of our brethren in the faith, of the hopelessness of their introducing similar penal laws into Canada. Yes; the Catholics of Canada, are as much interested in the question of Ecclesiastical Titles, as are the Catholics of England and Ireland. For what is the question raised by this measure? It is simply this. Is the spiritual authority of the Pope supreme over all parts of the Catholic Church, or can it be limited by the civil power? "Has the Pope," asks a writer in the Times, "the right to appoint an Archbishop of Westminster?" Now, we Catholics of Canada, members of that portion of the Church which God, in His mercy, has planted on this side of the Atlantic, are as much interested, as are those on the other side, in maintaining that the Pope has that right. For, if he has not that right in England, then neither has he it here; and the creation of an Archbishop of Quebec, or of a Bishop of Montreal, is as much an act of Papal Aggression, as is the creation of an Archbishop of Westminster, or of a Bishop of Beverly. The authority of the Pope is direct from God, and is the same in one part of the British Empire, as it is in another. It is either supreme everywhere, or it is nothing anywhere. It is not derived from, or dependent for its exercise upon, the good will of the civil power, and there is, therefore, no reason why that which is made penal in England, should not be made penal in Canada; or why the ecclesiastical supremacy of the Queen, or rather, of the First Lord of the Treasury for the time being, should not be asserted on the shores of the St. Lawrence, as well as upon the banks of the Thames. Any attack, therefore, made upon the spiritual authority of the Pope, in one part of the world, is an attack made upon it in all.

But it is not only against the Titles of our Bishops, that it is proposed to legislate; it is not only through them, that our religious liberties are attacked. The taste for persecution, like the appetite for blood, increases the more it is indulged; and the clauses of the Ecclesiastical Titles Bill, but dimly shadow forth what is in store for us, if by a determined and united opposition, to the first attempts at penal laws, we do not show our firm resolution never to submit to them. The infamous Convent Visitation Bill, if it become law in England, may very likely have its provisions extended here as well—not that we believe that the bill will ever be carried into execution. The Catholics of England have spoken out plainly enough, upon that point, as to their intentions to resist by force, if necessary; and we fear not, but what the Catholics of Canada, would be nowise slack in following their example. "If these bills pass," says the Rev. Bishop of Meath, "their provisions will be as much entitled to our respect, as the demand of the highway robber." Let us hear the London Catholic Standard. Speaking of Mr. Lacy's bill, by which some filthy black-guard of a government official, will be authorised, by law, to intrude his foul presence into the abodes of Catholic devotion and female purity, it says:—"And this is to be in England, where every man's house is his castle, and where the inviolability of the household, is the foundation of all our liberties. We tell the Protestants of this country, that if they dare to sling down the gauntlet of persecution, the answer

shall be given in their own houses, and not in ours. It shall be given in the mansions and estates of ill gotten and fraudulent wealth, and not in the Catholic houses of refuge for the orphans, and for prayer; we will not allow our religious houses to be visited by Protestants, but will rather die in their defence; and if there is little chivalry now left in the English people, we will at least show them, that the sons of the Crusaders, have the blood of chivalry in their veins, and that the sanctuaries of our religious Englishwomen, shall not be violated without a struggle, and without a frightful tale to be told—of stern retribution and retaliation."

Do we wish to avoid all chance of similar struggles, of similar scenes of violence, here? Then let us be prepared to resist the introduction of all measures calculated to produce them. In this, Protestants are as deeply interested as we are; if they cannot join with us in asserting the supremacy of the Pope, many of them will agree with us, in repudiating the spiritual supremacy of the Queen. Protestant Dissenters from the Establishment, should remember, that by encouraging, or by not opposing, the imposition of penal laws upon Catholics, they are establishing a precedent, which may soon be cited against themselves, and are preparing a rod for their own backs. If, in support of the Queen's supremacy, and of the privileges of the state clergy, a Catholic Bishop is to be subjected to fine and imprisonment, for subscribing himself by his proper title, we do not see why the affixing "reverend" to his name, should not subject the Independent minister, to two years imprisonment; why the Methodist preacher, should not be compelled to exchange his religious exercises, for that which is usually taken on the tread-mill, in company with gentlemen in grey jackets, and hair cut very short behind; or why the baptism of adults, by immersion, should not be made a capital felony. The cause in which we are now engaged, is one in which Protestants have often buckled on their armor. It is no question of dogmas, or of articles of faith; it is the question of religious freedom; of the independence of things spiritual, of things temporal; it is the cause for which the Church of England professed to fight, when it drove the last of the Stuarts from his throne; it is the cause for which the Pilgrim fathers fought, and for whose success despairing in the old world, they turned their backs upon their native land, and sought them other homes across the deep; it is the cause for which the Scotch Presbyterians, the stern children of the covenant, professed to contend, when they became dwellers in the wilderness, and, defying the fury of their oppressors, dyed the mountain heather with their heart's blood; it is the cause for which the great and the good, of all ages and nations, have contended; for which a Becket, a More, suffered martyrdom; for which a Gregory died in exile; and for which, in our days, a Pius IX. was driven from his throne, by the blood-stained ruffians of modern Rome; in a word, it is the cause of God, and of His Church—a cause of whose success it would be folly to doubt, because the Holy One of Israel is our Helper, and the Lord of Hosts our refuge.

"Why are you so poor?" is asked reproachfully of the French Canadian habitants, by those evangelical proselytisers, who strive to make converts, by representing Catholicity as a religion unfavorable to worldly prosperity. "Don't you know," they continue, "that if poverty is not a crime, it is, at least, no virtue; and that he who does not seek to better his condition, neither understands his duty, nor the intention of his Creator towards him." You are too religious, they insinuate; you are too constant in your attendance at Church; too earnest in your exercises of devotion—your Novenas and spiritual Retreats—you pray too much; keep too many holidays, and, in fact, give a great deal too much of your time and thoughts to heaven and to God, and not half enough to the world and the devil. Such is the substance of a long reproach against the poverty of the French Canadians, in which the writer, falsely assuming the poverty of the habitants, lays the whole blame of it upon their religion, and upon their excessive devotion. We say "falsely assuming," because it is a well known fact, that the vast majority of the French Canadian habitants are not poor, in the true sense of the word. It would be difficult to find a body of men, amongst whom there prevails a greater amount of comfort, if not affluence. They have food and raiment, and are, as St. Paul enjoins, therewith content. They have learnt from their spiritual guides, that "Piety, with sufficiency, is great gain; and to be cheerful and contented in that station of life, in which it has pleased God to place them." That they are not poor is evident, from one of the statements of the very man who accuses them of, and taunts them with, their poverty:—"The value of £100,000 in titles! is annually paid by the Catholic habitants of the Seignories," he informs us. We will, for the sake of argument, assume the truth of our informant's statement, from which it follows, that as titles are paid only on the cereal crops, the annual value of grain alone, raised by the labors of the Catholic inhabitants of the Seignories, is upwards of £2,500,000, or, in 25 years, about £63,000,000. When to this we add the value of hay and green crops, the value of sheep, cattle and horses, reared upon the pasture lands, we have a very pretty sum produced by the labors of a small, and unjustly depreciated portion of the community, in spite of their very unevangelical practice of keeping Saints and other holidays. "Besides Sundays," says the writer of the article before us, "the loss of time to the Catholics of Lower Canada, by the observance of holidays, Saints days, Retreats and Neuvaines, is at least, fifty days in the year." How exquisitely Protestant is the above remark; how characteristic of the system which

teaches man to place all his happiness in the development of material prosperity; which knows of no enjoyments, save those of sense; to which the almighty dollar is the God of its idolatry, before which all men are to fall down and worship; which is incapable of conceiving, any destiny for man; loftier than that of amassing pounds, shillings and pence, or any reward for merit more noble than a lucky hit in tallow, or a fortunate speculation in molasses; and which values Christianity, only as a useful agent, in creating a demand for the inestimable blessing of cottons and printed calicoes. How truly does it breathe the very spirit of Protestantism, or as Dr. Brownson so happily, and yet so cruelly, branded it—Carnal Judaism. What we give to religion, and to heaven, is a dead loss to time, and our offerings to God are a robbery of Satan. Now, it is a most ridiculous exaggeration to say, that the number of days lost! to the pursuit of gain, by the observance of days of devotion, amounts to fifty in the year, or any thing like it. There are in Canada, besides Sundays, only nine feasts of obligation, including Christmas day, several of which must occasionally fall upon a Sunday. As to the Retreats and Neuvaines, they are not of obligation, and do not interfere with the habitants daily labor.

And, yet, in one sense, the writer is right in complaining of the too great devotion of the people, and of their attachment to their religion, as the cause which prevents them from being rich, in his sense of the word. It is impossible to serve both God and mammon; it is difficult, if not impossible for a truly Catholic people to become rich, as he wishes them to become rich. For though, as we have shown, the French Canadian habitants cannot be called poor, yet neither is he, thank God, what the world esteems a rich man. The habitants are not great capitalists, or great speculators, and they are unfortunately, and in spite of the exhortations of their evangelical mentors, more addicted to investing their earnings in the erection of Churches, and other acts of piety; than in the extending of railroads, and lines of electric telegraph; and yet, in spite of all their follies, they are, in some respects, worthy of imitation, even by some of the most devout frequenters of the tabernacle. There are, amongst the French Canadian habitants, but very few fraudulent bankrupts, or betrayers of trusts; very few whose fortunes are made up of the spoils of fatherless children and widows. If their names are rarely found amongst those of the holders of railway shares, they are equally scarce upon the register of the Penitentiary; and if they contribute little to joint stock companies, they are of less expense to the community for jail accommodation. If they are not smart traders, and God forbid that they should ever become so, they are, at least, honest men. If they are not so cute hands at a bargain, as their puritanical neighbors on the other side of the lines, who may, generally, be described, as a facetious friend of ours once described a worthy deacon of some conventicle or other, as "Godwards, upright men enough; but as Manwards, rather twistle"—they have not, as yet, acquired the habit of repudiating their debts, or any of those other clever knavish tricks, for which your true evangelical Protestant, with the real Puritan blood flowing through his veins, is so pre-eminently distinguished, and to the practice of which Catholicity opposes so many obstacles.

Yes, these men cannot but hate our holy religion, and we thank them for their hatred, and their abuse, as the highest compliment they can pay to it. It was, we believe, the late Sir Ashley Cooper, who told the young medical student, that if he would rise to eminence in his profession, the first thing he had to do, was to overcome the delicacy of his stomach, and to conquer the disagreeable nausea which a dissecting room is so apt to create. So with the evangelical exhorters to wealth, of whom we are speaking, (for God forbid that it should be imagined that we intend our remarks to apply to all;) their first lesson to their disciples is, to overcome all delicacy or scruples of conscience, and to get rid of that sense of uneasiness—that moral squeamishness—which is, at first, so very apt to torment the perpetrators of mean and dishonest actions, in their struggles to be rich. Now, in the estimation of these gentry, (and they are quite right,) the crying sin of the Catholic religion is, that by its system of rigid self-examination, and accusation at the confessional, it fosters and encourages a morbid delicacy of conscience, most injurious to the acquisition of wealth; that it exhorts to charity, so fatal to thrift; and inculcates habits of self-denial, preaches a contempt for the world, and all it has to offer, until men who are so infatuated as to hearken unto it, becomes useless, as members of a commercial community, and incapable of fulfilling the designs of their Creator, in seeking to better their condition.

"Labor not to be rich," said the wise king. "Lay not up for yourselves treasures on earth;—take no heed what ye shall eat, and what ye shall drink," said our Lord. "Deny thyself, take up thy cross, daily, and follow Christ," says the Church to her children at the present day; and a hard saying it is to Protestant ears. Far pleasanter—far more acceptable to our corrupt nature is the Protestant doctrine, for through the disobedience of Adam, all men are born with a natural tendency to Protestantism, which nothing but the grace of God can overcome. Pleasant to the Protestant ears is the doctrine—"Make money—get rich—labor to better your condition, for by so doing you fulfil the designs of your Creator," which bids the covetous man, the usurer, the extortioner, the devourer of widows houses, who now, as of old, are famous for the length of their prayers, the possessor of ill-gotten wealth, be of good cheer, as servants who have done their duty; and which, above all other passages of holy writ, does, especially, hold up to our imitation the conduct of the servant,

who added, by trading, other ten talents, to those with which he was originally entrusted. This parable, interpreted literally, is, we doubt not, the favorite text of our money-making modern saints.

It is a curious coincidence, that in London, at the present moment, the most violent no-Popery agitators, and the most strenuous assertors of England's Protestant faith, should be some of the most notorious scoundrels of the community. The *Tablet*, after noticing the exposures that have been lately made in London, by the *Lancet*, by *Dickens*, in his "Household Words," and by writers in the *Illustrated News*, and other journals, of the infamous impositions that are practiced upon the poor, by the dealers in milk, sugar, coffee, and other articles of general consumption, points out the singular fact, that it is from amongst their ranks that the greatest number of signatures, to the anti-papal aggression petitions have been procured, and proceeds, very satisfactorily, to account for the phenomenon.

(From the *Tablet*.)

It is precisely in England, most especially in London, and of Londoners pre-eminently among the retail dealers, whose villainy we have been exposing, that exists the most furious zeal for the Protestant religion, and the most phrensied animosity against Papal Aggression.

We give this as a coincidence which really is not undeserving of notice. Cobbett, in a diatribe against the London butchers, denounced them as villains who stayed at home from Church poring over their ledgers and turning their *naughts* into sixes and nines. But that feat is very considerably distanced by the ingenuity which turns meal into mustard, soot into coffee, lice into brown sugar, and horses' brains into London milk.

We Catholics can understand how the pious devotees who play these tricks must hate the confessional; and if it has ever crossed their minds, that the prevalence of the Papal religion in England means a cessation of these profitable practices, and restitution of the ill-gotten gains that have proceeded from them, it is easy to understand the phrensy of indignation against Pope and Cardinal with which the London shopkeepers, and amongst them the electors of Finsbury, must be animated.

"No Papal Aggression" roars the milkman: "or" (adds his conscience in a whisper) "I must give up squeezing horses' brains into my milk pail."

"No Papal Aggression" roars the grocer—"or I must bid adieu to sugar lice, stale tan, red ochre, soot, and coffin wood."

"No Papal Aggression" roars the vender of dried meats, "or I must abandon the curing of horses' tongues."

"No Papal Aggression" shouts the makers and venders of mustard, pepper, and arrowroot; "or we must abandon for ever the use of potato-starch, sago, wheat-flour, and turmeric, in these useful compositions."

"No Papal Aggression" roars the baker, "or I must cease to poison those who live by bread, and give full measure in my loaves."

"No Papal Aggression" shouts the brewer and the publican; down with the Pope and the confessional.

And so on to the end of a much longer and more tedious litany than we have room for. Suffice it to say, that the outcry against Papal Aggression comes with the greatest warmth and acrimony from those whose character for common honesty in the practices of every day life is at the lowest ebb, and who, in point of pecuniary profit, have most to lose by an abandonment of the practices of theft, to which they are habituated. In a word, the outcry of the London shopkeeper against the Priest is like the bellowing of the gaol-bird against the policeman.

A meeting of the members of the "Church Union" of Upper Canada, has been held at Toronto; for the purpose of protesting against the secularisation of the Clergy Reserves. We have no intention of entering into any discussion respecting this much disputed question; it is one in which the Protestant sects alone are interested, and they can be left to manage it their own way: but certainly, Catholics have never manifested any disposition, to deprive their fellow citizens of their legitimately acquired property. We notice the meeting chiefly on account of some singular admissions, made by the different speakers, concerning the blessings produced by the law established church.

From one gentleman, the secretary of the Union, we learn the noble exertions made by the wealthiest establishment in the world, to keep pace with the growing wants of a rapidly increasing population. Since the commencement of the century, the population of Great Britain has about doubled, whilst the number of the clergy has remained stationary. Dissenters and Papists have been busy, but the state clergy have done nothing. Whose fault was this, would we ask? Was not the field of enterprise open to Anglicans, as well as to Catholics and Dissenters? Why then did the Government clergy remain idle? In the meantime, crime and pauperism have increased in a fearfully accelerating ratio. In 1813, the number of persons committed for trial was, for England and Wales, 7,164; for Scotland, 89; in 1842, for England and Wales, 31,909; for puritanical Scotland, 4,189. We need not wonder at the intensity of the No-Popery howl, with such statistics before us, or doubt the truth of the assertion, that Great Britain is becoming rapidly more thoroughly Protestantised, even to the heart's core. Turning to Canada, the same demoralisation, the same amount of vice and bestiality, appear ever as the invariable concomitants of the principles of the glorious Reformation. Indeed, the amount of Protestantism, in a country, can always be fairly estimated from the criminal statistics—being always in the direct ratio of the number of jails, felons and grog shops, and inversely as the number of churches.

Since 1840, the number of prisoners from the Lower Province, (Catholic) confined in the Kingston Penitentiary, has been 283, whilst the Upper Province, (Protestant) with a much smaller population, has furnished no less than 894, at a cost to the whole community of £73,112, the charge for the convicts from the Lower Province being £23,145. We learn also, that in Upper Canada, upwards of sixty-two thousand persons, belong to no creed or denomination. From these considerations, the speaker naturally concluded, that England has been culpably remiss, in providing sound state religious education for the people; and that hence the chastisement in the shape of Papal aggression. "How different was it when religion was England's care. Our *Maiden!* Queen Elizabeth, stood forth as the champion of religion," and the rack; "and her reign was long and prosperous. Her successor, James, was staunch to our religious principles, and was a religious king." To be sure he was a beastly drunkard, whose every other word, when he was sober enough to articulate, was an oath; but that did not prevent him from being an excellent successor to the red-haired bastard of Anne Boleyn, or both of them from being admirable nursing fathers, and nursing mothers, to the little ecclesiastical abortion, begotten by Henry VIII.

Another speaker, the Rev. A. Palmer, was very severe upon jesuits and cocked hats, and recommended, in case of the resumption of the Clergy Reserves, by government, a crusade against the possessions of the Catholic Church in Lower Canada; forgetting that such property is not, like the *Reserves*, the gift of the state, out of part of the public property of the colony, but acquired by purchase. When the Church of England people, can point out what consideration they have paid, it will be time enough then, to institute a comparison, between the *purchased property* of the Catholic Corporations, and the Protestant Clergy Reserves.

The last named speaker, "trusted that the Church of England would soon come forth in all her potency and might, to tell the people, that though it had been sleeping, it was not dead" entirely. Hereupon the Rev. Mr. Brough, "was very sorry that Mr. Palmer made use of the word *sleeping*, to denote the quiescent state" of the Government Church. He did not like the idea of the Establishment being caught napping at all. The church was a patient church, a long suffering church, putting up quietly with all kinds of hard usage and hard words; submitting, without a murmur, to have its creeds altered, and its articles of faith defined, by privy councils, and courts of law. Bearing patiently all kinds of indignities and rebuffs from the civil power; well pleased, if allowed the occasional relaxation, of kicking up its heels at any Papal intruder in the fat pastures which the state has prepared for the patient, long suffering creature.

Great threats were held out, of what retaliations would be inflicted upon Catholics, in case the Catholic members of parliament vote for the diversion of the Clergy Reserves, from their original destination. Every man must be guided in this matter by his own conscience; but let Catholic members vote as they may, it will be unfair to argue, that the Catholics, as a body, take any pleasure in the spoliation of their brethren: as to the threats of attacks upon our own property, we laugh at them. We take the warning in good part, however, and shall be all the better prepared to defend our own. FOREWARNED, FOREARMED.

On Friday last, a number of emigrants arrived at this port, on board the "Crescent," from Quebec, to which port they had come in the "Jessy," from Lower Ormond, County of Tipperary. A dispute arose from some misunderstanding, as to the passage money from Quebec; the passengers being under the impression that the Captain of the "Jessy," had arranged with the Captain of the "Crescent," to bring them to Montreal, for a quarter of a dollar each, whilst the sum demanded by the latter was 3s. 9d. The steamer let go her anchor at a little distance from the wharf, and none of the passengers were permitted to land; in consequence of which a disturbance took place. The anchor was raised, and the steamer brought alongside of the wharf. His honor the Mayor, accompanied by Mr. McGrath, the chief of the police, went on board the boat, where great excitement prevailed, and with no little trouble restored order. The whole affair will probably become the subject of judicial enquiry, until which time, it will be improper to hazard any opinion as to the cause of the disturbance.

LOVER'S SONGS AND BALLADS. D. & J. Sadlier, New York and Montreal.

A charming little book, and intensely Irish. Full of fun and pathos—love and murder. "Half sunshine, half tears," like the authors own "Land of the West." Is there a son of the Emerald Isle, a stranger to Lover's Songs and Ballads? If such there be, we recommend him to conceive a wholesome horror of his ignorance, and to remedy it without delay.

The communication from the "Advocate of Temperance," in our next.

We have received the following address from a correspondent:—

TO THE CATHOLICS OF CANADA WEST.  
FELLOW CATHOLICS,—He who addresses you is an Irishman—one who, in his native and beloved land, has had "to bite the dust," under the iron rule of Protestant ascendancy; and who, even in this land of so-called religious toleration and liberty, has had, like many of you, to writhe under the withering sarcasms, and scathing ironies, of Protestant bigotry. He who ventures to address you, fellow Catholics, has seen the day when, even on the soil from which

he sprung, and in his native home, he could not, under the remnant of that brutal code of laws, enacted by a still more brutal government, enter, with equal chance of obtaining the wished for goal, the lists with his fellows.

He who appeals to you, fellow Catholics, has lived in the times when, under even a mitigated "regime," no bell, to warn him of his duty to his God, could ring from a "Popish Chapel," or toll the doleful ditty of the dead over the grave of his sire—when no "Papist" dare decide between man and man, the trivial differences of every day life; and when he, himself, because he was a "Roman," would not, as an humble "policeman," be entrusted to keep the disorderly, tranquil, or to preserve the peace and quiet of the community in which he lived.

He who writes to you now, has lived in those sad times—has passed through those sad scenes, and times and scenes far sadder still; and in a land four thousand miles from his own, has been spared to see the day when the same British government attempts to re-enact the same barbarous laws, that once riveted the chain of slavery and degradation around his neck.

Those dark and dreary scenes, in the dismal history of our country and our Church, the most of you, as well as I, have passed through, until the glorious epoch of the ever memorable Clare election, when the chain of the ruthless tyrants fell shattered from our limbs. Our tyrants, themselves, were made to "bite the very dust," from which we, triumphant, arose, to stand before the nations, what, for generations before us, our race had not been—freemen, and the heirs of civil and religious liberty.

Fellow Catholics, shall the fresh and fond hopes of our youth be withered? And, ere its fruit has had time to ripen, shall the tree of liberty, the seed of which, through oceans of sorrow, and centuries of oppression, we so carefully cherished and preserved, and over the infant growth of which we so fondly watched, be blasted? Is it generous on our parts, in the security we have in the land of our adoption, to fold our arms, and immune from penal codes, enjoy our "*otium cum dignitate*," while the chain of slavery and oppression are being forged for our brethren at home? Shall we, by our apathy, dry up the tears for our memories, of a generous posterity, and dash from the hands of our children the wild flowers their affection would strew upon our graves?

No, fellow Catholics of Canada, another and a nobler inheritance should be ours; and history, when it tells of us, must point to us as a generous—a magnanimous race.

Let us, then, the Catholics of Canada, be up and stirring. Let the Catholic mind be agitated throughout the length and breadth of this wide land, and its sympathies for the contemplated wrongs and sufferings of Catholicity be awakened. Let addresses of condolence for the trials of our fellow-countrymen at home—of congratulations to his Eminence, Cardinal Wiseman, and the Hierarchy of England, be prepared, and let words of scorn—bitter, biting scorn—be sent across the broad Atlantic, to the "mumming" ministry of haughty Britain. Let us adopt the motto—"*calum non animam mutant qui trans mare currunt*," and although far, far away from that sky, under which we inspired the first breath of liberty, and from which the first dawn of freedom broke upon us, let us struggle against religious oppression; and history, when it comes to record our deeds, will applaud them—posterity will revere our memories, and our grateful children will cherish and keep green the sod that covers us in our graves. I am, fellow Catholics,

Your humble servant,

A CATHOLIC.

Hamilton, May 5, 1851.

ARRIVAL OF THE "CAMBRIA."

New York, May 14.

The *Cambria* arrived at Halifax last night. The British and Continental news is unimportant. The absorbing topic in London is the Great Exhibition, which was opened by her Majesty, on May day, in the presence of thirty thousand persons, without disorder or accident. On the 2nd instant the Russell ministry was defeated on a motion by Mr. Hume, to confine the operations of the Property Law to one year. The Jewish Disabilities Bill was read a second time.—Emigration from England and Ireland continue unabated.

All danger of a ministerial crisis in Paris is over, and the old story current, that Louis Napoleon is making great efforts to prolong his term of office.

The Portuguese insurrection had subsided. Austria and Prussia had demanded of the Sultan that he retain Kossuth and his followers for two years longer. The Sultan is inclined to refuse and throw himself under the protection of England and France.—*Transcript.*

CANADA NEWS.

Our wharves are now getting lively with shipping, and there is every sign of approaching spring business. Buyers from above are already appearing in the market, but still it may be expected to be two or three weeks yet before the spring business fairly commences. We believe a prosperous season is generally anticipated.—*Transcript.*

We are happy to learn, that Mr. W. E. Logan, the talented Geologist for Canada, is to be made a Fellow of the Royal Society of England.—*Id.*

We are informed that the Gentlemen of the Seminary of St. Sulpice have most liberally agreed to assist the Industry and Rawdon Railway, to the extent of £1000.—*Pilot.*

On Saturday evening, a fine boy, son of Mr. Bent, of the New York Express Office in this city, was drowned while fishing in the Canal Basin. The body was recovered on Sunday forenoon.—*Transcript.*

On Saturday afternoon the body of a child was found in the river nearly opposite the Jail. It was considerably decomposed, so much so as to render its identification a matter of difficulty. It ultimately appeared, however, to be the body of a poor orphan boy, who had lived with Mr. Newby, shoemaker, of

this city, and who was missed on the 23rd of March last, it being then supposed he had been lost on the ice opposite the town.—*Courier.*

A few days ago an enormous mass of copper was discovered at the Lake Superior cliff mine; its dimensions were forty feet long, eighteen feet high and from six inches to three feet thick. It probably weighs three hundred tons, and the miners have not yet reached either the end or top of the sheet.—*Belleuille Chronicle.*

ROBBERY OF A CHURCH.—In consequence of information received at the police office yesterday morning, at six o'clock, that the Catholic Church had been robbed during the night, Constables McCaffray and Trotter visited the spot to make examination. A cap was handed to them which seemed to have been left by one of the depredators, and the officers knowing the cap, proceeded to a house in rear of St. Patrick's Market, and arrested four men and one woman. Having secured them and brought them to the station, they returned to search the premises. The only thing they discovered was a clergyman's Sutan. The names of the parties arrested are John Hinds, James Melver, Alexander Evans,—Stewart and wife,—well known characters. The articles missing are:—a silver Jesus, about twelve inches in length; a large gilt cross, with figure attached, nearly six feet in height, weighing from 80 to 100 lbs.; three gilt ornamental candlesticks, about 14 lbs. weight, each standing upon a tripod; a small gilt Jesus, broken off a wooden cross; a pair of silverplated candlesticks; an eight day clock—Murphy & Brothers maker,—and three large silverplated candlesticks.—*Globe.*

UNITED STATES.

Within a few months more citizens of Irish birth have been made in Eastern States, than in all the previous years of American independence. In a little time longer, we will have added 20,000 voters to the electoral body of New England. We trust that our emigrant myriads in the midland and western States are equally alive to the importance of this great measure of self-protection. A deep laid attempt is being made to anglicize this Continent, in policy, manners, and even in religious tactics. The present No-Popery agitation in England will be tried here, but it will fail signally. Still it is well to be forearmed, for if America should ever again pass under the sway of England the prospect of the Irish race would be hopeless indeed.—*American Celt.*

Last week, in Boston, Coroner Pratt held an examination upon the body of Mrs. Rosanna D. Leavitt, wife of Charles W. Leavitt, residing at No. 15 London street, who died on Monday. The result of the examination was, that "her death was caused by abortion caused or procured without lawful justification, by Wm. Clark, a Botanic Physician." Mrs. Leavitt was about 29 years of age, and was the mother of four children. Her husband has been absent from his home for some time past.

Alexander Catlin, Esq., an engineer, of Burlington, Vt., died very suddenly at a respectable house of entertainment called the Abbey, in Cambridge, kept by Loring Meacham. He had been robbed of a valuable watch and chain, his wallet, &c.; and it is thought that he must have been drugged. He was certainly in bad company. The party went from the Albion House in this city.—*Boston Pilot.*

GREAT EXCITEMENT IN NEW YORK.—As we predicted last week, the recent extraordinary conduct of a portion of the New York Senators has produced a tremendous excitement in that state, in various parts of which mass meetings have been held. In Albany, an immense gathering took place at the Capitol. Strong resolutions were passed, commendatory of the conduct of the twelve resigning Senators, and in favor of the immediate enlargement of the canals. At Buffalo, a very large meeting was held, irrespective of party at which the extraordinary course of the minority of the Senate was strongly deprecated.

THE CUBAN EXPEDITION.—The steamer *Cleopatra* still remains under the surveillance of the U. S. marshal, at New York, nothing has been discovered in connection with her which can justify her seizure.—A Savannah letter says that the bonds of the new government that is to be when Cuba is revolutionized have been selling all winter to raise the needful funds. They have been taken at ten cents on the dollar.—The *Evening Mirror* says that about 200 men, hard looking characters, are congregated at South Amboy, apparently awaiting the arrival of others. Similar gangs of men, numbering from 100 to 200 have been observed lounging about the wharves in this city; but the prompt measures adopted by the government have defeated the intention of the marauders.—The latest accounts from Cuba, inform us that the Governor General was prepared, with the whole military and naval force at his command, to give the expedition a warm reception. This matter has certainly, all at once, assumed a more serious aspect than we had supposed it would. It cannot be doubted however, that the plans of its projectors have, for the present, been completely frustrated.—*Boston Pilot.*

MONTRÉAL MARKET PRICES.

CORRECTED BY THE CLERK OF THE BONSECOURS MARKET.

Thursday, May 15, 1851.

		s.	d.	s.	d.
Wheat,	per minot	4	9	a	5 0
Oats,	"	1	10	a	2 3
Barley,	"	2	6	a	3 0
Peas,	"	3	0	a	2 6
Buckwheat,	"	2	1	a	2 6
Rye,	"	2	9	a	3 0
Potatoes,	per bush.	2	6	a	3 0
Beans, American,	"	4	0	a	4 6
Beans, Canadian,	"	6	0	a	6 6
Honey,	"	0	4	a	0 5
Beef,	"	0	2	a	0 5
Mutton,	per qr.	2	0	a	5 0
Lamb,	"	2	0	a	5 0
Veal,	"	2	0	a	10 0
Pork,	per lb.	0	4	a	0 5
Butter, Fresh,	"	0	10	a	1 0
Butter, Salt,	"	0	6	a	0 7
Cheese,	"	0	4	a	0 6
Lard,	"	0	5	a	0 6
Maple Sugar,	"	0	4	a	0 5
Turkeys,	per couple	7	6	a	6 8
Eggs,	per dozen	0	5	a	0 6
Apples,	per barrel	5	0	a	12 6
Onions,	"	6	0	a	7 0
Flour,	per quintal	10	0	a	10 10
Oatmeal,	"	7	6	a	9 0
Beef,	per 100 lbs.	17	6	a	20 0
Pork, Fresh,	per 100 lbs.	39	6	a	30 0

## FOREIGN INTELLIGENCE.

## FRANCE.

The Government has not yet openly taken any steps to procure a prolongation of the powers of Louis Napoleon, but numerous schemes are attributed to it. The press interprets the real wishes of the various parties, better than the speeches from the tribune. The *Assemblée Nationale*, a journal of about 12,000 subscribers, professing what may be termed high Tory opinions, has been recently purchased by the leaders of the Royalist party, with funds said to have been supplied by the Count de Chambord and by some of his wealthier adherents. The versatile Lamartine has assumed the chief editorship of another newspaper, called *Le Pays*, and has strengthened his cause by the secession from the *Presse* of one or two leading writers of that journal. The object of M. de Lamartine is the defence of what he terms Conservative Republicanism—that is, the maintenance of the existing form of Government, by a determined resistance to the revolution and the counter-revolution, in whatever shape they may appear.

The *Sicile* has hoisted the colors of General Cavaignac, but the organs of the Mountain have not yet named a candidate for the Presidency.

It is reported that the French Government has addressed a note to the Cabinet of London, requiring the expulsion of Ledru Rollin, and other French refugees, whose present facilities of communication with Paris and the departments are found exceedingly embarrassing to the French Government, and calculated to add dangerous complications to the present crisis.—The Academy of Moral and Political Sciences has resolved, on the recommendation of M. Passy, to depute two of their members (M. Blanqui and Michel Chevalier) to visit the Exposition in London, and to make a report on any remarkable facts which may be interesting to the professors of political economy.

The *Moniteur* announces that a combat took place at Oued-Sahel, near Jurjura, in Algeria, on the 10th inst., between a body of French troops, under Colonel d'Aurelle, and a body of Zouaves, under the Dervich Bou-Bagha. The Zouaves were put to flight by the French, the village of Selloum was burnt, and a great number were killed. On the part of the French, one officer and ten men were killed, and one officer and thirty-six men wounded.

## ITALY.

On the 3rd April his Holiness gave the *pallium* to the Most Rev. Dr. Hughes, Archbishop of New York, and to Mgr. de Mazenod, Bishop of Marseilles. The privilege of wearing this Archiepiscopal honor has been granted by the Holy Father to the Bishop of Marseilles and his successors by way of recompense for the singular devotion shown towards the Holy See by that city during the recent troubles. The churches of Autun, Puy, and Valence, are the only other Episcopal churches in France which enjoy the privilege just granted to Marseilles.

Cardinal Lambruschini, Prefect of the Congregational of Sacred Rites, has just published a decree, announcing the will of the Pontiff that the 15th of July, the festival of the Visitation of the Blessed Virgin, should be henceforth for ever religiously observed by all the nations of the world, with double rites of the second class, on account of its being the eventful day on which "the yoke of those who occupied the city was shaken off, and the temporal sovereignty of the Apostolic See restored, by the aid, advice, and arms of noble nations and princes."

The Turin correspondent of the *Times* states that in Italy £80,000 has been taken of the loan which Mazzini and the Republican Committee of Rome are raising, with the view of lifting the republican standard again in Italy. The same writer says, however, that many persons take shares in the loan as a matter of precaution, and that they may be on good terms with the Republicans in case of their being successful, which, he adds, is not considered within the range of probability.

## SPAIN.

The religious ceremonies of the Holy Week were celebrated with the usual pomp in all the churches of Madrid. The Queen washed the feet of six poor men in the Royal Chapel, and her Majesty, accompanied by the King and the entire Court, left the Palace to perform the seven stations.

The *Heraldo* states that the Progresistas intended to avail themselves of the general elections to raise again their banners. General Espartero has not only accepted the post of honor to which the electors of that party had elevated him, but was disposed likewise to occupy *de facto* the presidency of the electoral Directing Committee. General Ortega, one of his friends, was also very active. The Government on being informed that he had left on the 10th for Arragon, immediately sent an express after him, with orders to arrest him wherever he was to be met.

## THE INSURRECTION IN PORTUGAL.

The following telegraphic despatch, announcing the failure of the movement in Portugal, was received at our own Portuguese Legation on Wednesday:—

"MADRID, 5 p.m., April 21.

"The Ambassador of France to the Minister for Foreign Affairs.

"According to despatches of the 16th inst., received by the Portuguese Ambassador, and communicated to me, it appears that General Saldanha, discouraged by the bad reception which he met with at Coimbra, has directed his course towards the Spanish frontier."

"An express had reached Lisbon from Madrid, with assurances of support from Spain in the shape of a force on the frontier, and two Spanish steam-frigates had been ordered to proceed to the Tagus.

## AUSTRIA AND PRUSSIA.

The return of Prince Metternich to his Castle of Johannisberg, and his palace on the Renweg of Vienna, is an event which signifies that the revolution has run its course; and has returned to the point from which it started. That the Dresden Conferences are slowly expiring excites no sort of regret, scarcely even curiosity, for they leave nothing behind them. The new birth of the Confederation is regarded with more interest. The Ministerial papers state that Austria has proposed, in case of "certain events," to march 200,000 troops through Piedmont. This proposal which has been submitted to the Cabinet of Turin, has made a "deep impression" at Berlin.

The same papers mention a secret treaty between Russia and Austria, and that they endeavor to gain the support of Prussia. The object of the treaty is to protect Europe against the results of the crisis which is impending in France. The Ministerial papers contain an official contradiction of the rumors which were lately circulated respecting Chevalier Bunsen, the Prussian Ambassador at the Court of St. James's, and protest that the Chevalier has not, as was asserted, been insulted by certain German refugees.

## HESSE CASSEL.

The continued military occupations of the Electorate has caused, according to the correspondence of the Berlin journals, great distress among the middle and lower classes of the population.

We have often given extracts from the Catholic press of Ireland, calling attention to the infamous system of proselytising there carried on, and the gross falsehoods put forth by the evangelical party, respecting the mode in which the unhappy apostates are gained and treated. The following, from Mrs. Nicholson's Annals of Ireland, as coming from a Protestant lady, will prove the truth of the statements which, from time to time, appear in the Catholic press, and also show the wretched shifts to which the evangelicals are reduced:—

It requires the Irish language to provide suitable words for a suitable description of the spirit which is manifested in some parts to proselyte, by bribery, the obstinate Romans to the Church which has been her instrument of oppression for centuries. The English language is too meagre to delineate in the true light. Rice, Indian meal, and black bread would, if they had tongues, tell sad and ludicrous tales. The wretched children too, who had not become adepts in deceit, would and did sometimes by chance tell the story, in short and pithy style. It was a practice by some of the zealous of this class, to open a school or schools, and invite those children who were in deep want to attend, and instruction, clothes, and food should be given, on the simple terms of reading the scriptures and attending the church. The church catechism must be rehearsed as a substitute for the Romish, and though in substance a passage or two looked as if the hoof of the so-called "beast," might have been over it and left a modest track, yet by its adherents it was thought to be pure coin. The children flocked by scores and even hundreds: they were dying with hunger, and by going to these places they could "keep the life in 'em," and that was what they most needed; they could go on the principle, "if thou hast faith, have it to thyself before God," and when the hunger was appeased, and the "blessed potato" should come, they could say Mass at home again. When such children were interrogated, the answer would be, "We are going back to our own chapel or our own religion, when the straitabout times are over;" or when the "bread is done," or the "potatoes come again." But you are saying these prayers and learning this catechism. "We shan't say the prayers when we go back—we'll say our own then." &c. Now the more experienced father or mother would not have said this to a stranger, and such might have passed for a true convert, while receiving the "straitabout." The Priests were very quiet while this kind of bantering was in progress; they knew its beginning, and by this "cordance" could well trace the end; they held these favored ones of their flock by a chord while the stomach was filling, as the traveller does his steed that he is watering, and turns it away when its thirst is assuaged, caring little where he drinks, if the water be wholesome. "We had as lief they would be at that school as any," said a priest, "while they are so young; we can counteract all the bad or wrong impressions their lessons may have had on their minds."

The priests of Ireland have had their wits well sharpened by the constant check held over them by penal laws, and a government Church, and they have not been guilty of great proselytising, finding as much work as would keep them upon the alert, continually to keep their own hold, and the flock safe already in possession. The Episcopalians and Dissenters, on the other hand, knowing that they were the minority, and that the power they held was not precisely "just and equal," feared that some new king or minister, or some sudden government squall, might blow down their uncertain bamboo fabric, had to double their cries of priestcraft and Popery, persecutions and murders, to keep their citadels of self-defence well secured, with the stirring watchword of "Popery" ever stimulating the soldiery to ready action, in case of insurrection. Thus, as they first preached Christ through bullets, bombshells, and fire, so they still hold him up as the "God of battles;" to all who would not receive him through the breath of their mouths.

The soldiery stationed in Ireland are a living proof of this principle, and especially so, as this army is required to show its warlike power in defence of the missionaries stationed there, being called out to display their banners when any new converts are to be added to the Protestant ranks from the Romish Church. An instance of this was related by a coast-guard officer, stationed in the town of Dingle. Some five or six years ago, a half dozen or more of the Romans had concluded to unite with the Protestant mission established there, and the Sabbath that the union was to take place in the church, the soldiery were called out to march under arms, to protect this little band from the fearful persecutions that awaited them on their way thither. The coast-guard officer was summoned to be in readiness *cap a pie* for battle, if battle should be necessary; he remonstrated—he was a Methodist

by profession, and though his occupation was something warlike, yet he did not see any need of carnal weapons in building up a spiritual Church; but he was under government pay, and must do government work. He accordingly obeyed, and, to use his own words substantially, "We marched in battle array, with gun and bayonet, over a handful of pantistry—a spectacle to angels, of our trust in a crucified Christ; and the ridicule and gratification of priests and their flocks, who had discernment sufficient to see that with all the boasted pretensions of a purer faith and better object of worship, both were not enough to shield our heads against a handful of turf, which might have been thrown by some ragged urchin, with the shout of 'turn-out' or 'souper,' as this was the bribe which the Romanist said was used to turn the poor to the Church; and though this was before the potato famine, yet the virtues of soup were well known then in cases of hungry stomachs, and the Dingle Mission had one in boiling order for all who came to their prayers." The coast-guard continues, "We went safely to the church, and the next mission paper, to my surprise and mortification, told a pitying world that so great were the persecutions in Dingle, that the believing converts could not go to the house of God to profess their faith in Him, without calling out the soldiery to protect them."

The established Church astonishes you with confirmation on the increase of communicants, and if the speaker be a missionary, why a few thousand pounds would bring half of Popish Ireland into his net—could he build more cottages and dig more drains, mountain and bog, for many a mile would be blossoming like the rose, and crooked things be made straight among the benighted Catholics of Ireland, in the Lord's time be a habitation for the righteous to dwell in. The number of converts from Popery astonishes the credulous hearers, and the self denials and persecutions of the missionaries are second to none but Peter's or Paul's.

## FULL BLOWN PROTESTANTISM.

Mr. Hepworth Dixon, in his life of William Penn, furnishes us with an admirable specimen of the inevitable results of fully developed Protestantism. To those who have seen and heard of Protestantism, only as it exists at the present day, when in the presence of Catholicity, by whose holy influences it stands rebuked, and is, in a great measure, kept in check, a picture of it, as it really is, when freed from such wholesome restraints, and freely allowed to work out its natural tendencies—how hideous in its deformity, and how loathsome in the beastly immorality it engenders, cannot fail to prove highly interesting. We give, therefore, the following passage, from Mr. Dixon's work, as fully illustrative of full blown Protestantism:—

"If in political ideas, from the school of Divine Right, through the educational Democracy of Milton, down to the wild Republicanism of the Fifth-Monarchy Men, all was confusion, the religion of the numerous sectaries was still less reducible to order. The mere names of the leading sects into which the church had dissolved itself in a few years are suggestive. To name a few of them, there were—Anabaptists, Antinomians, Antiscripturists, Antitrinitarians, Arians, Arminians, Baptists, Brownists, Calvinists, Enthusiasts, Familists, Fifth-Monarchy Men, Independents, Libertines, Muggletonians, Perfectionists, Presbyterians, Puritans, Ranters, Sceptics, Seekers, and Socinians. Feakes and Poveles, worthies of the Anabaptist faith, openly preached at Blackfriars a war of conquest and extermination against the Continent of Europe. Their eyes lay more especially on the inheritance of the Dutchman: God, he proclaimed, had given up Holland as a dwelling-place for his saints, and a strong-hold from which they might wage war against the great harlot. The Fifth-Monarchy Men protested against every kind of law and government: Christ alone, in their opinion, ought to reign on earth; and in his behalf they were anxious to put down all lawgivers and magistrates. The Levellers were at least as mad as any sect of Communists or Red Republicans of modern date. The national mind was in a paroxysm of morbid activity; and bolder sort of spirits had cast away every restraint which creeds and councils, laws and experience, impose on men in ordinary times. Institutions which are commonly treated with a grave respect, even by the unbelieving, were made the subject of coarse jokes and indecent innuendoes. In the cant of the time, a church was a tabernacle of the Devil, the Lord's supper a two-penny ordinary. St. Paul's Cathedral and Westminster Abbey were both used as stables for horses and as shambles for butchers. Hogs and horses were taken to fens filled with foul water, and baptized according to the established ritual, for the amusement of common soldiers and the painting women who attended the camp as their paramours. Mares allowed to foal in cathedrals, and the lowest troopers to convert the most sacred edifices into beer-shops. Even our venerable abbey, the resting-place of kings and heroes, was for a time used as a common brothel. The sarcasm of the soldiers was, that as the horses had now begun to attend church the reformation was at length complete. Sober and religious men were equally insane. A sect rose which professed to believe that a woman has no soul, no more than a goose. Another body of grave men believed there is no difference between good and evil. Atheists became numerous; and, as usual, atheism was attended with the lowest and most debasing superstitions. In more than one part of the country prostitution was practised as a religious ordinance. One fellow was found with no less than 7 wives; another had married his father's wife; a third, after having seduced a wretched woman, gave out that she was about to be delivered of the Messiah. Hundreds of persons set up as prophets; and several men, a little madder than the rest, were sent to Coventry gaol for declaring themselves to be God Almighty come down from heaven; but once lodged up, their Godships did not enable them to open the prison-gates. From Newgate downwards, the prisons were full of those fanatics—fools or knaves, whom, nevertheless, thousands of their countrymen regarded as holy martyrs suffering from the children of this world the injustice which has ever been the portion of prophets and apostles. A fact that is particularly curious is, that the fanaticism usually commenced in the higher classes—among magistrates, colonels in the army, ministers of the gospel, and gen-

\*Not an unusual circumstance at the present day.

tleman of estate. It was only by degrees that the madness descended to the lower orders of society. A person of wealth and standing in Warwickshire shut himself and his family up in his house to starve, from a fanciful sense of religious duty; and when the neighbors broke into the house, they found one of the children already dead. One Sunday, a respectable tailor, named Evan Price, got up in one of the city churches in the middle of the sermon and declared himself to be Jesus Christ in person. The incident of course made some stir, and the tailor was taken before the Lord Mayor—a judge, it is to be supposed, in such matters; where he maintained the correctness of his assertion and offered to prove it by showing the marks of the nails in his hands by which he had been fastened to the cross sixteen hundred years before! When acting under any strong excitement, the folly of mankind is illimitable. To verify the text 'Man shall not live by bread alone,' one of the prophets tried to do without eating. The text proved to him a dead letter; for he expired just as he was on the point of establishing the prediction. Yet these were not the most revolting incidents of the revolutionary period. A fiend in the guise of woman offered up her child as a sacrifice, in imitation of the Hebrew rites; another sacrificed her mother. Yet, with all this folly, blasphemy, and madness, a deeply religious spirit possessed the nation."

A deeply Protestant, rather than a deeply religious, spirit, the author should have said; for God, in His mercy, protect us from the spirit of a religion which, when allowed its uncontrolled development, produces such fruit. It is hard to say, whether the openly avowed Atheism of the great revolution of the xviii. century, or the deeply Protestant religious spirit of the great rebellion of the xvii., was the more fruitful in revolting crimes, and productive of human misery. At all events, the Dantons, the Marats, the Collet d'Herbois of the one, did not, like the Puritans of the other, add hypocrisy to the long list of their other vices, or commit abominations, at which human nature revolts, under the pretence of being actuated by a "deeply religious spirit." The brutality of Atheism is less disgusting than the brutality and cant of evangelical Protestantism.

## SPARROWS IN THE CRYSTAL PALACE.

Prince Albert pushed his cutlet and tomato sauce from before him, and rose up from the breakfast table, apparently too troubled in spirit to eat.

Her Majesty noticed the act, and inquired the cause. "Those confounded sparrows!" cried the Prince, with great distress—"we can't get them out."

"Oh sit down, and eat your breakfast," interposed her Majesty, soothingly, "and I'll write an order to the Horse Guards, to send up a whole regiment of the line to shoot them."

The Prince groaned out, "Oh, no; the cure would be worse than the disease—they'd break all the glass."

The Queen saw and felt for his distress. "I never liked the exhibition," she thought, "but it was his hobby, and I must not let those stupid little sparrows make him unhappy." So she sat down at the escruttoire, and, taking up a gold pen, wrote a note at once to the Premier, requiring his attendance at Buckingham Palace. As the royal messenger was seen dashing at top speed into Chesham-place, people said "twas another crisis, but 'twasn't."

"What's the matter, your Majesty?" cried the Premier, making his appearance, pale and out of breath.

"The sparrows," said her Majesty, "in the Crystal Palace." And as she spoke she nodded her head to Prince Albert, who was walking about the upper part of the room, and striking his forehead, and minding no one, his mind being occupied with one sad thought.

"You know we can't shoot them, Lord John," observed her Majesty, "or I'd soon silence them with a park of artillery."

"No, your Majesty," mused the First Lord of the Treasury, biting his nails; and after a pause, he added, "We might net them."

The Queen clapped her hands in glee. "Albert, Albert," she exclaimed, "don't fret—Lord John has found a remedy—we'll net them."

"Nonsense," retorted the Prince Consort, rather gruffly and ungratefully, "you can't—the place is too large."

Her Majesty's face fell at once, as she mournfully repeated her Consort's words, "'Tis too large, Lord John—think again."

Lord John bit his nails, and thought again. "I have it," said he, after a longer meditation than before.

The Queen's eyes sparkled. "Have you?" cried she, in ecstasy. "What, Lord John—do please say what, at once."

"Famigate the place—smother them with sulphur."

"Capital!" cried the Queen. "Albert, Albert," shouted out once more, "We have it this time—we'll smother them!"

"Can't," snkily retorted Saxo-Gotha and Stoburg. "I thought of that myself—but 'twont do. Sink all the goods, and spoil them."

The Queen looked miserable once more, and begged of her Prime Minister to think again, but he couldn't, and left the Palace.

The Bishop of London now called by chance, and her Majesty at once consulted him. Bloomfield was a courtier; he looked wise, vowed his service over and over, and said "he'd go home, and look at the canons of the church."

"Don't mind it," interposed her Majesty; "your canons always make a dreadful noise, but take no effect."

Still Prince Albert kept passing up and down, and groaning out ejaculations from time to time about those confounded sparrows, and every groan sent a pang to her Majesty's heart. "I have determined," she exclaimed, "I'll send for the Duke."

Another letter, and another courier to bear it to Apsley House. The royal missive ran thus:—

"MY DEAR DUKE—Do come at once; my kind and true friend in every emergency. Albert is in a sad taking about these horrid sparrows that have got into the Exhibition Building. You can do everything; you can help us to get them out. Ever yours, V. R."

The Duke was standing at the window when the royal messenger alighted at the door. He knew the man, by his livery. "Humph," cried he, "I hope

Russell is not in one of his resignation fits." He took the letter off the silver dish, and opened it. He seemed annoyed, and immediately sat down in a pet to write.

"F. M. the Duke of Wellington presents his loyal duty to his sovereign. F. M. the Duke of Wellington is commander-in-chief of her Majesty's land forces, and as such thinks the service upon which he is summoned out of his province. F. M. the Duke of Wellington is not a birdcatcher. F. M. the Duke of Wellington understands there are several following this line of life in the neighborhood of the Seven Dials, to whom, if it be her Majesty's pleasure, he will make known the royal request. F. M. the Duke of Wellington has considerable experience in capturing French eagles, but none in taking English sparrows."

His Grace read the note—gave a grim smile, then repeated, tore it, and ordering his horse, said he would be at Buckingham Palace in twenty minutes.

The Prince was still walking about, restless, when the Duke arrived.

The Queen and the Prince all but jumped into his arms, and reminded him of *Quatre Bras*.

"Oh last and best resort of difficulty and danger! what do you suggest?" ejaculated the Sovereign.

"A sparrow hawk," said the Duke, bowing.

"Oh, ever fertile in resources!" exclaimed the Prince; "to place a difficulty before you is to have a remedy. We'll have the sparrow hawk," he added.

"We will," said the Queen; and an extensive order for sparrow hawk was immediately issued.

GREAT BRITAIN.

THE ECCLESIASTICAL TITLES BILL.—The purport of the amendments to this Bill, which Mr. Walpole has given notice to move in Committee, is that any person, under pretence of authority from the Bishop of Rome, assuming authority over any diocese or territory of the United Kingdom, shall, when lawfully convicted, "forfeit and pay for the first offence the penalty or sum of £100, to be recovered by action of debt, at the suit of any person in one of her Majesty's superior courts of law; and for the second offence, in addition to the penalty of £100, he shall be adjudged to depart out of this realm within a time to be limited: and if he shall be found therein after such time, it shall be lawful for her Majesty's Secretary of State to give such person in charge of one of her Majesty's messengers, "in order to his being conducted out of the kingdom in such manner as shall be suitable to his character and station."—If these amendments are carried, then to insert clauses for the purpose of providing that no action collusively commenced shall be a bar to any action *bona fide* brought:—That a certificate of the judgment obtained under this Act shall be sent to her Majesty's Secretary of State:—And that every person who returns to this kingdom after he shall have been adjudged to depart, shall be liable to be sent beyond seas, as is provided in the case of Jesuits and members of religious orders, under the 10th George IV. c. 7.

BISHOP PHILPOTS AND HIS LITTLE SYNOD.—It must be nuts to the Catholics to watch the doings of the English Churchmen. Bossuet thought that the weakness of Protestantism, as opposed to Catholicism, generally lay in the variations of the Reformed Churches one from another; but what must be the weakness of the Anglican Church, as opposed to the Catholic in these Kingdoms, when it reveals such frightful variations existing within its single self, as those of High-Church and Low-Church, Puseyite and Evangelical, Philpottite, and Ashleyite, and all the other differences that exist between the antagonistic poles of Oxford and Exeter Hall? The Bishop of Exeter is determined to do all that lies in his power to read those wounds wider asunder. He has already defied his Metropolitan, and almost explicitly renounced communion with him. As this has failed to provoke the cautious Lord of Lambeth to hostilities, Bishop Philpots determines to summon a Synod for the purpose of anathematizing tenets which Archbishop Sumner is known to entertain. He wishes, in fact, to excommunicate the Primate. The scandal of such proceedings, the jealousies and heart-burnings that they must create, the fierce and enduring feuds of which they will kindle the fires, have nothing in them that can deter the pious Henry from his purpose.—They are to him the "Certaminis gaudia." The fact the sovereign and her advisers,—that the two Metropolitans and nearly all their Suffragans,—that prudent and temperate men of all classes and professions dislike the idea of ecclesiastical Synods, and look on them as hot-beds of uproar and uncharitableness—this fact only makes the Bishop of Exeter more keen on having a Synod. He cannot have one of all England; and so he summons one of his own Diocese. He announces, that he has taken counsel's advice on the subject, and that such a measure is legal. With all due respect to the Bishop and his counsel, we venture to question its legality. If, however, the Bishop of Exeter's provincial Synod can legally be convened, the consequence will be even worse for the Established Church, than if such a Synod be illegal, and is suppressed by either the strong arm of the State or by paramount Ecclesiastical authority. The scandal of such a suppression, with its long train of vexatious litigation, would be bad enough; but the recognition of the legality of such Synods would be still worse. For it is obvious that, if one Bishop may convene a Synod for his own diocese,—the others may do the same in theirs. We are expressing no prejudiced opinion of the Clergy, when we say that the temper and tone of the Prelate has great influence on the temper and tone of the majority of the inferior Clergy in such diocese, all of whom are subject to their Ordinary's power in several not unimportant matters, and many of whom must naturally wish to stand well with him on account of the patronage and preferment which he can dispense. We should have a set of rival Synods in England, each declaring the opinions of its neighbor heretically, and each virtually asserting its own infallibility. If such a state of things be brought about, is it possible that the Church of England can stand? The peril of the Establishment used formerly to be from the Catholics and the Dissenters; but there is now the tenfold difficulty of saving her from herself.—*Weekly News*.

The conversion of Archdeacon Manning and of the the Clergy of St. Saviour's, Leeds, is calling forth comments and explanations on the part of the Puseyite journals, which are, doubtless, intended to keep people quiet in "the Church of their baptism," but the arguments of which tend directly the other way. One of the most amusing of these articles was in the *Guardian* of last week. The writer accounts for the recent defections to Rome by this principle: that when any person takes any one particular element of Christianity

be it Ecclesiastical unity, or independence of secular influences, or strictness of doctrine, and is determined to find out that Church where this principle is carried out ideally and perfectly, he must necessarily go to Rome. "Thoughtful, and earnest, and generous men set their minds on a self-chosen ideal—on the complete development of some particular elements of Christianity, and this they make it a duty to idolise. They become impatient and uneasy at being separated from that which appears to be the best attainable realization of their ideal," and so they go to Rome. We thank this writer for his unintentional compliment. He tells us that when any earnest and thoughtful man, knowing that life is short, and eternity long, that time would fail them if they attempted to examine every detail of Christianity, and to represent to themselves ideally the totality of Christian doctrine and discipline in its utmost state of perfection, wisely determine to limit their view, and choose at hazard some one feature of principle, which they sift to the bottom, representing to themselves its ideal development; that such men, when they look round to see where they can find the most perfect attainable realization of their ideal, are sure to find it in Rome. Mr. Allies makes Ecclesiastical unity his study, and uses it as the test of the true Church. There is no hope; he is committed to a path that must lead to Rome. The author of "The Church of the Fathers," seeks the realization of Ecclesiastical independence. English Protestantism, with sure instinct, denounces the Romanising tendencies of the book. Others seek for a systematised theology. They can only find it in Rome. Facts have shown this to be so, and now the author of the article in the *Guardian* reduces the facts to a law or principle; that if any one will form an "exaggerate" estimate of the importance of realising in its most perfect attainable form any one principle of Christianity, such a one is lost to Anglicanism, whose very shibboleth is *via media*, or mediocrity as opposed to perfection. This is the thought so well developed by the gifted author of "Comptium." He who seeks perfection in any point of Christianity must look for it, not in Anglicanism, but in Rome.

MISS TALBOT'S MARRIAGE.—In the Court of Chancery on Wednesday, Mr. R. Palmer presented a petition on behalf of Lord Edward Howard, the brother of the Duke of Norfolk and the Vice-Chamberlain of her Majesty's household, for a reference to the Master, to inquire whether it would be "proper and beneficial" to Miss Talbot that a proposal of marriage made to her by the petitioner should be accepted. Mr. Roh said that he appeared on behalf of Dr. Doyle, the testamentary guardian of Miss Talbot, and cordially concurred in the application. The Lord Chancellor, without any comment, made the order asked.

THE LATE CONVERSIONS AT LEEDS.—We are rejoiced to hear that the Lord Bishop of Beverley is about to open another mission in the town of Leeds. This will perhaps be the first occasion of the hitherto untried experiment of establishing a Catholic church in the neighbourhood of those Protestant churches in which any of the converts have previously laboured.

CATHOLIC ELECTORS.—In consequence of a candidate having appeared to contest the representation of Tynemouth with the present Member, Mr. R. W. Gray, a meeting of Catholic electors of the borough was held on Monday last, when it was unanimously resolved that the Catholic electors do hereby pledge themselves to avoid promising separately any candidate; that they will act unitedly together, and will only vote after a resolution to the effect has been passed, in support of a candidate who will pledge himself to oppose any bill or bills that may be introduced into parliament trenching on the religious rights of Catholics; and that at the present time every political consideration be made subordinate to that of using the franchise for the single object of protecting the religious rights of her Majesty's Catholic subjects. These resolutions were unanimously passed, each elector signed the resolution, and thus has Tynemouth led the way to an organisation, if followed, which will produce the most important results in the forthcoming elections. It was also added to the pledge, that any candidate who may receive Catholic support, will be expected to support any motion that may be made to repeal, if passed, any penal enactments during the present session.

THE HANGMAN'S OFFICE.—Several journals having stated that Calcraft was too much engaged to be able to execute Maria Clarke, at Ipswich, on the day named, and the remark having been made that the sheriff was in a "fix," and would have to perform the task himself—sundry individuals have sent written applications to the authorities at our county gaol, offering their services in the capacity of hangman. One asks £20 for the job, and most of them state their qualifications for the office. We believe that no less than ten offers have been made!—*Ipswich Express*.

**B. DEVLIN,**  
ADVOCATE,  
NO. 5, LITTLE ST. JAMES STREET,  
MONTREAL.

JUST PUBLISHED, by the Subscribers, LOVER'S SONGS AND BALLADS, including those sung in his "Irish Evenings," and hitherto unpublished. From the following preface, by the author, it will be seen that this is the only complete edition of his poems published.

PREFACE TO THE AMERICAN EDITION.

My songs having the good fortune of being popular in America, have appeared in different shapes at different times and places. A reprint of a London edition of my "Songs and Ballads" has lately been republished in this country, deficient of the songs of "Handy Andy" and "Treasure Trove," and having but a very few from my "Irish Evenings."

The present edition contains all I have enumerated, besides all the songs of my "Irish Evenings," many of which are here published for the first time. In fact, the present edition is the only perfect one in existence, being much more ample than any collection of my songs published, even in Europe, and the only authentic copy of my poetical works in this country, it having gone through typographical correction under my own hand.

ASTOR HOUSE, New York, December, 1846.  
12mo. printed on excellent paper, and handsomely bound in muslin, price only 2s. 6d.  
D. & J. SADLER,  
179, Notre Dame Street.  
Montreal, May 14, 1851.

**Mr. ROBERT McANDREW,**  
IN returning thanks to the Public, for the liberal support received during his long period in business, in SOREL, intimates that he will REMOVE on the 1st May, to MONTREAL, to 99, St. Paul Street, where he will open an extensive WHOLESALE and RETAIL DRY GOODS ESTABLISHMENT. His long experience among Country Merchants, with strict attention to their orders, will, he trusts, gain him a share of their patronage, particularly as he pledges himself to supply them with as good Articles, and at as LOW if not LOWER RATES than any house in the City.  
Montreal, May 14, 1851.

**DR. COFFY,**  
HAS TAKEN UP HIS RESIDENCE IN  
ST. FRANCOIS XAVIER STREET,  
In the house lately occupied by Dr. Howard, Oculist and Aurist.  
Montreal, May 8, 1851.

BRITISH AMERICA  
**FIRE, LIFE, AND INLAND MARINE ASSURANCE COMPANY.**  
INCORPORATED 1833.  
CAPITAL STOCK—£100,000.

THE Public are most respectfully informed, that the Office of this Institution is REMOVED to No. 33, Great St. James Street, this city, (late Teru's Hotel.) ASSURANCE against Accidents by FIRE; or the dangers of INLAND NAVIGATION, will be granted at the lowest possible rates of Premium, compatible with security to the PUBLIC, and the credit and safety of the INSTITUTION.  
The numerous body of influential men, who are interested as STOCKHOLDERS, and the large amount of paid up Capital, invested at interest in this Province, guarantee the liberal adjustment, and the speedy settlement of all equitable claims which may be made upon the Company.  
WILLIAM STEWARD,  
Manager Branch Office.  
Montreal, May 8, 1851.

ATTENTION!  
**OWEN MCGARVEY,**  
HOUSE AND SIGN PAINTER, GLAZIER,  
&c. &c. &c.

THE Advertiser returns thanks to his friends and the public, for the liberal support he has received since his commencement in business. He is now prepared to undertake Orders in the most extensive manner, and pledges himself that he will use his best abilities to give satisfaction to those who may favor him with their business.  
Graining, Marbling, Sign Painting, Glazing, Paper-Hanging, White Washing and Coloring, done in the most approved manner, and on reasonable terms.  
No. 6, St. Antoine Street, opposite Mr. A. Walsh's Grocery Store.  
Montreal, May 7, 1851.

**JOHN PHELAN'S**  
CHOICE TEA, SUGAR, AND COFFEE STORE,  
No. 1 ST. PAUL STREET,  
Near Dalhousie Square.

**DR. TAVERNIER**  
HAS the honor of informing the Citizens of Montreal, and the Inhabitants of its vicinity, that, having returned from Europe, he will begin anew to attend to practice, on the first of March next.  
Surgery—in his former residence, No. 2 St. Lawrence main street.  
Montreal, Feb. 12, 1851.

**JOHN O'FARRELL,**  
ADVOCATE,  
OFFICE, — GARDEN STREET,  
Next door to the Ursulines Convent,  
NEAR THE COURT HOUSE.  
Quebec, May 1, 1851.

**H. J. LARKIN,**  
ADVOCATE,  
No. 27 LITTLE ST. JAMES STREET,  
MONTREAL.

THE SHIP CHANDLERY  
BUSINESS heretofore carried on by Mr. FRANCIS MULLINS, will be continued by the subscriber, on his own account solely; who expects by the first arrivals an extensive stock of every article in the MARINE LINE, direct from the best manufacturers.  
F. F. MULLINS,  
No. 67 Commissioner Street,  
Opposite the Quebec Steamboat Wharf.  
Montreal, 30th April, 1851.

INSPECTION OF BEEF AND PORK.  
THE Subscriber, in returning his sincere thanks for past favors, begs to inform his friends that he holds himself in readiness to INSPECT BEEF AND PORK for the OWNERS thereof, conformable to the amended Act of the Provincial Parliament of last Session.  
FRANCIS MACDONNELL.  
Montreal, 24th April, 1851.

LARD FOR SALE.  
100 KEGS FRESH LEAF LARD, averaging 112 lbs. each.  
JAMES MEGORIAN.  
Montreal, 23rd April, 1851.

Still the Forest is the Best Medical School!  
That predisposition which exposes the human frame to the infection and virulence of all diseases, proceeds directly or indirectly from a disordered state of the System, caused by Impure Blood, Bilious and Morbid condition of the Stomach and Bowels.

**DR. HALSEY'S GUM-COATED FOREST PILLS.**  
(A Sarsaparilla preparation of unexampled efficacy.)  
These Pills are prepared from the best Sarsaparilla, combined with other Vegetable properties of the highest Medicinal virtue. They are warranted not to contain any Mercury or Mineral whatever. They purge without griping, nauseating, or weakening; can be taken at any time, without hindrance from business, change of diet, or danger of taking cold. They neither have the taste nor the smell of medicine, and are five times more effectual in the cure of diseases than any Pills in use.  
But a short time has elapsed, since these great and good Pills were first made known to the public, yet thousands have already experienced their good effects. Invalids, given over by their Physicians, as incurable, have found relief, and been restored to sound and vigorous health from their use.

TO FATHERS OF FAMILIES.  
Bile and foul state of the stomach occasions more sickness and deaths in families, than all other causes of disease put together. Sometimes whole families are taken down by malignant fevers, Fever and Ague, and other dangerous disorders, all proceeding from a bilious and foul state of the stomach. No parent can be so ignorant as not to know the great danger existing from biliousness—no parent would be guilty of causing the

DEATH OF HIS OWN CHILDREN!  
Yet thousands of children and adults die every year through neglect of parents to attend to the early symptoms of bile and foul stomach.  
Superfluity of bile may always be known by some unfavorable symptom which it produces, such as sick stomach, headache, loss of appetite, bitter taste in the mouth, yellow tint of the skin, languidness, costiveness, or other symptoms of a similar nature. Almost every person gets bilious, the neglect of which is sure to bring on some dangerous disorder, frequently terminating in death. A single 25 cent box of Dr. Halsey's Gum-coated Forest Pills, is sufficient to keep a whole family from bilious attacks and sickness, from six months to a year. A single dose, from 1 to 3 of these mild and excellent Pills, for a child; from 3 to 4, for an adult; and from 5 to 6, for a grown person, carry off all bilious and morbid matter, and restore the stomach and bowels, curing and preventing all manner of bilious attacks, and many other disorders.

SALTS AND CASTOR OIL.  
No reliance can be placed on Salts or Castor Oil. These, as well as all common purgatives, pass off without touching the bile, leaving the bowels costive, and the stomach in as bad condition as before. Dr. Halsey's Forest Pills act on the gall-ducts, and carry all morbid, bilious matter, from the stomach and bowels, leaving the system strong and buoyant,—mind, clear; producing permanent good health.

NOTICE TO THE PUBLIC.  
In 1845, Dr. Halsey's Pills were first made known to the public, under the denomination of "Halsey's Sugar-coated Pills." Their excellent qualities soon gained for them a high reputation, and the annual sale of many thousand boxes. This great success excited the aversion of designing men, who commenced the manufacture of common Pills, which they coated with Sugar, to give them the outward appearance of Dr. Halsey's, in order to sell them under the good will Dr. Halsey's Pills had gained, by curing thousands of disease.

The public are now most respectfully notified, that Dr. Halsey's genuine Pills will henceforth be coated with

GUM ARABIC.  
An article which, in every respect, surpasses Sugar, both on account of its healing virtues, and its durability. The discovery of this improvement, is the result of a succession of experiments, during three years. For the invention of which, Dr. Halsey has been awarded the only patent ever granted on Pills by the Government of the United States of America.

The Gum-coated Forest Pills present a beautiful transparent, glossy appearance. The well-known wholesome qualities of pure Gum Arabic, with which they are coated, renders them still better than Dr. Halsey's celebrated Sugar-coated Pills. The Gum-coated Pills are never liable to injury from dampness, but remain the same, retaining all their virtues to an indefinite period of time, and are perfectly free from the disagreeable and nauseating taste of Medicine. In order to avoid all impositions, and to obtain Dr. Halsey's true and genuine Pills, see that the label of each box bears the signature of G. W. HALSEY.

Reader!!! If you wish to be sure of a medicine which does not contain that lurking poison, Calomel or Mercury, purchase HALSEY'S GUM-COATED FOREST PILLS, and avoid all others.  
If you desire a mild and gentle purgative, which neither nauseates nor gives rise to griping, seek for HALSEY'S PILLS.

If you would have the most concentrated, as well as the best compound Sarsaparilla Extract in the world, for purifying the blood, obtain Dr. HALSEY'S PILLS.  
If you do not wish to fall a victim to dangerous illness, and be subjected to a Physician's bill of 20 or 50 dollars, take a dose of Dr. HALSEY'S PILLS as soon as unfavorable symptoms are experienced.

If you would have a Medicine which does not leave the bowels costive, but gives strength instead of weakness, procure HALSEY'S PILLS, and avoid Salts and Castor Oil, and all common purgatives.

Parents, if you wish your families to continue in good health, keep a box of HALSEY'S PILLS in your house.  
Ladies, Dr. HALSEY'S PILLS are mild and perfectly harmless, and well adapted to the peculiar delicacy of your constitutions. Procure them.  
Travellers and Mariners, before undertaking long voyages, provide yourselves with Dr. HALSEY'S PILLS, as a safeguard against sickness.  
Wholesale and Retail Agents:—In Montreal, Wm. LYMAN & Co., and R. W. REXFORD; Three-Rivers, JOHN KEENAN; Quebec, JOHN MUSSON; St. Johns, BISSETT & TILTON.  
5th Feb., 1851.



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D. & J. SADLER,  
179 Notre Dame Street.  
Montreal, 10th April, 1851.

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D. & J. SADLER,  
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Montreal, 1st April, 1851.

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D. & J. SADLER,  
Publishers, 179, Notre Dame Street.  
Montreal, March 13, 1851.

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Montreal, Jan. 16.

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The prize was awarded to this Tale, by Mr. Brown.

D. & J. SADLER,  
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Montreal, 3rd Oct., 1850.

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1. The first Sunday of Advent.—The General Judgment.
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3. The third Sunday of Advent.—Who art thou?
4. The fourth Sunday of Advent.—On the Incarnation.
5. Christmas Day.—On Christmas Day.
6. Sunday within the Octave of Christmas.—Men's Opinions Rectified.
7. New Year's Day.—On New Year's Day.
8. Epiphany.—On the Festival.
9. The first Sunday after Epiphany.—On Venial Sin.
10. The second Sunday after Epiphany.—On the Holy Name.
11. The third Sunday after Epiphany.—Eternal Separation.
12. The fourth Sunday after Epiphany.—Fraternal Charity.
13. The fifth Sunday after Epiphany.—On Hell.
14. The sixth Sunday after Epiphany.—On Death.
15. Septuagesima Sunday.—On Heaven.
16. Sexagesima Sunday.—Death of the Just.
17. Quinquagesima Sunday.—Death-bed Repentance.
18. The first Sunday in Lent.—Mortification necessary.
19. The second Sunday in Lent.—On the Pride of the Understanding, and of the Heart.
20. The third Sunday in Lent.—Motives to Conversion.
21. The fourth Sunday in Lent.—On Alms-deeds.
22. Passion Sunday.—On Grace.
23. Palm Sunday.—The Seven Words of Christ on the Cross.
24. Good Friday.—On the Passion.
25. Easter Sunday.—Resurrection of the Just.
26. Low Sunday.—On the Presence of God.
27. Second Sunday after Easter.—Christ our Model.
28. Third Sunday after Easter.—On Time.
29. Fourth Sunday after Easter.—On Mortal Sin.
30. Fifth Sunday after Easter.—Opportunities of Improvement.
31. Ascension Day.—On Eternity.
32. Sixth Sunday after Easter.—A Charity Sermon.
33. Whit Sunday.—The Changes effected by the Holy Ghost.
34. Trinity Sunday.—On Trinity Sunday.
35. Second Sunday after Pentecost.—On the Sacraments.
36. Third Sunday after Pentecost.—The Good Shepherd.
37. Fourth Sunday after Pentecost.—On the Gospel of the Day.
38. Fifth Sunday after Pentecost.—On Prayer.
39. Sixth Sunday after Pentecost.—Causes of Relapse.
40. Seventh Sunday after Pentecost.—The Wages of Sin.
41. Eighth Sunday after Pentecost.—Dignity and Duties of a Christian.
42. Ninth Sunday after Pentecost.—Search after happiness.
43. Tenth Sunday after Pentecost.—The Pharisee and the Publican.
44. Eleventh Sunday after Pentecost.—Character of our Saviour.
45. Twelfth Sunday after Pentecost.—On Faith and Charity.
46. Thirteenth Sunday after Pentecost.—The Sacrament of Penance.
47. Fourteenth Sunday after Pentecost.—Oblation of Ourselves to God.
48. Fifteenth Sunday after Pentecost.—On the General Ignorance of God.
49. Sixteenth Sunday after Pentecost.—On the Angels.
50. Seventeenth Sunday after Pentecost.—Behold I stand at the door and knock.
51. Eighteenth Sunday after Pentecost.—Bad example.
52. Nineteenth Sunday after Pentecost.—Self-knowledge.
53. Twentieth Sunday after Pentecost.—Duties of Parents.
54. Twenty-first Sunday after Pentecost.—Duties of Parents.
55. Twenty-second Sunday after Pentecost.—Duties of Parents.
56. Twenty-third Sunday after Pentecost.—On Mortality.

57. Twenty-fourth Sunday after Pentecost.—The Last Day.

58. Corpus Christi.—On the Festival.

59. Festival of SS. Peter and Paul.—On St. Peter's Denial.

60. The Assumption of the Blessed Virgin Mary.—On the Festival.

61. All Saints.—On Sanctity.

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J. MURPHY & Co., Baltimore.

Subscriptions received by JOHN MCCOY,

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March 26, 1851.

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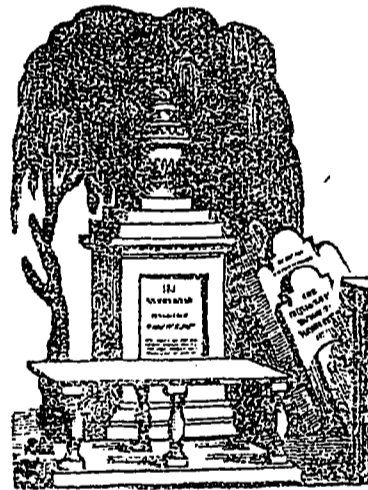
BEGS leave to return his sincere thanks to his Friends and the Public; for the liberal support afforded him since his commencement in business, and also assures them that nothing will be wanting on his part, that attention, punctuality and a thorough knowledge of his business can effect, to merit their continued support.

On hand, a large and complete assortment, WHOLESALE AND RETAIL, Low, for Cash.

Aug. 15, 1850.

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