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CATHOLIC CHRONICLE.

VOL. I.

MONTREAL, FRIDAY, JUNE 13, 1851.

NO. 44.

MEMOIR OF THE REV. HENRY EDWARD MANNING, M.A., FORMERLY ARCHDEACON OF CHICHESTER.

(From the *Univers* of April 26.)

The Rev. Henry Edward Manning, was educated at the great public school of Harrow. On quitting the theatre of his first classical successes, he entered Balliol College, Oxford, where, in 1830, he took his degrees in the highest honors. Among the most distinguished names that appear in the same class-list with his are those of the Rev. William Palmer, of Magdalene College; Mr. Henry Wilberforce, (who has lately embraced the Catholic Faith); and Mr. Anstice, who died early, and whose widow is now a Catholic.

Mr. Manning was afterwards elected Fellow of Merton College, took orders, and was soon after presented to the living of Lavington, in Sussex, about which time he married a daughter of the late Rev. Mr. Sargent, the former Rector of that living, one of those men whose zeal and virtues were such as to make us regret that they did not know the Truth, but who, by the excellence of their lives, have prepared the way for those who came after them. Mrs. Manning died very young. She had three sisters, two of whom are now Catholics. The third (deceased) married the present Bishop of Oxford, Dr. Samuel Wilberforce.

The Rector of Lavington had scarcely entered on the exercise of his Ministry before his brilliant qualities fixed on him the attention of the Right Rev. Dr. Otter, the then Bishop of Chichester, whose tendencies appeared favorable to the Puseyite party, then beginning to occupy the public mind; but the death of that Prelate, which soon followed, did not allow him to give Mr. Manning sensible marks of his esteem and admiration. Dr. Otter's successor was Dr. Shuttleworth, who professed opinions diametrically opposed to his. He was a Latitudinarian, and a declared adversary of the theological school of Oxford. However, the reputation of Mr. Manning was such, the consideration which surrounded him was so general, that the Prelate, without regarding those great differences of opinion which existed between him and Mr. Manning, offered him the Archdeaconry of Chichester. The position of Archdeacon is the substitute of the Bishop, and acts as his deputy in the most difficult affairs.

From that moment until the day when he was released from that charge, Mr. Manning consecrated himself entirely to the duties of his ministry, loved and venerated by all, even by those who were most opposed to his principles. In 1841, the learned Archdeacon discharged the office of Select Preacher of the University of Oxford, the duration of which office is two years.

The reputation and influence of this eminent theologian increased in proportion as his talents were set to work. Minds which sought for direction turned towards him. On all important occasions people addressed themselves to Mr. Manning, and when the question was to stimulate Christian charity, his sweet and persuasive eloquence effected marvels.

In 1844, the Archdeacon of Chichester was named as candidate for the Lectureship of Lincoln's-Inn, a charge in the gift of the benchers of that celebrated school of jurisprudence. The opinions of the theologian did not appear wide enough to the lawyers; they preferred to Mr. Manning an Ecclesiastic professing more accommodating doctrines, but who was very inferior to him as a theologian and an orator.

The attachment and affection of his parishioners loudly proclaim in what way Archdeacon Manning fulfilled his Pastoral duties. These sentiments were manifested on various occasions in a touching manner, and particularly during the sad incidents of the Gorham affair. This memorable and instructive trial appears above all to have contributed to dissipate the illusions which Mr. Manning had long entertained. About a year ago it was observed that the pious Archdeacon preached less frequently than before. He limited himself to the ministrations strictly indispensable for his Pastoral functions. This was remarked last summer, at the consecration of the church of St. Barnabas in London. A most solemn commemorative service took place on that occasion. It had been announced that Mr. Manning would preach there twice a-day during the octave which inaugurated the opening of the church. Mr. Manning, however, preached once only. This silence was doubtless caused by his growing doubts.

After the decree of the Judicial Committee of the Privy Council in the Gorham affair, Mr. Manning was the first to sign a document, which also bore the names of Mr. Dodsworth, Mr. Henry W. Wilberforce, (brother of the Bishop of Oxford) Mr. Hope, the eminent lawyer, all of whom are at present, with their friend Mr. Manning, reconciled to the Catholic Church. In the document of which we speak the Archdeacon of Chichester protested against the de-

creed, and declared that "the Anglican Church was in bonds until she should have rejected, openly and expressly, the doctrine sanctioned in that decree." He added that the effect of the silence of the Anglican Church would be to separate it in a formal manner from Catholicism. It concluded by pointing out some means for escaping from the consequences of that decree. What did the Anglican Church do? Nothing; or rather it accepted the decision of the council; its Episcopate bowed before the omnipotence of the ministry. In abandoning Anglicanism, Messrs. Manning, Wilberforce, Dodsworth, and Hope, have only proved the sincerity of their protest. Would Dr. Pusey, Dr. Mill, and the other Rev. gentlemen whose names are attached to this document, venture to contest this conclusion?

The *Univers* in publishing on April 8th, 1850, the protest of the Archdeacon of Chichester and his friends, added:—

"These are names of men who, by their learning and virtues, throw a last gleam over Anglicanism. Their confidence involves that of a considerable number of Anglicans, who think they see in their Faith, in their charity, and in their zeal, the Faith, charity, and zeal of their Church. An appeal with such strong reasons cannot remain without a conclusion. If the Church continues to remain deaf, and the Episcopate dumb, they will know how to draw the consequences of that silence with the right-mindedness which has inspired their protest.

"The name of Dr. Pusey, which figures in this list, is well known in France; but that of Archdeacon Manning, who was the first to sign, is less familiar to our readers, though it is not less celebrated.

"Mr. Manning is now the leader and most eminent of the Puseyite party. He is in the Anglican Church what Mr. Newman formerly was—a centre towards which converge choice intellects, right minds, honest consciences, and hearts animated with the love of true religion. Archdeacon Manning, who, with Mr. Newman and Dr. Pusey, has so long taken part in the theological controversies of recent years, has inherited the influence formerly exercised over the religious youth of England by the Vicar of St. Mary's. He moreover resembles Mr. Newman in the turn of his mind, the simplicity of his taste and manners, the variety and depth of his learning. His sermons, *chef d'œuvres* of the Anglican pulpit, are the literary event of the day. Archdeacon Manning is one of the lights of the Anglican Church; he is one of the men who do it the greatest honor at this moment, whose virtues, whose eminent and incontestible qualities continue to keep up the illusion that a Church which produces such men cannot but be pleasing to God. The Anglicans formerly reasoned in this way with regard to Mr. Newman and his friends, now Catholics. God has His designs on men on whom He thus heaps His gifts and His graces!"

It was in these terms that we spoke of Mr. Manning when he was an Anglican, and we feel pleasure in quoting these lines, written above a year ago, in order that we may not be accused of wishing to exaggerate, now that Mr. Manning is a Catholic, the importance of this conquest of the Church.

The disdain with which the Anglican Episcopate received the protest to which Mr. Manning had attached his name, placed those who signed that document in a state of extreme perplexity. How were they to get out of the situation which this declaration had made for them? Archdeacon Manning, Mr. Wilberforce, and Dr. Mill sought to open an outlet by making a direct appeal to the Clergy. These three Ministers addressed to their Clerical brethren a circular intended to make known to them their views on the royal supremacy. Mr. Manning asked of them if they would adhere to the following declaration:—

"We have recognised, and do recognise, by the supremacy of the crown in matters Ecclesiastical, simply a civil power over persons and things, in temporal affairs, and in the temporal accidents of spiritual affairs.

"We do not recognise, and in conscience we cannot recognise, in the crown the power recently exercised, of judging on appeal in spiritual questions touching doctrine or discipline—questions of which the law of Jesus Christ has left the solution to the Church alone.

"We declare by these presents, for the acquittal of our consciences, that we understand the royal supremacy in the sense above set forth, and in no other sense."

This appeal produced no result; the number of adhesions was insignificant. The Clergy showed no greater eagerness to set bounds to the royal supremacy than the Episcopate had shown zeal in defending the doctrine of baptismal regeneration.

Not many weeks after the publication of this appeal, the clamorers against "Papal aggression" began to make themselves heard. The Clergy of the

Archdeaconry of Chichester, following the example of the Clergy of other parts of the diocese, requested Mr. Manning to convoke a meeting, in order to adopt a petition to the Queen on the question which agitated the country. In his quality of Archdeacon, Mr. Manning thought it his duty to call together and to preside at this meeting, although he knew that the Ecclesiastics of the Archdeaconry all professed opinions entirely opposed to his own. There was only found, in short, one single member of the Clergy with whom Mr. Manning was in community of ideas, and he came merely that his friend might not find himself alone on this side of the question.

The Venerable Archdeacon opened the deliberations of the meeting by setting forth, with calmness and gentleness, the reasons which had decided him to call it together. He then explained, with a touching sincerity, the differences which separated him from his brethren whom he saw around him, and he concluded by giving them to understand, in the most affectionate terms, that in all probability this was the last time he should meet them in his capacity of Archdeacon. This discourse made a lively impression on that mixed assemblage, who were unable to separate without voting thanks in flattering terms to him, who, without having their sentiments, had nevertheless presided at the meeting in a manner which every one could not but applaud.

It was almost immediately after this meeting that Mr. Manning resigned his Archdeaconry and living. The Bishop of Chichester, the Right Rev. Dr. Gilbert, an amiable man, but very decidedly hostile to Catholicism, at first declined to accept Mr. Manning's double resignation. This Prelate waited till quite recently without appointing a successor, hoping that he might still decide on resuming his functions. Thus had Mr. Manning himself cherished, venerated, and regretted by men the most hostile to his ideas. After several months passed in retreat, study, and prayer, Mr. Manning was received into the Catholic Church, on Passior-Sunday, in London, entering, to use the expression of another distinguished convert, into the kingdom of God like a little child. On Palm-Sunday the new son of the Church received Confirmation at the hands of Cardinal Wiseman, who then admitted him into minor orders by giving him the tonsure.

Such is the late Archdeacon of Chichester—since the conversion of Father Newman beyond all contradiction the most brilliant conquest which the Church has made in the ranks of the Anglican Clergy. Only compare, in point of character, virtue, learning, and talent, the men who embrace the Catholic Faith with those who, at distant intervals, desert it. We have reason to console ourselves for losing, once in ten years, a Ronge, a Châtel, an Achilli, a Massiot, when these losses are compensated by acquisitions like those of the Spencers, the Newmans, the Fabers, the Fieldings, the Campdens, the Hopes, and so many other men eminent on various accounts. The University of Oxford alone has lost, during these late years, from ninety to one hundred of its most distinguished members. Let the reader weigh on each side the quantities and the qualities, and let them pronounce!

THE COURSE OF EVENTS.

London, 21st May, 1851.

Every right minded person must be shocked at the rebellions against the omnipotence of the British Parliament which are just now in progress. The god of the true Briton is himself under another name, his own nationality; the Almighty British people, of whose national will parliament is the recognised exponent, and of whose omnipotence it is the sword-bearer or ministering angel. To deny therefore, or to rebel against the omnipotence of parliament, is to deny and rebel against the almighty British people; against that god which every true Briton devoutly worships; in a word, it is to rebel against the true Briton himself. The criminality of such conduct it is difficult to exaggerate; because in plain fact it is not rebellion, but blasphemy, impiety, irreligion, disobedience to, proceeding from wanton contempt of, the highest dogma yet found out by the august representative of the Creator of the Universe—the Anglo-Saxon of the British Isles.

And yet the very noses of the members of this omnipotent parliament; in spite of the tables of their law; while their awful thunder is rolling from the Sinai of St. Stephen's; while the Woburn Moses is actually on the top of the mount; and while his hands are employed in tracing on asses-skin, the first and greatest commandment of our modern decalogue—"Thou shalt have no other god but me"—the Parliament—at this very moment men are found perverse enough to rebel; to choose them other gods; to blaspheme at once both the law and the prophet; and to laugh outright at the terrible potter kept over our

heads by the powers to whom, as we said, every right-minded person reverently bows his head.

All this is very dreadful, and Heaven above only knows where it will end. The disaffection to the one national and true religion manifested in Parliament by the perverse Irish members is bad enough. But, at all events, that disaffection is a family affair. It takes place within the bowels of Parliament itself. It is a mere internal disarrangement of the system. In fact, it is Jupiter with the cholice, of whom it may recently be hoped that gruel, hot flannels, mild purgatives, gentle stimulants, and, above all, patience, with either a wet sheet or a wet blanket, will restore his godship to ordinary health, comfort, and tranquility.

So far we see our way, and could regard without any serious disturbance of complacency even the unpleasant interruption of public business, if it really stopped there; if, the peccant matter being purged out by Parliamentary votes and majorities, the disease were really removed; if the case were ended when Jupiter found an end put to his internal pangs; and if all were to go well as soon as the king of gods and men shall have taken his last pill, swallowed his last draught, received the last visit from his physician, paid his last fee, and got the doctor fairly out of the house. But, unhappily, nothing of all this is the case. When the cholice shall have left our Parliamentary deity—if it ever leaves him; when his troubles from within shall be ended; when Parliamentary votes and royal assents shall have done their best and their worst; when the public business shall have resumed its old channels, and official health (if ever) shall be perfectly restored—then, and then only, begins the real pinch of the case; then manifests itself in all its black colors, the anti-national impiety of which we have spoken; then, for the first time, is Jupiter really put to his trumps.

This very week the dreadful news reaches us, of which we hardly know what to say, and with which we hardly know how to deal. Parliamentary omnipotence has been put in motion by the Synod of Thurles, and the statutes there enacted, and also by a recent Bull or Brief, creating sees, and appointing Bishops of dioceses, bearing the holy and desecrated names of English cities and boroughs. At these statutes and documents of the old English lion—in the words of the old song—rouses, and rises, and bristles his mane; his eye-balls flash fire; his terrible roar, like thunder, bursts awfully over our shore. And when he has gone through this terrific ceremony, what comes of it? Why, the offence is repeated, is consummated, and made complete. By an invisible, or, at least, an unassailable hand, the nail is driven home and clinched, and unless the noble brute wishes to make himself the laughing-stock of the forest, by roaring and bristling, and rousing and rising to no purpose, he will just have to curl his tail round his legs, and sink quietly down to sleep under the shadow of his accustomed den.

Poor lion! What a pity that all his roaring should go for nothing; should be so utterly contemptible; should be so efficaciously despised; and that his keepers should make him appear before the world as with a calf skin over his recreant limbs. Last summer the statutes of Thurles were enacted—this summer, or this spring, after they have received due consideration—after the roar of the gallant beast has had an attentive hearing, and an accurate measure taken of its claws and fangs—the same statutes receive the Pope's final sanction, and become law by the mysterious fiat, "*Le Pape le veut.*" Now, it is not as if this thing were done in a hurry; without thought, inquiry, or consideration; in ignorance of the real facts of the case; or as if it were extorted by surprise, or through misinformation. No, the Lion has taken very good care to make his own case very well known and very distinctly heard. His pleadings have spread over a period of six months and upwards. He has displayed his strength by votes, and his fixed purpose by angry vociferation. And while he has carried this on for months without interruption; had it all his own way in county meetings, drunken Ministerial orgies, petitions, speeches and votes in Parliament—the vicegerent of the true God, who is not the God of this besotted nation, has been calmly eyeing his contortions, gauging the noisy uproar, taking the measure of his strength and power of evil, and at length has come to the solemn conclusion that "*Le Pape le veut*"; that the statutes of Thurles are to be confirmed; that the Queen's Godless Colleges are to be condemned and anathematised; and that by all possible and reasonable means, under the authority of what they call a foreign potentate, the Queen's subjects are to be discouraged and dissuaded from having anything to do with the official impurities which illustrate Belfast, Cork, and Galway. Not in November 1850, but in May, 1851, the "Sovereign of the Roman States," having listened to the English newspapers, perused Lord Clarendon's amiable remonstrances, and heard of the wonders of the Crystal

Palace, comes to the conclusion that for the foolish purpose of saving the souls of the people it is absolutely necessary to conspire against and defeat an English Act of Parliament.

This is bad enough, but this is not all. Not merely are the Thurler's statutes confirmed, but new Bills are to be issued. The awful words of what, for the present is the last new penal Bill, now lie before us; and they declare that "the attempt to establish, "under color of authority from the See of Rome or otherwise, such pretended sees, provinces, dioceses, or deaneries, is illegal and void;" and that "the said Brief, Rescript, or Letters-Apostolic, and all, every the jurisdiction, authority, pre-eminence, or title conferred, or pretended to be conferred thereby, are and shall be deemed unlawful and void." But with this terrible language before him, the Pope resolves to pursue the even tenor of his way; to issue fresh "Bulls, Briefs, or Letters-Apostolic;" without caring one farthing whether they are, or are not deemed to be "unlawful and void;" to complete the attempt already made with pretty good success, to establish sees, provinces, and dioceses; to fill up the outline already sketched, and, without delay, to appoint to the sees newly-created, their first Episcopal occupants. All this is understood to be "illegal and void;" but in flat opposition and contradiction to the advice and consent of the lords spiritual and temporal, and Commons in Parliament assembled, and the authority of the same," and valuing the godship of Parliament no more than St. Peter valued the godship of the divine Nero, the Pope does this void and illegal act, and is just about to give efficacy and lawfulness to a proceeding which at the very same instant, Parliament pronounces to be otherwise. Nor is this a mere coincidence of dates. The Holy Father does it with full knowledge of the vote of the House of Commons. He does not, of course, take this step to brave the English Parliament, or to brave anybody; but, having marked out a course for himself, he resolves to walk steadily in it; neither delaying nor hastening his steps; ignoring the English Parliament, as he before ignored the Anglican heresy; calmly, deliberately, and soberly doing his own work, at his own time, when it seems most fitting and convenient for the spiritual well-being of those over whom he rules. In a word, Parliament will not be risen when we shall have most, if not all of the new English sees, provided with Bishops and Ecclesiastics, consecrated for that end, "under color of authority from the see of Rome."

The new Bill, we are told, is not meant to persecute Catholics in England or Ireland; nor to injure anybody, but simply to protest against a usurpation, and to prevent the public assumption of a power contrary to law. What is the result? The protest is spit upon in the very act of making it; and the Bill, instead of driving into darkness the exercise of this usurped authority, drags it out into the light; makes it clearer and more distinct, and serves as a proclamation challenging the attention of the whole world to the fact that the power forbidden is assumed and exercised, with every possible notoriety, at the very moment Parliament is spending nights, days, weeks, and months in a foolish attempt to decree that this thing shall not happen.

Meanwhile, how goes this abortive attempt at legislation? Thanks to the real ability and energy of a few of the Irish members—a ability and energy displayed under great difficulties, and very unfavorable circumstances—the Bill is being delayed, the progress of this evil legislation is obstructed, and the ultimate result is still problematical. Every where I hear opinions expressed—and that not merely of enemies but of friends to this measure, or to some measure yet more stringent—that the chapter of accidents is rather in favor of the rejection of the Bill, and that it very probably will never become an Act.

But while such opinions as these are really entertained by our enemies, they can only be verified by the members of Parliament who are doing the work of the Catholic people within doors, receiving from that people, out of doors, substantial, earnest, and zealous support. For this reason I rejoice to find that the resolutions at the simultaneous meetings, give countenance to the scheme of a defence society, and that steps are being taken to establish so desirable an organization.

Mr. Keogh was taken to task the other night for promising the house a twenty year's agitation, if this Bill passed into a law. The honorable member disowned the imputation; but, in truth, he might very well have accepted and adopted it. If this Bill passes into a law—if the Parliament of England lays but a little finger upon the Church of God, there must be an agitation until that little finger is removed; and if it cannot be got rid of in less than twenty years, then twenty years is, and must be, the term of the agitation; and to maintain it we must have a regular organized defence society.

The truth is, that not in the present session of Parliament, but more distinctly in the next Parliament, and after a general election, there will, in all human probability, be a great opportunity of turning to account the Parliamentary strength of Ireland, and securing for this country justice and right in many desirable directions. What seems clear to many shrewd observers is, that the next Parliament with what is inevitable—a Tory Government, and attempts more or less decisive, to hark back towards protection, will be met by Lord John Russell with a cry for Parliamentary reform. It is to favor this that the Radicals—Mr. Hume, Mr. Duncombe, and the rest—favored the "count out" on the night for which Mr. Hume's reform motion stood fixed. The cue of the Liberals appear to be not to press the Ministers too hard just now, because in the present state of public business, it is impossible for them to get any serious attention paid to the question of reform, but to hold it over till next session, when (they hope) the

ground will be cleared of unpleasant and embarrassing subjects, the energy and patriotism of the Irish members relaxed, the Papal question practically disposed of, and the time come in which the whole Liberal party, English and Irish, can unite under Lord John Russell's banner in the cry for reform. Any such compact—on the basis of a firm and close reliance—it is, of course, the business of the people of Ireland to render impracticable, and to do this by a permanent and effective organization.—*Correspondent of Tablet.*

CATHOLIC INTELLIGENCE.

CATHOLIC COMMITTEE.

The committee engaged in organising an association for the preservation and extension of Catholic liberty, have been in active correspondence with the dignitaries of the Church, and with the Catholic members of Parliament.

His Grace the Archbishop of Cashel, has written to the Catholic Committee, expressing his full concurrence in the sentiments contained in the Primate's letter, read at the aggregate meeting, and adds that he would be anxious to see them carried into effect with prudence and vigor.

The Right Rev. Dr. Murphy, Bishop of Cloyne, states that the committee engaged in organising the association, may confidently reckon on his "most cordial co-operation."

The committee propose to hold the first public meeting on Tuesday, in Whitsuntide week (10th June,) when the Irish Catholic members of parliament and other leading and influential Catholics, will attend, so as to make the inauguration of the association a demonstration worthy of the country and of the cause.—*Freeman.*

CATHOLIC UNIVERSITY.—The fund for Catholic education rapidly accumulates. The last returns add £260 to the large amount already received. The new prelate of Killaloe, the Right Rev. Dr. Vaughan, has not been inactive in the cause of education since his elevation to the see of Killaloe. His own subscription of £30—a large sum for one not rich in this world's wealth—is a guarantee of his earnestness, and the liberality of his clergy and their respective flocks proves how deeply they sympathise with their bishop and the cause of education. To show the energy, the devotion, and the generosity with which the priests and people have flung themselves into this movement, we have only to point to the fact that already the subscriptions received, during six months' operations, amount to more than the greatest annual subscription ever raised before for any public purpose in Ireland. This is a great fact. This is a cheering fact; but we have a still more cheering fact to communicate. Intelligence has reached Ireland from the Holy See, in connection with this great work, that will swell the tide still higher, and stimulate Catholic Ireland to still more energetic efforts. We do not desire to anticipate the more formal announcement of the important intelligence to which we allude; but when we say it is of such a character as finally to put an end to all controversy on the subject, we believe we may affirm that we announce cheering intelligence.—*Id.*

ARCHDIOCESE OF TUAM.—Headford, May 16th.—His Grace the Archbishop of Tuam has been holding confirmation in this and the neighboring parish of Donaghpatrick during the last two days. On Wednesday he attended at the parish chapel of Headford, accompanied by several of the Clergy of the neighborhood. It was a sad contrast to compare the reduced assemblage of the Catholic population who were present on the occasion with the crowds who, four years ago, flocked to assist at the same ceremony. The numerous ruins of roofless cottages which lie in blackened piles along the roads through this parish, prove the havoc made by the hands of the heartless exterminators of the locality. The number confirmed on this occasion was upwards of one hundred. In his exhortations to the congregation, his Grace alluded in pathetic terms to the heart-rending scenes which present themselves on every side, and exhorted them to place their trust in those treasures of which earthly tyranny cannot deprive them. On Thursday, the Clergy and his Grace assisted at the parish chapel of Donaghpatrick, where the same melancholy traces of desolation mark the career of famine, and death, and emigration. About one hundred and thirty persons were confirmed on the occasion. In his address on Thursday, his Grace took occasion to allude to the unhallowed system of proselytism which has been of late carried on in that and the neighboring parishes. Amongst the most insidious of these snares might be enumerated the "embroidery schools," established in several parts of the locality in which, under pretence of elevating the industrial habits of the rising female generation, their Faith was tampered with. The Catholic Clergy would be as anxious to benefit the poor as those pretended philanthropists could be, and they would show their willingness to co-operate in every laudible work of the kind.

CARDINAL WISEMAN'S LAST LEVÉE.—The levée held by his Eminence Cardinal Wiseman, on Tuesday evening last, was attended, a correspondent informs us, by close on 300 persons. Amongst those present were Lord Camoys (!) Mr. O'Brien, M.P. for Limerick; John Shea, Esq., ex-mayor; John Besnard, jun., Esq.; and A. M'Carthy, Esq., town-clerk of Cork; the Bishop of Hyderabad, (brother to Rev. Mr. Murphy of Kinsale) and Messrs. Collins, Cork. Nothing could exceed the courtesy and attention of his Eminence to all present.—*Freeman.*

CONVERSIONS.—The Rev. John Rodmell, of Trinity College, Cambridge, was received into the Catholic Church on the 28th of last month. He is well known to the leading members of the Camden Society as the writer of some very valuable papers

in the Ecclesiologist. Mr. John Jones was received into the Catholic Church on the 11th ult., at Chester, by the Rev. Edward Carbery.—*Catholic Standard.*
The Rev. A. Parkinson, of Wakefield, who has for many years past been the minister of St. Mary's district in Wakefield, has lately gone over to the Catholic Church.

IRISH INTELLIGENCE.

SPEECH OF THE REV. MR. MALONE AT THE GREAT CATHOLIC MEETING IN BALLINA.

The Rev. Mr. Malone said—I rise to second this resolution with my whole heart and soul. The Catholic Clergy of Ireland have, at all times, been the support of the government, by exercising their influence in suppressing every insurrectionary movement in the country, both for the welfare of religion and the welfare of the state. I think, Sir, that at this time every Catholic ought in the first place, to put on the buckler of Faith and grace, and prepare to fight the battles of the Lord (hear, hear, and cheers).—Of course I do not mean that each of you should be armed with Faith, as if you did not possess the theological virtue before; but I mean that that Faith ought to be quickened into fortitude in you. Then I say that the time is fast approaching when it may be necessary for you to be armed with the sword, too, to defend your religion, the sacred inheritance you have received from your forefathers, the precious seed that was sown by your blessed Apostle St. Patrick—to defend it, I say, from the tyranny and oppression of your godless legislators (tremendous cheering). These infamous measures may indeed pass into law—that is, into English law—but I tell you that that law shall be treated as it will deserve to be treated. I tell you, Sir, that I would joyfully trample upon it as upon a noxious reptile of the earth, with scorn and contempt, and I would seize every opportunity of doing so (great applause.) And, what is more, I would tell that headless little statesman at the head of the administration, who would dare to shackle and manacle, and circumvent the religion which is essentially Catholic, essentially universal, by the very ordinance of its Divine founder—I would tell him that I heartily despise every measure coming from him. What, in the name of heaven, can be the object of the vile government in proposing such a measure as the nunnery Bill? Surely it cannot be for the purpose of glean information concerning the rules and habits of the pious Nuns, because Protestants as well as Catholics are welcome to visit these establishments. It cannot be for the purpose of releasing any lady that there might be kept in confinement, contrary to her will or inclination, because I don't believe that Lord John Russell, or any other one, is so brainless as to imagine for a moment that there is, or ever was, throughout the whole length and breadth of conventional institutes, any lady placed under such restraint. But let the minister carry his iniquitous measure into law, and let there be a community of religious ladies in this town to-morrow, and let him appoint the day of visitation for his official, I, too, would be there on that occasion, and I would expect that, if necessary, there would be also, five hundred of the good, and virtuous, and the brave young men of this parish—(loud cheering)—I would take my stand upon the very threshold of the door, and defy the Russell headie to enter (immense cheering.) I would put him to the necessity of bringing 100 of her Majesty's forces to effect his entrance; and should he demand access to the innocent victims of his wanton barbarity, I solemnly say before this august assembly I would stand between him and them, and only give him access by the sword or the bullet (immense sensation.) Depend upon it they are not now the days of Smith O'Brien and the Ballygarry affair, neither is the occasion now such as it was then. To what, think you, did the government owe their success on that occasion? To this cause, and to this cause only. The Catholic Clergy of Ireland, in number nearly three thousand, entertained a doubt as to whether they would be justified before God in encouraging the physical force principles. They thought it more consonant with true religion to allow their people to die in thousands, exhorting them to patience and resignation to the will of Heaven, rather than lead them on to bloodshed and slaughter. Then they were denied their temporal rights. Now they are to be stripped of the rights of the soul. To rob them of their religion—the only thing left to them on earth—is an iniquity to which no Catholic will ever submit. I would go to the battle field to-morrow, should necessity be, without fear or dismay, to meet certain death—to fall a victim to a religious cause, and leave it not to posterity to say that we were unworthy of our martyred ancestors, and that we lost, with disgrace, the treasure of Faith, for which they had so gloriously fallen (tremendous cheering.) I would show Lord John that instead of mummery and superstition, there is something even dearer than life in the religion we revere. (The Rev. gentleman concluded amidst protracted cheers.)

MEETING IN KINSALE.

On Sunday, the 11th inst., a numerous and respectable assemblage of the inhabitants of Kinsale and its neighborhood met at two o'clock in the parish chapel. The Very Rev. Dr. Murphy was called to the chair. After the applause with which the appearance of the Very Rev. Dr. Murphy was greeted had subsided, he said he felt happy in presiding over that vast concourse of his fellow-countrymen and parishioners, who met together that day to raise their voices in union with Catholic Ireland in defence of their rights, and to proclaim their determination to yield them only with their lives. (Cheers.) They were provoked to the combat by a man whose memory would be execrated by generations yet unborn, the present unprincipled and treacherous Prime Minister of England. He was the worst enemy of the English Monarchy. His conduct, commencing with the

infamous Durham letter, up to that moment, was calculated to create rebellion in the land. (Hear.)—If Ireland united and combined now as she did in the days of the great Liberator, and demanded, in language not to be mistaken, that no wrong should be inflicted on her, it was easy to foresee the result.—He warned the English minister to pause in his career of wicked legislation. The freedom of their altars and religion had been dearly won, and they should yield it to the enemy of God and man only with the last drop of their blood. (Loud cheers.)

Captain Gallway proposed the first resolution. The Rev. Mr. Holland rose to second the resolution, and was received with loud cheering. He said—Very Rev. Chairman and friends, I conceive it a sacred duty I owe to you, to myself, to my country, and to my religion, to raise my humble voice in defence of the most sublime, the most holy, the most precious inheritance man has on this earth, the free exercise of his religion. It was not enough for England to have converted our rich and fertile land into a vast grave-yard, she now with demon audacity impudently seeks to fetter the free exercise of conscience, to thwart the noble aspirations of the soul, to interrupt and paralyse the sweet relations of love which exist between the soul and God, and to drag into eternal perdition with herself that immortal spirit which comes directly from God, is of God, and destined to reign with him for ever. Therefore the question under discussion here to-day is not confined to the venerable Hierarchy of Ireland, it is one which involves the everlasting destiny of every individual in the land. I call upon you all then, in the name of poor old Ireland, that has suffered through so many centuries—I ask you in the name of that country that is filled with calamity and affliction, but is as yet upheld by a spirit that no tyranny can crush, no sword can cleave down, no chain can fetter—I ask you in the name of religion, in the name of your immortal souls, to be prepared, if necessary, to shed your blood in defence of your shrines, your sanctuaries, and your altars, if wantonly assailed. The Rev. gentleman resumed his seat amidst the most rapturous applause.

Thomas Murray, Esq., in proposing the next resolution, addressed the meeting in brief but energetic terms.

The Rev. T. O'Mahony rose, amid loud cheers, to propose the fifth resolution, and, having spoken at some length on the conventional system, which, he said, was nearly coeval with Christianity, had conferred such inestimable blessings on humanity, whilst it had shed such lustre on the Church of God in every age and clime, continued—And here, in our own beautiful but sadly afflicted land, what do we perceive? What, let me ask, are those grey, venerable, and majestic ruins, which, even still meet the eye from end to end of the land, in valley and on hill top, by river side and lake, in the heart of your fast-decaying town, and beside your ruined and depopulated hamlets? What, I ask, is that crumbling pile, which reveals itself to your view from the very spot on which you now stand? What, but one of those glorious, immortal, and imperishable records of the zeal and piety of Ireland's sons, and of the lives, labors, and virtues of her virgin daughters. Alas! my friends, they are also the sad memorials of England's sacrilegious spoliation; of her cruel and systematic persecution. (Applause.) The same fell spirit of bigotry is again displayed—the same unprovoked intolerance is again manifested—the same robber-hands that profaned our sanctuaries, that desecrated our altars, that pillaged our shrines, that plundered our abbey and monasteries, are to-day raised against the few religious houses, which the abject poverty of our ill-treated and suffering people has miraculously erected within the last few years. Such, my friends, are the avowed intentions of the statesmen of England in the middle of the nineteenth century. But we dare them to the contest—we shall never permit them to lay a profane hand upon the sacred ark of our religious institutions. (Tremendous applause.)

After some further proceedings, thanks were voted to the chairman, and the meeting separated.

PETITION OF THE CATHOLICS OF RATHKEALE, COUNTY LIMERICK.

The following was the petition adopted at the parochial (simultaneous) meeting at Rathkeale, on Sunday the 11th ult., and transmitted for presentation to Wm. Monsell, Esq., the member for the county:—

"To the Right Honorable and Honorable, &c., &c. The humble petition of the Catholic inhabitants of the town and parish of Rathkeale, in the county of Limerick.

"Showeth—That the Catholic inhabitants of Ireland have been for a long series of years the objects of the malevolence and persecution of the legislature and government of England. That the removal of the penal laws, notwithstanding the hatred and persecuting spirit of England towards the Catholics of Ireland, are still fully shown in the unceasing vituperation by the English press, (the organs and exponents of English feeling and opinion,) of the principles and persons of those whom they nick-name Celts. That the utter indifference to our welfare, or rather the active hatred of our rulers, is still more clearly evinced by the wholesale extermination and destruction inflicted on many hundreds of thousands in Ireland, without any legislative check or administrative discouragement of those who practiced those enormities under pretence of the rights of property. That the same is shown in those workhouse horrors so truly described by an English Protestant Clergyman, the Hon. and Rev. Mr. Osborne. That through the operation of these cruelties and enormities, a million of Irish Catholics have perished, and more than a million have been compelled to take refuge in foreign countries. That petitioners fully believe that if those exposed to these dreadful and unprecedented calamities had been Protestants, these cruelties would not have been inflicted, or suffered to be inflicted, on the one part, nor borne with on the other, so that the multitudes who have recently perished in Ireland, or who have been banished from its shores, may be truly described as the real and bona fide victims of religious persecution and extermination.

"That in addition to those physical sufferings, cruelties and wrongs, inflicted on the Catholics of Ireland, there is now before your honorable house a bill for the purpose of further extending a law, or rather a legalized impiety and iniquity, bearing the name of law, passed in the year 1829, by which Catholic Bishops are prohibited, under heavy penalties, from assuming those titles which they received from God and his Church, and which no human authority can attempt to take away without incurring, as your petitioners conscientiously believe, the guilt of impiety and sacrilege. That, in this proposed enactment, there is men-

tion of "pretended Archbishops and Bishops;" that as your petitioners firmly believe, there is on the earth, but one true Church, comprising at this moment two hundred millions of Christians, in every part of the world, and governed by many thousands of Bishops and Priests, who all yield obedience to the Pope and Bishop of Rome—that in common with these two hundred millions, in common with the countless millions, who, in every age since the era of Constantine, were comprised within the pale of God's Church, your petitioners hold that the only true Bishops are those in communion with his Holiness the Pope; and that the Bishops who belong to what is called the Established Church in Ireland, are not Bishops at all, but mere laymen, usurping offices to which they have not a shadow of right before God.

Your petitioners therefore beseech your honorable house that if, contrary to their hope and earnest prayer, these impious and iniquitous law shall pass; that your honorable house will at least so far alter its phraseology, as to designate the Catholic Bishops, whom it is intended to persecute, by their true titles, as the real Bishops of God's Church; and to designate their Graces the Archbishops, and their Lordships, the Bishops of the Established Church in Ireland, by their true titles, as Usurpers, Pretenders, and Counterfeits.

Your petitioners further pray your honorable house to repeal the persecuting clause in the act of 1829, commonly called the Emancipation Act, and to reject the proposed extension of it, known as the Ecclesiastical Titles Assumption Bill. They beseech your honorable house to introduce, without delay, measures effectually to abolish the Protestant Establishment in Ireland, and to restore to the Catholic Bishops those Cathedrals and Churches, of which their predecessors were sacrilegiously despoiled.

They beseech your honorable house to abolish those horrible oaths by which men become guilty of the arrogance and impiety of swearing that the religious rites of the countless millions who did belong, who do belong, and, to the end of time, will belong to the Holy Roman Catholic and Apostolic Church, are idolatrous and damnable. Your petitioners are desirous to give Caesar the things that belong to Caesar, to pray for those that are in high station, and to give honor to whom honor is due. But they submit to your honorable house that it cannot tend to increase the respect of the petitioners for those in high station to see them laying their sacrilegious hands on the Book of the Gospels, to ratify oaths which your petitioners, in common with almost the entire Christian world, regard as impious, wicked, and absolutely false, and which, as your petitioners conscientiously believe, cannot be sworn without stamping on the souls of those who swear the double crime, guilt and sin, of sacrilege and perjury; and your petitioners, as in duty bound, will ever pray.

(Here follow the signatures, amounting to several hundreds.)

THE PENAL LAW.—LONGFORD.—An admirable petition which was adopted at the county meeting, has been signed by upwards of 5,000 of the Catholic inhabitants, and forwarded to Mr. Fox for presentation. We have heard that petitions of a similar nature are in course of preparation throughout the parishes. It is worthy of remark the feeling which is universally springing up, not alone amongst Catholics, but others, against the Protestant church establishment. Certainly, if Lord John's aggression on our religious liberties result in freeing us from this burthen, we shall have cause to thank him.

PROSELYTISM IN THE DINGLE WORKHOUSE.

The Dingle colony has been keeping an entire county in trouble for the last ten years or more. It has been paraded in Exeter Hall, and other places of high spiritual resort, as the chief blooming spot in the wilderness of Irish Popery, for there are other nestling grounds in the south and west which partake of the favor and "support" of "the Hall." Dingle, however, is the religious model-farm of the Irish Society, and only a few days ago the report of the Church Education party dwelt with peculiar satisfaction on the progress of its system in the remote peninsula, where the people had all arisen against "Priests and Popery," and renounced in multitudes the Catholic worship! But over and above the panegyrics of "saints and their societies," assizes and quarter sessions afford another element of notoriety in the progress of the colony. Not a Queen's commission is opened in Kerry that does not witness a prosecution for singing, dancing, whistling, or some other mode of disturbing the Christian equanimity of the Rev. Mr. Lewis. Little boys and girls are sent for months to the treadmill for indulging in rude sounds which trouble the sensitive ears of the colonists—in fact, Dingle is one constant scene of excitement, of petty and quarter sessions occupation—and to crown the turbulent history of Dingle persecution—one or more bills of indictment at every assizes—spring and summer—are sure to testify to the peaceful spirit that reigns among the spiritual chiefs of the colony.

Dingle up to a late period had no workhouse of its own. The paupers of the peninsula—and they were numerous—had been transmitted to the Tralee workhouse, which was a grievous inconvenience to the district. Accordingly a workhouse was erected under the act authorising additional houses, and furnished with appropriate officers, among whom were two Protestant chaplains. The workhouse has now been open, and at work for two years, and not the least active of the officers, during that interval, have been the Rev. Mr. Goodman and the Rev. Mr. Mason, who, it appears, spent their time in making out lists of miserable and holding them to the Protestant faith by "a penny and threehalfpence on Sundays," and sometimes "threepence and threepence-halfpenny," when Mr. Goodman was in the very liberal mood. As we published the report in our last, we do not intend to recapitulate the facts of the case so utterly disgraceful to the parties involved, whose conduct, after two years of undiscovered activity, is now revealed in its true light. The two simple and naked wretches, whose evidence admitted of no doubt, for it was not shaken by the cross-examination of Mr. Lewis, while it was confirmed in every particular by the admissions of Messrs. Goodman and Mason—the unquestioned evidence of these miserable disclosures, the infamous practices which so long prevailed in the Dingle Workhouse, and sought to convert it into another colony under the authority of the law and Poor Law Commissioners!

And to accomplish so desirable an end it appears that, with the connivance of some parties, an engine was planted in the very heart of the workhouse, which received its working power from the Rev. Mr.

Mason, one of the Protestant chaplains. The Catholic clergyman who proved his case so clearly states that it could be proved; that "a suspicious character" was secretly introduced by the workhouse master, who was fed and clothed at the expense of the union, though he appeared to be in no distress at the time of his introduction. That he was not recommended by the relieving officer of his district. That he did not belong to the union at all, and therefore was illegally admitted; and that it was strongly suspected that the "suspicious" gentleman was brought in for the express purpose of operating spiritually on the paupers; which, together with the weekly doles of the Protestant chaplains, might add considerably, it was hoped, to the "reformed congregations" of Dingle!!

Captain Sparks, who held the inquiry, expressed his well-founded abhorrence at all he had heard. "It is monstrous," said he "that such a system should be concealed, and allowed to go on unchecked for so long a time." This, indeed, is the wonder. For two long years this twopenny distribution continued without interruption. Mothers became Protestants that they might not be torn from their children, and children, "knowing not what they did," changed their religion to remain with their poor mothers. There was also the notoriety attending such preferences; but, notwithstanding all, two years elapsed before discovery.—Now that the conspiracy has been detected and proved, the matter rests with the Poor Law Commissioners. Their power is limited. They can do no more than punish with dismissal the chaplains who so flagrantly violated their duty. But by so doing, much greater good than the mere dismissal of two over-officious gentlemen will have been accomplished. The foundation of the Dingle colony will be undermined, and a serious blow struck at proselytism.—*Freeman.*

LORD CLARENDON'S LETTER—ACTION FOR LIBEL.

On Monday, Mr. M. Burke's solicitor, waited upon the Lord Lieutenant, at the Phoenix Park, and was favored by an interview with the Hon. Gerald Ponsonby. Mr. Burke's solicitor informed that gentleman that he had written twice to the Earl of Clarendon, with reference to the publication of the libel on his client, in the *Tablet* newspaper, but had been favored with no reply. Mr. Ponsonby, on the part of his Excellency, acknowledged the receipt of the letters, but added that he had received no instructions to return any answer. Mr. Burke's solicitor then said he had called, therefore, on that occasion, accompanied by his clerk, in order to have the writ served in the usual way; that the ordinary mode of service was the delivery of the writ personally to the defendant; but that, as in the present case, this course might not be convenient, he desired to know if Mr. Ponsonby would accept service for the Earl of Clarendon. Mr. Ponsonby promptly acquiesced, and having accompanied Mr. Burke's solicitor to the room where his clerk was in waiting, accepted the customary service. He was then advised that within eight days the Earl of Clarendon should enter an appearance, and that it was presumed he would instruct his solicitor to that effect. Mr. Ponsonby replied that he supposed so, but remarked that until he had consulted with his Excellency he could not state anything further. The interview then terminated.—*Dublin Evening Packet.*

MR. MORE O'FERRALL AND THE REPRESENTATION OF LONGFORD.—In a letter from Mr. More O'Ferrall, addressed to one of his constituents in Longford, the right hon. gentleman mentions that the intelligence of his election as one of the representatives for that county reached him at Malta on the 30th ult.; that he is grateful for the confidence thus reposed in him without solicitation on his part, and that it was his determination (his resignation of the Governorship of Malta having been accepted) to return to England by the first packet that left the island. Mr. More O'Ferrall, in this communication, refers to the Ecclesiastical Titles Bill, and declares his hostility to that measure in unqualified terms.

The Rev. Dr. Cahill has engaged to devote five months to an English mission, beginning in Liverpool, hence to Manchester, Leeds, Birmingham, and London.

One hundred and sixty-nine pounds have been received towards the erection of a monument to the memory of the late Dr. Kidd, Armagh.

Mr. James Brown, of Donacloyne, county Down, who died on Thursday last, the 15th inst., has bequeathed 2,000*l.* in trust to the Rev. James Moorehead, Donacloyne, for the home mission, and a similar sum in trust to the Rev. Dr. Edgar, for schools in Connaught, in connexion with the Presbyterian church in this county.

Alexander Stewart, of Ards, Esq., has been appointed by his Excellency a deputy lieutenant for the County of Down.

A correspondent informs us that Mr. Talbot, of Mount-talbot, died suddenly at his residence on Monday evening.—*Athlone Sentinel.*

At Frenchpark, county of Roscommon, there is a field of 105 acres, all sown with potatoes, which are already over ground.

WATERFORD AND LIMERICK RAILWAY.—The works on this noble line are rapidly progressing in the neighborhood of Caher and Bansha under the supervision of the eminent contractor, Mr. Dargan.—*Tipperary Free Press.*

Atrocious efforts were recently made near Galway terminus to upset the waggons on the rail and destroy human life. The Catholic clergy have denounced the miscreant authors.

We perceive the arrival of a very singular importation this week, viz: the *Patrick Henry* from New Orleans, having on board 545 tons of bacon, which is the first vessel that has arrived here direct with a similar cargo, though for a long time we have observed large entries of bacon and pork via Liverpool, so that long since the proverb of Paddy and his pig has been reversed. The peculiar novelty of this shipment is in itself a strong commentary of the downward progress of Irish prosperity.—*Freeman.*

Several Scotch capitalists have taken extensive farms of land on the property of the Marquis of Sligo, in the Westport union, whereon they purpose building residences, and rearing large numbers of stock.—Already have hundreds of superior cheviot sheep been imported into that locality by these gentlemen, as also herds of black cattle.—*Mayo Constitution.*

THE WEATHER.—THE CROPS.—Since our last the weather has been mild, but rather cooler than usual at this season of the year. During the early part of Sunday night, there was a heavy fall of rain, which was not unwelcomed by the farmer. We have good accounts of the appearance of the crops from several

quarters, and about the city we can say that every thing looks remarkably well. The potato crop, which in extent is considerable, presents the most refreshing marks of health, and promises (with God's blessing) an abundant yield. Corn, but wheat in particular, is forward, and altogether up to the present, we have every reason to be truly thankful for the blessings conferred on us, and the promise of an ample harvest.—*Limerick Examiner.*

THE MURDER OF MR. COULTER.—A man named McIlroy stands fully committed for the murder of the late Mr. Coulter. Another man, named Murphy, has been remanded for further examination.—*Newry Telegraph.*

DISTURBING A CONGREGATION.—On Wednesday, at the Head Police Office, James Cormick was charged with having disturbed the congregation of Francis-st. Chapel on that morning, during the celebration of ten o'clock Mass. It appeared that the prisoner suddenly raised his voice in the chapel, calling on Satan to be gone, and otherwise conducting himself in an improper manner. He directed his voice towards the Rev. Mr. Smith, calling out, "There is an old Minister." The prisoner was with much difficulty removed from the chapel to the Newmarket station-house. The magistrate directed that he should be examined by the proper medical officer, as to his state of mind, and Dr. Ireland having certified that he was a dangerous lunatic, he was committed to Richmond prison.

EFFECT OF EMIGRATION UPON THE POPULATION.—As the Census returns of localities in the western and southern counties transpire, it appears that the present decennial enumeration for Ireland is likely to show an immense falling off. The *Gateway Indicator* quotes the case of a parish in that county which, in 1841, had a population of 7,108, and is now reduced to 3,663. The extent of the emigration is causing serious concern amongst those who think it will lead to an aggravation of the evils and difficulties of the country. Last week the departures from Dublin exceeded those of any previous week since the opening of the spring, and the reports from other ports mention a decided increase in the rush of emigrants from all parts of the country. On Saturday last, 500 persons proceeded by one vessel the screw steamer "Albatross," from Cork for Liverpool, to take shipping for America. The *Roscommon Journal*, referring to the wholesale emigration from that part of the west, says, "This county is nearly depopulated. Every comfortable farmer and able-bodied labourer has either gone, or is preparing to go, to America. Day after day shoals pass through this town on their way to a country where, at least, they will be able to earn their bread by the sweat of their brow." The emigrants direct from the 15th of February to the 9th of May, were 2,039, who left in sixteen vessels, all, with one exception, for the United States.

EMIGRATION.—The beautiful steamer *Rose* sailed yesterday morning for Liverpool, freighted with emigrants from Sligo and the surrounding district, all bound for the "land of Liberty." The number which has already left this port amounts to about twelve hundred, a third, at least, being members of the middle class. A magistrate of this county has lately broken up his establishment, and intends emigrating immediately.—*Sligo Chronicle.*

EMIGRATION FROM WESTPORT.—A correspondent informs us that upwards of 600 families have already left that neighborhood for the "Far West."—*Mayo Constitution.*

The population of Kiltelly, in this county, has decreased 1400 since the census of 1841.—*Limerick Chronicle.*

DEATHS FROM DESTITUTION IN LIMERICK.—On Tuesday W. C. Murphy, Esq., coroner, held an inquest at Tonrny, Ardpatrick, in this county, on the body of Christopher Brennan, who was found dead in the neighborhood. The jury returned a verdict that deceased died of starvation.—The same coroner held another inquest on the same day, at the hospital, on the body of William Fearon, and from the evidence given, the jury found that deceased's death was the result of destitution.—*Limerick Examiner.*

GREAT BRITAIN.

In private society, though now some months since the First Minister of the Crown commenced the "yell," there are still visible indications that the kind and affectionate terms on which Protestant and Catholics lived together are considerably weakened, and society is undergoing, in England, an unfavorable change; bigots, whose language would have called forth the most indignant reproof from their more intelligent neighbors, now are sanctioned and supported. Only a few days ago some Catholic students in passing through the principal streets in a neighboring town were followed by boys hallowing, "Down with the Pope," "Down with Popery."—*Northumberland and Durham Correspondent of the Tablet.*

The spread of Catholicity in this country and the support of it is in a great measure due to the Irish emigrant, for where has the new mission been opened in England for the last ten years, from north to south, from east to west, that has not been granted by the increasing demand of the Irish people, to worship God as their forefathers had done? and where is the Catholic chapel erected, that the three-fifths of the stones (if they could speak) would not cry out and say, "It was Irish sweat and Irish toil that placed me here." This traism cannot be denied, and should at least, with all their faults, command more respect from the more thinking and more grateful portion of the English Catholic population.—*Manchester and Liverpool Irish Vindicator.*

AN ARCHDEACON IN A FIX.—The Archdeacon of London, the Rev. W. H. Hale, held a visitation of his clergy at St. Sepulchre's Church, Snowhill, on Thursday. After the sermon, the names of the clergy were called over, and the Archdeacon rose for the purpose of delivering his charge. One of the most ludicrous scenes then commenced that ever befell so exalted a dignitary; for, on feeling for it in his pocket, he found it was gone! In great perplexity the venerable gentleman searched his pockets, looked on the ground, under the cushion of the altar (where were, apparently, his gloves, pocket-handkerchief, and spectacles), and under the altar, but nothing came up. A vigorous search was commenced by the 150 or 200 clergymen present, but without success, and the Archdeacon, perhaps for the first time in his life, made an extemporaneous address. His remarks gave great satisfaction to the *Evangelical* section of his hearers. There is some reason to suspect that the charge was snatched up by some reporter, more zealous than scrupulous. The Archdeacon says, that he took it out of his pocket to read "during the service," as the preacher could testify, and must have left it in the pew; two laymen afterwards entered, and probably appropriated it to their own use.

During the month of April 25,447 passengers left Liverpool, against 17,558 in April, 1850; making the number for the four months, 67,130, against 49,463; an increase of 17,667.

The Great Exhibition has killed everything else. The court, the two houses of parliament, the nobility, the gentry, the commonalty, the army, the police, carriages, cabs, and omnibuses, are all dancing attendance upon it. The shops are unfrequented. The places of public amusement are comparatively deserted. Even the railways lose their summer excursionists. Hampton Court and Greenwich exhibit in vain their horse chesnuts in bloom, and their whitebait in season. We question whether even the great Derby-day will attract so large a fraction of a million as it has usually done. The tall plant in Hyde Park has smothered everything in its neighborhood. The Exhibition is London; the Exhibition is the parliament; it is the British empire; it is house and home; it is drawing-room and study; it is parterre, conservatory, and promenade; it is park and club; it is shop and bazaar, theatre, picture-gallery, panorama—everything, in a word, which a man or a woman wants in this metropolis.—*Times.*

A SLEEPING LEGISLATURE.—The *Times* still maintains that, with so much to distract and so much to fatigue, it is useless to say that Members of Parliament ought to be at their posts, to make a House when wanted, to support their party, and do other political drudgery. "The session will be the struggle of a sleepy man under a long and heavy sermon. He may open his eyes, shake himself, and pinch himself, but all to no purpose. After a hundred convulsive efforts at attention, he will be utterly unable to state either the text or the subject of the discourse. He will have lost an hour, and gained nothing but the discredit of an involuntary inattention. Perhaps the House of Commons ought to do more this session; but, in matter of fact, it will do no more. It will only waste its time, and injure its character by an obstinate and slovenly perseverance in its duties, when it has neither the heart nor the strength for them. Under such circumstances, the sooner it shuts up shop the better for itself, and the better, eventually, for the business of the country."

FATAL ACCIDENT.—The week has been characterized by many fatal accidents. The first was occasioned by the falling of a portion of some premises that were being erected on the site of the old Cross Keys coaching inn, Gracechurch-street. The premises are very extensive, being intended for one hundred and forty apartments. A sound like the report of a gun was first heard, and one of the walls, about fifty feet high by thirty feet wide, was seen to give way and fall in, burying several persons in the ruins. A considerable mass fell on the roof of Allhallows vestry, carrying the laborers with it, and thus saving them in an almost miraculous manner, whilst others who felt the mass subsiding escaped on to the adjoining houses or slid down the iron stays into the street. As soon as practicable, laborers proceeded to examine the ruins, when thirty men were extricated. Three of the number were dead, and two others died after their removal to the hospital. An inquest was held on Tuesday. The jury returned a verdict, that the "deceased met their deaths from the falling of part of a building, which appears by the evidence to have been caused by the accidental breaking of the iron girders."—*Weekly News.*

SHOCKING SUICIDE.—On Tuesday afternoon, a lady named Norton was standing on the bridge which crosses the London and Northwestern railway, near Mornington-crescent, when she suddenly observed an elderly gentleman cross from the up line, and deliberately lay his neck across the down rail, on which the train was approaching. The screams of the lady, who fell fainting, brought several persons to the spot, and the body was then seen from the bridge, the head lying about two feet away from it, in the centre of the line between the rails. The deceased proved to be Mr. James Young, of 35, Agustus-street, Regent's-park, a gentleman possessing a large amount of house-property in the neighborhood. The spot where he committed the suicide is within a few yards from the rear of his own residence. He left home about eleven o'clock in the morning, for a walk, and, it appears, called on a collector, and paid his poor rates. He was seventy-two years of age, and an Irishman by birth, and was well known in the parish of St. Pancras, having frequently taken an active part in local matters. He some time ago had a fall, since which he has not had good health, and had shown dislike to being left alone.

ALLEGED MURDER BY POISONING AT MANCHESTER.—The mother and stepfather of a girl, aged 16, named Mary Waddington (or Hardy), are in custody at Manchester on the horrible suspicion of having murdered her by administering arsenic. The names of the parents are James and Ann Waddington, (the male prisoner being by trade a lamp-lighter), and the deceased was an illegitimate child of the female prisoner, prior to her marriage with Waddington, by a man named Hardy. The prisoners resided in Boundary-street, Manchester, and their daughter, who had been at service, resided with them at the time of her death. Suspicion of foul play was caused by the mother's and step-father's accounts of her death to the police, which were, that she died during the night of Wednesday last, and was found dead in her bedroom on Thursday morning, these statements being much at variance with other facts since ascertained. She was found to have a considerable quantity of arsenic in her stomach upon a *post mortem* examination being made, and the mother stated that she was sick and ill from some cause on the day previous to her death (Wednesday), but that she had no suspicion of the cause. The mother said she had poison in the house, but had thrown it away. The statement that deceased had been sick on Wednesday is contradicted by neighbors, who had seen her out of doors, and quite well up to 8 o'clock on Wednesday night.—Martha Fernhead, a woman who had lived neighbor with the prisoners eight months ago, says they used to beat the deceased very much when deceased was out of place. On one occasion she heard him (the male prisoner) run up stairs in his strong shoes, and ask her if she had got work yet. Heard her on one occasion say "No," and the male prisoner then said with an oath, "Madam, I've worked long enough to keep you—I'll kill you." On these occasions she had heard him kick or throw her down, and turn her out of the house. This occurred two or three times a week. She had heard both the father and mother say to the deceased many a time they wished she was dead. The motive for murder is supposed to have been to obtain possession of 7*l.* in club money, and which was paid to the prisoners on the day after her death by the secretary of a sick club of which deceased was a member.

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THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JUNE 13, 1851.

But little progress has been made with the Penal Laws, up to the time of the sailing of the last steamer. A new edition had been laid before the Committee, making the third, since their first introduction: In the House of Commons, the honest Irish Members are doing their best to prevent the passing of the Penal Laws. In Ireland, the people are taking the measures necessary to insure the breach and violation of them, in case unhappily, they should pass into law. We say unhappily, because we think it an unfortunate circumstance, when the blindness or bigotry of governments, renders disobedience to their enactments, and defiance of their authority, the first duty of every Catholic. By an extract from the *Tablet*, on our first page, will be found evidence of the quiet contempt which our Holy Father the Pope, feels for the British House of Commons, and all its thunders.

By the "America," we learn that the first clause of the Penal laws has passed through Committee. Upon Mr. Baillie's motion, Ministers have had a majority.

RELIGIOUS EDUCATION.

We have received from our indefatigable friend, the Rev. Mr. Thaddeus Osgood, a communication, calling upon us to take notice of the condition of children of both sexes, who infest our streets, preferring a life of vagabondage and mendicancy to one of honest labor, and requesting us to advocate the formation of a House of Industry, similar to the institutions at present existing in Boston, and other cities in the United States. We give Mr. Osgood credit for the excellence of his intentions; we fully believe him to be actuated by the kindest motives, by a sincere desire of doing good, unaccompanied by any proselytising designs; we admit also, the existence of the evil which he deplures, and yet, we must not only decline advocating, but must oppose the establishment of a House of Industry upon the United States pattern. We hope that in so doing, we may not be accused of indifference to the wants of the poor, or insensible to the advantages that would accrue to Society, if all the little beggar boys and girls, could be metamorphosed into honest and industrious men and women. It is not to the object to be obtained, but to the mode proposed for obtaining it, that we object. A House of Industry, such as Mr. Osgood advocates, would require for its establishment the sanction and support of the State, or Civil power; the civil power would have, therefore, a claim to exercise control over it. As Catholics, we have an insuperable objection to any charitable or religious institution, over which the State, or Civil power, has any, or over which the Church has not supreme control. But this objection is by no means the only one. It is so self-evident a truism, that we think that no one will deny it.—That Christianity is the sole remedy for the moral diseases which afflict mankind; and that therefore the sole agent to be relied upon, for the moral reformation of the social out-casts, destined to be the subjects of the House of Industry, would be a sound religious education; that instruction, not secular, but religious, is the one thing needful. Now, this one thing needful, is just the very thing, which it is impossible for Catholic and Protestant children to receive in common, because betwixt Catholicity and Protestantism there is nothing in common. In spite of the hackneyed phrase, of the *common* faith of Catholics and Protestants, we contend that there is, and can be, no such thing.—There can be but one true religion, and that is from God. There are many false religions, and they are all from the devil. Between false religions there may be a community of belief, because of their community of origin; but betwixt the true and a false religion there can be none; for between what is of God, and what is of the devil, there can be no community, no bond of union. The difference betwixt Catholicity and Protestantism is, therefore, not merely a difference of degree, as if one were a little more, or a little less acceptable to God than the other; it is a difference of kind; not a difference of modes of worship only, but of substance; a difference, great as that betwixt good and evil, betwixt truth and falsehood, betwixt heaven and hell. True it is, that there may occasionally be accidental points of resemblance, betwixt the opinions of some of the Protestant sects, and the dogmas of Catholicity; but these are mere accidents, leaving the essential difference untouched. "There is a river in Macedonia; and there is also moreover a river at Monmouth," and some such resemblance is there, betwixt Catholicity and Protestantism. This occasional resemblance should not surprise us, for error would have little chance of becoming generally adopted, had it not preserved some faint semblance of truth. Thus man, in his most abject condition, in the lowest depths of Paganism, Protestantism, or Infidelity, has always preserved some faint traditional vestiges of his pristine excellence. We find glimmerings of the truth in the myths of antiquity; the legend of Bacchus, or Nysæus, is clearly but a distortion of the facts related of Moses in the Jewish Scriptures; and in the building of the walls of Thebes to the sound of Amphion's lyre, we may trace a

corrupt tradition of the destruction of the walls of Jericho, at the sound of the trumpets of Israel.—Error being a deviation from truth, we need not be surprised at vestiges of truth being found in all the false religions wherewith men have become corrupt. Brahminism, Budhism, Mahomedanism, Mumbo-Jumboism, Protestantism, Sabeism, or the worship of the host of Heaven, Yezidiism or Devil-worship, have all some startling points of resemblance with one another, remnants of the old truth, from which they have deviated. Mahomedanism has its resurrection, its final judgment, and a moral code which Protestantism might well envy, and would do well to copy. Brahminism has its Trinity, its Incarnation of a deity, and its God-man walking upon earth; yet, in spite of these resemblances, the Catholic cannot admit any community betwixt the faith which God's Church has taught him, and that of Brahminism, Mahomedanism, or Protestantism.—Indeed, the last has less resemblance to Catholicity, than either of the first two. They have doctrines, and their votaries have a faith, although an erroneous one. But Protestantism has no doctrines, no faith at all, that we know of, unless the right of private judgment be a doctrine, and a firm belief in the omnipotence of human reason be a faith. We can say what the Protestant faith (that is a faith in which all Protestants would agree) is not, but none can tell what it is. It is not a belief in the Divinity of Christ, for this has been rejected by all the men, most illustrious for their intellectual acquirements, and unblemished lives, that Protestantism has produced—Milton, Locke, the immortal Newton, Channing, and hosts of others. It is not a belief in the Vicarious atonement, in the Personality of the Holy Ghost, or in the Trinity. Indeed, most Protestants, sensible how ridiculous is any attempt to maintain the last mentioned dogma, except upon the principle of an infallible and authoritative Church, have abandoned it in despair.

But it is useless to continue the list. We do not believe that it would be possible to find any two dogmas of Christianity, common to all Protestant sects. It is therefore no exaggeration to say, that there is less community of faith betwixt the Catholic and the Protestant, than there is between the former and the Mahomedan, or between the latter and the sooty African, who bows down before his blood-begrimed Fetich; indeed, the Allah of the one, is more closely allied to the Mumbo-Jumbo of the other, than is the God, holy, merciful and just, whom the Catholic adores, to the detestable monster of cruelty, and caprice, the author and compeller to sin, begotten by the depraved fancy of Calvin, and worshipped by his disciples.

Accidental points of resemblance can constitute no claim to community of faith; for it is not so much what a man believes, as why a man believes, that is acceptable with God; and here we come to the essential difference of origin betwixt the faith of the Catholic, and the opinions of the Protestant. Ask one of the latter to make an Act of Faith; the chances are, that the poor man will not so much as understand you, or if he has a glimmering of your meaning, he will at best, mumble out something about his "impressions," his "opinions," and the Bible, as "he understands it," as if Religion were a matter of opinion, and God's Revelation to His creatures, had any thing to do with "man's way of thinking." But turn to the Catholic, to the little child, who has perhaps barely finished his first year's attendance upon the schools of the Christian Brothers. He will tell you, not only what he believes, but why he believes; with him there will be no doubt, no opinions about the matter. His act of faith will run simply thus: "Lord, I believe all that Thy Holy Church believes, and teaches;" and the reason for this belief, will not be, because such or such a doctrine is acceptable to his reason; not because, by his own skill he has discovered it, or because, after a long and painful study, after much critical examination of such fragments of the writings of the Jewish historians and prophets, or of some two or three of the Apostles, and their cotemporaries, as have been drifted down to us upon the stream of time, he fancies that it is therein contained; but because, as he will continue, "because thy Church teaches it, and Thou, Oh Lord, who canst neither deceive nor be deceived, hast revealed all truth unto Thy Church." With this essential difference, it is impossible that there can be any religious education, common to Catholic and Protestant children, without a concession on one side, or the other; but although between error and error, there may be compromise, between truth and error, there can be none. It is a melancholy fact, but not the less a fact, that Catholic children must receive their religious education apart from Protestant children, unless we are willing to allow the former to have their faith destroyed, and their morals tainted by infidel and heretic poison.

We may be accused of want of charity, in thus plainly stating the antagonism between Catholicity and Protestantism. However, we believe that true charity consists, not in flattering men, not in deluding our separated brethren with an affected liberality, which means, indifference, or in crying Peace, Peace, when there is no Peace, but in candidly telling the truth, however harsh that truth may appear. We cannot join in imparting religious education, or in any act of worship, with Protestants, because our Church teaches, and therefore we know with an assurance that cannot be shaken, that any such act of worship, would be not only, not acceptable, but a positive insult, to the Majesty of Heaven. But if we cannot pray with Protestants, Catholic Charity bids us to pray for them; to pray without ceasing, that the Lord of light would remove the veil from before their eyes; that His Holy Spirit may overcome the lusts of the flesh, and the pride of the heart, the true obstacles to the reception of the Catholic Faith; and that all men may be made members of one fold, whose

shepherd is Christ. And here it may be appropriate to allude to the crusade for the conversion of England, in which so many Catholics, in all parts of the world, are engaged. In this holy warfare, rich and poor, young and old, can all join, for all can unite in daily supplication to the Virgin Mother of God, for her powerful intercession, on behalf of once Catholic England,—that heresy and schism may be banished from the land; that the ancient altars may be restored; and that once more, a pleasing sacrifice, and an acceptable worship, may be offered up, even as in the days of old.

A BIT OF PARENTAL ADVICE TO IRISH CATHOLICS.

"Let the substantial evidence given by the British Protestants, of their sympathy for you, in your time of sickness and distress, when they contributed ten times more to relieve your wants than all the Roman Catholics in the world, far outweigh, in your minds, all the instigations to the contrary, of your self-interested priests, (whose business it is to foment your hatred to Britain, in order to keep you, as a separate race, under their own government.) Let the evidences you have received of the interest of Protestants in your welfare; both spiritual and temporal, far outweigh the bombast of notoriety-seeking editors, or even the unguarded expressions, which Protestants may let fall in their impatience, at beholding the unscrupulous designs of your priests, and the readiness with which you lend yourself to them."—*Montreal Witness*.

Those Irish! what an ungrateful set of dogs they are; how unmindful of the benefits received from the hands of the British Protestants! And yet, the evidence of these benefits is so substantial, in the misery and poverty of the land—in the decrease of the population—in the increase of the emigration—that one would think that the memory of them would last, until time itself shall be no more. But as our Evangelical cotemporary taxes the Irish with their ingratitude, and shortness of memory, we will, as in duty bound, endeavor to recall to mind some of the evidences which are on record, of the interest taken by Protestants in the spiritual and temporal welfare of the Irish Catholics, confining ourselves to such evidences of that interest as have been given in modern times, within the last 160 years. We will begin with the treaty of Limerick. By this treaty, "the Irish Catholics were to enjoy such privileges as they had enjoyed in the reign of Charles the II.; and they were to be restored to their estates, privileges, and immunities, as they had enjoyed them under the reign of the same monarch." The pious and immortal king, in ratifying this treaty, which was signed 3d Oct., 1691, confirmed the same, for himself, his heirs, and successors. On the 22d of October, by way of carrying the treaty into full execution, the English Parliament excluded Catholics from the Irish Houses of Lords and Commons. This was the beginning of horrors, or of a series of Protestant benefits, for which Irish Catholics can never be sufficiently thankful. In 1695, Catholics were deprived of all means of educating their children, at home or abroad; or of being guardians to their own, or to other persons children. Then all the Catholics were disarmed; next all the Priests were banished. Then (by way of a joke, Sydney Smith says) an Act was passed to confirm the treaty of Limerick. On the 4th March, 1704, in their zeal for the spiritual and temporal welfare of Irish Catholics, it was enacted by the Protestants of England—"That any son of a Catholic who would turn Protestant, should succeed to the family estate." Catholic fathers were prohibited, under a penalty of £500, from being guardians to their own children: an Evangelical commentary on the commandment—"Honor thy father and thy mother." Protestant benefits did not cease here.—No Protestant was to marry a Catholic—no Catholic was to purchase land, or take a lease, for more than thirty years. By way of encouraging an Evangelical brood of informers, it was further enacted—"That if the profit of the land so leased, by the Catholics, amounted to above a certain rate, the farm was to belong to the first Protestant who made the discovery." No Catholic was to be in a line of entail. No Catholic to hold any office—civil or military;—to dwell in Limerick or Galway, except on certain conditions, or to vote at elections. In 1709, Catholics were prohibited from holding an annuity for life. If the son of a Catholic turned Protestant, and enrolled the certificate of his conversion in the Court of Chancery, that court was empowered to compel his father to state the value of his property, upon oath, and to make such allowance to his son as it thought fit. Wives of Catholics were to receive an increase of jointure upon their conversion. A premium of £30 per annum, was offered to Catholic Priests apostatising; and Catholics, keeping schools, were to be prosecuted as convicts. By the same act, £50 were offered for the discovery of a Catholic Bishop, £20 for a Priest, £10 for an Usher. Two magistrates might compel any Catholic lad, above eighteen years of age, to disclose any particulars which might have come to his knowledge, respecting Priests, Divine worship, or Catholic schools. Penalty for refusing to answer—imprisonment! Nobody might hold property in trust for a Catholic. Juries to be composed of Protestants, in all trials growing out of these statutes. No Catholic to serve on Grand Juries. Next it was enacted that the horses of Catholics might be seized for the militia. Catholics might not be constables, but in towns they were bound to provide Protestant watchmen. Next—Catholics were prohibited from being barristers, and barristers marrying Catholics, to be considered Catholics, and subjected to all penalties as such. Persons robbed by privateers, during a war with a Catholic Prince, were to be indemnified by a tax levied upon Catholics only. No Catholic to marry a Protestant—clergyman celebrating such marriage to be hanged. By 9 William, 11 c. 1, it had been previously enacted, that Priests, Bishops, and others, claiming jurisdiction, and all who should

come into the kingdom from foreign parts, should be banished, on pain of transportation, in case of neglecting to comply; and of high treason, with its usual accompaniments of drawing and quartering, in case of return from banishment. Lest these provisions should be evaded, Priests were required to be registered; they were forbidden to leave their parishes; and rewards, to be levied on the Catholics, were held out to informers who should detect the violation of these statutes. "To have exterminated the Catholics by the sword," says Hallam, "or expelled them, like the Moriscos of Spain, would have been little more repugnant to justice and humanity, but incomparably more politic." And yet, this substantial evidence of the sympathy of British Protestants, for Irish Catholics, can not move the latter to any expression of gratitude. Should they not say to their Protestant persecutors, in the words of *Shylock*:—

"Fair Sirs,—You spat on us on Wednesday last,
You spurned us such a day; another time
You call'd us dogs—and for these courtesies,
We tender you our thanks."

We might multiply the evidences of Protestant tenderness for the spiritual and temporal welfare of the Irish Catholics, without end. We can find them in the report of the inquiry into the system of proselytising in the Dingle Workhouse—a system of which the *Freeman's Journal* gives a pretty exposure—a system so atrocious, as to call forth censures, even in the House of Commons. We can find the evidences of this zealous kindness, in the present Penal laws; in the enactments prohibiting to the Catholic Bishops of Ireland, the full exercise of their legitimate functions. We can find them, in the language used towards Catholics in general, and Irish Catholics in particular, in the British Legislature; in the language of the blackguard Drummond, and his polite assertion, that the sisters and daughters of Catholics, who have been induced, by the love of Christ, to devote their days on earth to the worship of God, and acts of charity to their fellow creatures, are strumpets; in the attempt to impose the Convents Visitation Bill, and in fifty other marks of sympathy besides. We need not leave Canada to find these substantial evidences of the interest felt by Protestants, in the spiritual and temporal welfare of the Irish Catholics. Who can forget the untiring zeal, the heroic devotion, manifested by evangelical Protestants, and their self-denying ministers, during the prevalence of cholera, and, above all, of the typhus fever? Who can forget the tender assiduity, with which they hung over the couches of the sick, and smoothed the pillows of the dying; the courage with which they braved disease, and death, to rush to the sinner's bedside, to administer the last pledges of a Saviour's love—that courage which prompted so many of them to embrace a martyr's death, and which has filled so many a grave with their honored remains? Turn where we will, we still discover, and must still admire the substantial evidences of the sympathy of British Protestants for Irish Catholics, in the time of their sickness and distress; and if Irish Catholics can forget them, they would almost deserve to be, what British Protestants say they are.

Having given a specimen of the substantial benefits, for which Irish Catholics are called upon to be very grateful and humble to British Protestantism, we will now lay before our readers, a sample of the way in which our French Canadian fellow-citizens are spoken of, by the admirers of the glorious Reformation, and Anglo-Saxon rule; and to whom the French portion of our population are hateful for many reasons—as of Celtic origin, as Catholics, and above all, because of the disagreeable contrast, between their honesty and morality, and that of the Protestant and Anglo-Saxon portion of the community, as evidenced by the criminal statistics of the Province. It seems that a petition, couched in the French language, but upon the merits or demerits of which we have nothing to say, was presented in the Legislative Assembly, by the Hon. Mr. Macaulay. Mr. Irving opposed the reading of this petition, because, being in French, he, and many other Members of the House, could not understand it. The Hon. Mons. Taché very justly remarked, that if a Member of that House (which, by the bye, is a Canadian, and not a British Legislative body,) could not understand French, it was a very good reason why he should learn that language, but it was no reason why a French gentleman should be bound to express himself in English. We should have thought that no one could have questioned the truth and propriety of Mons. Taché's observations; and were therefore as much surprised as disgusted, in reading in the *Montreal Courier*, the following offensive remarks, against which we are sure every gentleman, whether English or French, will enter his indignant protest. (The Italics are our own):—

"This is one of the bitter fruits of British clemency unworthily conferred, and of that hitherto unheard-of solecism in legislation which permits the foreign dialect of a conquered people to be spoken within the walls of a British (?) Legislative body, and under the very nose of the Queen's Representative."

We do not see why the nose of the Queen's representative, should be more delicate than Her Majesty's own most gracious nose; and yet we have not heard of that august organ manifesting any signs of disgust, when that same foreign dialect is employed to give the Royal fiat to the proceedings of a really British Legislature; perhaps the reason is, that this contemptible foreign dialect, happens to be the dialect of the conquerors of the Anglo-Saxon—of the chivalrous Normans, who generously and magnanimously allowed their Anglo-Saxon serfs the use of their own language. This might be all very well in England, but does not suit Canada at all, for the *Montreal Courier* tells us:—

"The absolute impudence of this is altogether unprecedented, and ought not any longer to be endured, unless the British population are disposed to submit to be

dogmatically ruled in Canada by a people whom they have beaten like hounds in every quarter of the habitable globe.

Oh unhappy English Lion! Oh beast much abused! what acts of folly are perpetrated in your name! And yet he is not a bad beast, but has many good qualities, and would, we are sure, if he could lay his paw on him, give our friend of the Montreal Courier a pretty rough shake, for the insolently familiar manner in which that worthy speaks of him; and would not let him go either, until he had persuaded said writer, that it is as silly for an Englishman to reproach, or to assume any airs of superiority over the French, because of the misfortunes of the gallant Montcalm, and his brave companions in arms, as it would be for a Frenchman to taunt an Englishman with the discomfiture of Harold, and the issue of the battle of Hastings.

FEAST OF THE ASCENSION OF THE LORD JESUS CHRIST.

The following remarks from the North American, upon the ascension of our Saviour, are so very Protestant, that they hardly require any comment:—

"We have brought down the report of the parliamentary proceedings to Wednesday, when our pious Legislators adjourned till to-day. The reason is that some Saint went up, or more probably went down, on this day. As yesterday was the anniversary of the ascension of some Catholic Saint, the people of Canada must sacrifice £500 to his manes!

Might we take the liberty of informing the writer of the above, that in spite of his sarcasm, it is still, a very generally entertained opinion, that Jesus Christ is more than a Saint, and did, actually, ascend up to Heaven, and did not go down, as he so piously insinuates. But, perhaps, he was not aware of the reason for the observance of the 29th ult., as a holiday. If so, we must be excused for remarking, that not to know that our Lord ascended into Heaven forty days after His resurrection from the dead—that is, after Easter—or not to know when, and why, Easter is observed, argues such an amount of ignorance of the Bible, and of Ecclesiastical History, that it is almost incredible, even in a Protestant.

We will publish in our next, with some remarks, a petition on the subject of Education, for which signatures are being procured in the City of Montreal.—One thing we admire in this petition, is its honesty, the cool manner in which it proposes to take the trouble of giving religious education from the hands of the Church, and to commit it to a body of laymen, appointed by Government, without regard to their religious denomination.

Several Communications unavoidably omitted, from want of space.

We publish the list of Subscribers to the Catholic University, in Ireland. The sum subscribed will be remitted by the next mail for England. Report of the Treasurer of the Catholic Defence Association in our next.

Table of subscribers with names and amounts in £ s. d. format. Includes names like Rev Mr McCullough, Mr O'Brien, Messrs J & C Curran, etc.

Continuation of the subscriber list. Includes names like Charles Doherty, A Friend, Thomas Cloan, etc.

FASTS AND FEASTS OF THE CATHOLIC CHURCH. Dunigan & Brothers, New York; B. Cosgrove, Quebec.

Our separated brethren, who rail against the holidays, and seasons of prayer set apart by the Church, as so many helps to heaven to the Christian pilgrim, will find much instruction and much profit, if they will only attentively study the above work, from the pen of the Rev. A. Butler.

LIFE OF THE BLESSED VIRGIN. By the Abbé Orsivi. Dunigan & Brothers, New York; Jno. McCoy, Montreal.

We have to thank Mr. McCoy for a beautiful edition of this interesting work, in which will be found a short history of the life of her whom all Christians delight to honor as the mother of their Lord; and from the perusal of which it is to be hoped that many will rise, with increased devotion, and a more ardent zeal, to imitate that chastity, humility, and above all, love of Jesus, of which the Blessed Virgin is to us the most perfect example.

To the Editor of the True Witness and Catholic Chronicle. DEAR SIR,—Suffer me to express a hope, (through your journal) that your evangelical friend, the Editor of the Montreal Witness, feels somewhat better in the region of the heart, now that he has fairly disgorged himself of that black bile, which has been accumulating for the last few weeks—indeed, ever since the Catholic Defence Association was first spoken of here.

—And back recoiled, he knew not why, Even at the sound himself had made!"

But now that he has got the load off his heart, let us hope that he feels "spiritually refreshed," as his edifying Boston correspondent says, speaking about the Anniversary meetings in that city.

But really now the good man has no need of praying as the Scotchman did: "Lord! gie us a good opinion o' oursel's," for "verily" he has a very good opinion o' himself. Only hear him advising us, whom he is pleased to call his "infatuated friends"—and lo! the advice is to this effect, that he hopes Catholics will not be guided by their priests, who are the "interested party," just as if we did not know that already—of course they are the interested party—interested for the salvation of our souls. And then the cream of the joke is, that the worthy Praise God Barebones strokes his chin very complacently, and says that there is a fair probability of the advice being well received, "for," quoth he, "it addresses itself much more to the good sense of Catholics than the bombast of notoriety-seeking editors." "Oh! Sir Harry Vane! Sir Harry Vane! may the Lord deliver us from Sir Harry Vane!"—to wit, evangelical editors!

AN IRISH CATHOLIC. Montreal, June 10, 1851.

FOREIGN INTELLIGENCE.

FRANCE.

The Continental Governments are eagerly watching the steps taken by French statesmen to meet the approaching crisis. The Legitimist party have openly proclaimed that they look to a restoration of the monarchy, and that in seeking for a total revision of the Constitution, their object is to alter its Republican spirit, and to pave the way for the re-establishment of the ancient line of kings. M. de Falloux, in a speech in the club of the Rue de Rivoli, on Saturday last, goes further, for he abjures all adjournment, boasts of the unlooked-for success of the party during the last three years—of the education law—of the expedition to Rome—and of the reconciliation of parties who had been enemies for eighteen years—all measures so favorable to the cause, that he brings them forward as showing that the hand of Providence is clearly on their side; having thus strongly expressed his feelings and his hopes, he concludes by declaring that—

"All measures tending to an adjournment ought to be rejected, because they push back the country to a point to which it has no desire to be driven—that is, to two general elections taking place at the same time, without there being the thickness of a Government between it and the Reds. The best course of conduct to adopt in such circumstances is to follow, independently of any political calculations, the sentiment of duty. The Legitimist party finds a solemn occasion to set forth its principles, and it ought to seize on it; an opportunity of proving its devotedness to the country, and it ought to prove it. Before everything—duty: God and the country will do the rest."

The representatives of the Left, at their meeting on Sunday, unanimously adopted a resolution to the effect that every project of revision ought to be set aside. The correspondent of the *Times*, who doubtless is in the confidence of the "party of order," says that the violation of the Constitution will be effected after the following fashion:—

"In the early part of June, the subject of the revision will be brought forward by a Member of the majority. There is little, in fact no doubt, that the principle of revision will be voted by the absolute majority, though not the majority required by the Constitution. At the interval of a month the question will again be introduced by another Member, and a similar result obtained. After an equal interval, it will be proposed by a third Member, with, in all probability, the same result. The Assembly will, it is presumed, adjourn for some short time in the month of August, and the Members will proceed to the departments at the period of the meeting of the Councils-General. These bodies, it is supposed, will take up the question in a still more earnest manner than last year, encouraged as they will be by the triple approval of the Assembly. Of the 86 Councils-General, it is computed that from 75 to 80 will petition Parliament for the revision. The question, backed with such petitions, as also with those from individuals, will be again brought forward in the Assembly; and if it do not this last time obtain the constitutional majority of three-fourths, it is likely the President of the Republic, thus supported, or rather impelled by the Assembly and the country, will make an address or appeal to the nation. Should the nation respond to that address, as it is expected, of course no power can, even according to the Constitution, oppose the national will thus legally expressed."

The proceedings in the Assembly, on Wednesday, seem to corroborate the above statement. M. Moulin proposed to refer the petitions for a revision of the Constitution to a special committee, and demanded that Members be authorized to renew motions for the revision of the Constitution every month, instead of waiting three months, as the statutes required. General Carvignac observed that the question of the revision of the Constitution could not legally be brought forward until the commencement of the third year of the Legislature. That year only began on the 28th inst., and, until then, he thought the Assembly could not constitutionally entertain the question. Some Members having asked that the discussion be postponed until Monday, the President consulted the Assembly. A large majority, however, rose against the proposition, and 323 Members to 212 decided that it should take place the following day.

The Republican journals show no symptoms of fear for the safety of the Republic. The *National* says—

"Calm and patient, we shall wait for 1852, if the detestable projects which are thus announced do not go beyond the columns of the Royalist journals; but strong in our right and in our moderation, we will greet every attack against the Republic and the Constitution, as we greeted in 1830 the attacks of M. de Polignac and his consorts. The Royalists declare to us that they are going to agitate the country to overturn the Republic. Let them give the signal of agitation, and we promise them that the Republicans will follow them in that course. The Republicans desire peace, that peace which the Monarchy was never able to give; if the Royalists desire emotion, they shall have it. Let them raise the white flag, we, on our sides, will agitate our flag of the revolution, and there will not be in France a commune, a village, or a hamlet which will not rise to the cry of 'Vive la République!' On them will be the responsibility of events!"

An extraordinary note of Cardinal Antonelli to the Austrian Cabinet, published by the *Independence Belge*, has attracted much attention in Paris. Antonelli's proposition is nothing more nor less than a plot for a hostile surprise and ejection of the French army of occupation by an overwhelming force of Austrians and Neapolitans, in case the French Government should not voluntarily consent to withdraw its troops!

THE REVOLUTION IN PORTUGAL.

The Duke of Saldanha was expected at Lisbon, by sea, on the morning of the 13th of May. He had printed a proclamation in the Oporto papers of the 9th inst., addressed to the inhabitants of Lisbon, with assurances of his early arrival for the purpose of promoting the instalment of a virtuous Administration. The popular party were collecting in bodies for the

purpose of making Saldanha *pronunciamentos* in the different towns and villages within ten leagues of Lisbon; they have, in many instances, installed administrative authorities of their own, and, it is clear, were prepared to accompany Saldanha's march to Lisbon in inconvenient numbers, had he come by land.

The Count de Thomar has addressed a letter of protest to the Duke of Saldanha, bearing the date of Vigo, to which place the fugitive Minister at first retired.

BELGIUM.

In consequence of adverse votes in the Belgium Chamber of Representatives, the Ministry, finding that it was impeded in its projects for financial reforms, and in its plans for the execution of great public works, resigned *en masse* on the 17th instant.

Every endeavor since made to effect a new Ministerial combination has been fruitless; and it was asserted that the Ministers would all resume their portfolios.

AUSTRIA AND PRUSSIA.

The closing conferences of Dresden took place on the 15th, in presence of Schwarzenberg and Manteuffel. It is generally understood, that each Government has engaged to maintain on foot, and fully prepared for active service at a moment's notice, two-fifths of its ordinary federal contingent; by which resolution, supposing the whole contingent to consist of 430,000 men, in round numbers, exclusive of reserves, about 175,000 men, with 400 field-pieces will be ready to concentrate or act in such manner as may be required, under the orders of such commanders as may be appointed by the Federal Executive. It was further agreed, that a delay of fifteen days should be accorded to the Ministers of the Diet, to obtain instructions on different points. It is stated that the plans brought forward at Dresden would serve as the basis for the proposed revision of the Act of Confederation.

The Emperors of Russia and Austria and the King of Prussia have met at Warsaw, and are to proceed together to Olmutz. The Governments of Austria and Prussia are still at variance with Denmark on the Holstein question. The Diet held a sitting at Frankfurt on the 14th, at which M. von Rochow, the Prussian representative, was introduced by Count Thun. M. von Rochow left Frankfurt for Warsaw on the 17th. During his absence, his powers are delegated to Count Thun, the Minister of Austria.

NEW ZEALAND.

THE PANAMA ROUTE.—On Saturday last our citizens were startled with an extraordinary "Novelty," the barque of that name having arrived in port from San Francisco in the short space of twenty-nine days, bringing London news to the 2nd of October. Here is another and remarkable testimony to the change in our geographical position which the Panama route is certain to effect.—*Southern Cross*, Dec. 31.

SENDING CONVICTS TO AUSTRALIA.

This subject has attracted almost as much attention in England as in Australia. The daily press is nearly unanimous in the advocacy of the claims of the colonists, and the merchants in the City have drawn up a petition to the House of Commons, praying that the further transportation of offenders to Van Diemen's Land may be at once arrested. A meeting of the various delegates appointed by the public meetings held at the several Australian colonies has been held at Port Phillip, and it was there unanimously resolved that resolutions be drawn up by which the colonists pledge themselves to employ no convict labor after the present time, nor to hold any communication or have dealings with any who shall employ such labor. It was also resolved that a sum of £20,000 be raised by public subscription to carry out the object of the meeting. Before separating, the delegates drew up an appeal to the people of England, calling upon them to co-operate with them in their anti-convict agitation. This "Australian League" has opened communications with all the principal towns and districts of New South Wales, Victoria, Van Diemen's Land, South Australia, and New Zealand; it has had the most encouraging answers from all these places; and it has prepared a petition from all the Australian colonies, which petition Sir W. Molesworth will present to the House, with 50,000 signatures attached. All our Southern settlements, except Western Australia, are indeed bound together to oppose the importation of our convicts, and to protect Van Diemen's Land.

IMPERIAL PARLIAMENT.

HOUSE OF COMMONS—MAY 16.

ECCLESIASTICAL TITLES BILL.

After the presentation of a considerable number of petitions against the Ecclesiastical Titles Bill,

The House divided on a motion for going into Committee on the Bill, when there appeared for going into Committee 166; Against it 35; Majority 81. The House then went into Committee.

Lord J. Russell suggested that the House should now go into Committee, *pro forma*, for the purpose of amending the Bill as he had explained on a former occasion, and also of inserting as a clause the words proposed to be added to the preamble by the honorable and learned member for Midhurst (Mr. Walpole).—The Bill would then be brought into the form determined on by Government, and reprinted, so that the House might proceed with its consideration on Monday. He made this proposal on the understanding that no opposition should be offered on Monday to the Speaker leaving the chair.

Mr. Walpole approved of the course proposed, reserving to himself the right of moving the other amendments of which he had given notice.

Mr. Keogh also acceded, announcing that he should renew his motion on Monday.

The Bill then passed through Committee, *pro forma*, to be recommitted on Monday.

MAY 19.

The House having resolved itself into a Committee upon this Bill, Mr. Reynolds moved, that the Chairman

report progress—(laughter), observing that this was not the first or second Bill which had been laid upon the table; that notices had been given of amendments which did not apply to the Bill in its present shape; and that time should be given for considering its new provisions.

Sir G. Grey left the Committee to decide whether this proposition was in the spirit of the understanding of Friday.

A good deal of discussion followed, respecting the understanding of Friday, and an alleged arrangement between the Government and Mr. Walpole; ultimately, the motion for reporting progress was negatived, on a division, by 262 against 46.

The Attorney-General stated his view of the effect of the Bill. He totally denied that this was a new Bill, the only alteration being the insertion of the clause now standing first, that which was formerly first being now second. The preamble of the Bill recited, that certain of her Majesty's subjects, under color of authority from the see of Rome, had assigned to themselves the titles of archbishops or bishops of pretended sees or dioceses. It recited also the provisions of the Emancipation Act on this subject, forbidding the assumption by Roman Catholic prelates of titles taken from sees or dioceses of the Established Church. The first clause of the Bill was declaratory, and embodied the recitals of the preamble; it declared that the attempt by the Court of Rome to establish sees or dioceses, with territorial titles, was illegal and void. This clause added nothing to the penalties of the Bill, but gave a more solemn form to the recitals of the preamble.

This explanation was much canvassed, and led to further elucidations of the scope and operation of the Bill.

The Solicitor-General expressed his opinion that the effects of the Bill would be to make the Papal rescript in reference to the bishopric of Ross, issued subsequent to that relating to England, likewise illegal.

Mr. Gladstone wished to know whether the Bill, as it at present stood, would make all written documents connected with the rites or usages of the Catholic religion illegal, as had been stated on learned authority?

The Solicitor-General said they would stand on the same footing as such documents had stood since the passing of the Act of 1829 to the present time. Doubts, indeed, might be entertained on the subject.

The question that the preamble be postponed, underwent a long debate, or rather conversation, in the course of which Mr. Reynolds moved that the Chairman report progress, which was negatived upon a division.

The other question was affirmed upon a division. Lord Arundel and Surrey then renewed the motion that the Chairman report progress, which was supported by Mr. Reynolds, who declared that, no matter how many divisions took place, the first clause should not pass that night.

Mr. Roebuck and Sir F. Thesiger recommended the Government to concede this delay, the latter observing that after the opinion expressed by the Solicitor-General, it would be proper to amend the first clause, applying it not only to the particular brief, but to all similar briefs and rescripts in the United Kingdom. Mr. Roebuck at the same time administered a rebuke to Mr. Reynolds for his factious opposition. "The honorable gentleman (Mr. Reynolds) had asked him what he got by doing what he thought right—(cheers). It was a curious way of putting such a question. He (Mr. Roebuck) would tell him what he thought he got. He believed that a large majority of the people of both countries would judge them by what they did in that House; and that if they, fairly and honestly opposing this Bill, acted on the principles of the constitution, as embodied in their rules and laws, the people of England and Ireland would see they had done their duty. But if they did their utmost to render the rules by which they were governed in that House mischievous to the country, they would at the same time be doing their utmost to endanger the great cause of constitutional liberty"—(hear).

Sir G. Grey, on the part of the Government, then assented to the Chairman leaving the chair, to sit again on Friday.

PROTESTANT SLANDERS.

Our readers may recollect the case of a *Minister of the Establishment*, who published some months ago, in the *Newcastle Chronicle*, a string of disgusting accusations against the lamented mother of His Eminence the Archbishop of Westminster; and how, under the fear of the lash, the craven cur whined out the most abject apology, throwing himself on the mercy of him, whom he had so foully outraged, in the person of his mother. The Cardinal, satisfied with the humiliation to which he had subjected this *Minister of the Establishment*, pushed the matter no further. The forbearance with which this blackguard was treated, has raised up a host of imitators; amongst whom certain writers in the *Morning Advertiser* and *Morning Herald*, have lately earned for themselves an unenviable notoriety; and whose Palinode we have to day to put on record. The subject of these Protestant gentlemen's slanders, was the Convent at Clapham, against the chastity of whose inmates they published some revolting assertions. Legal proceedings having been instituted, the result has been the same as in the case of the *Minister of the Establishment*—the liars have been compelled to swallow their own dirt, and to make an humble retraction in open court. Upon this, the prosecutors, true to the spirit of their religion, as their Protestant slanderers are to the spirit of theirs, actuated by no desire of vengeance, and incapable of any feelings, except those of contempt, for the pitiful scoundrels—their detractors—and the religious system of which they are the worthy disciples, have consented to let the matter drop. We are almost inclined to think, that it is pushing forbearance too far, and that it is a pity to let such rascals go unpunished; parti-

cularly when we know that in every conventicle, and meeting house throughout the kingdom, there are plenty of Evangelical men ready and willing to repeat the offence.

BAIL COURT, LONDON—MAY 13.

(Sittings in Banco, before Mr. Justice Erla.)

THE CLAPHAM CONVENT.

The Queen v. Scott.

Sir F. Thesiger—My lord, an application was made some days ago, by Mr. Sergeant Shee, for leave to file a criminal information against the printer and publisher of the *Morning Advertiser* newspaper, for libels published in that journal upon the inmates of an establishment or nunnery known by the name of the Clapham Convent. The imputations were undoubtedly of a most serious character, attributing to some one of these ladies a breach of the vow of chastity, and that a child had been born there in a mysterious manner. I appear here on behalf of the *Morning Advertiser*, a paper which now, for the first time, after a period of fifty years, has been brought into a court of justice to answer for anything inserted in its columns. The parties against whom the rule was obtained now think it their duty, upon seeing the affidavits in this matter, to state that they contain a clear and distinct answer to the charge made. They further say, that they had not gratuitously made the charge, but that it had arisen from certain rumors which had been circulated in the neighbourhood, which rumors I mention, not for the purpose of casting the slightest imputation upon those ladies, but for the purpose of showing that until they had assumed a tangible shape in the columns of a newspaper it was impossible for the parties to challenge inquiry into the truth of them. They have done so, and have brought the matter into court in such a way as to satisfy the parties against whom the application was made; and I may add myself, that there is not the slightest foundation for such a charge being brought against any of the inmates of the convent. And I am happy to be instructed, on behalf of the printer and publisher of the *Morning Advertiser*, to declare that there is no truth whatever in the imputations unguardedly made in the libels referred to. They now express their deep regret that those charges should have been made, and now withdraw them altogether. I trust that this will be considered all that is required.

Mr. Sergeant Shee—My lord, the ladies of the convent state in their affidavit that they are not influenced by any vindictive or malicious motives in making the application against the defendant, but solely for the purpose of vindicating themselves from the imputations cast on them in the falsehoods and calumny contained in the libels. Having heard the statement by my learned friend Sir F. Thesiger, I feel I cannot do better than to receive such reparation as has been made, which is as much as it is now possible for the printer and publisher of the *Morning Advertiser* to give. I shall, therefore, my lord, consent, on behalf of the parties who have instructed me, to have the rule discharged, of course on the payment of costs.

THE QUEEN V. CHAPMAN—MORNING HERALD.

Sir F. Thesiger—My lord, another application of a similar character has been made against the printer and publisher of the *Morning Herald* newspaper, for the publication of a libel, but under circumstances a little different from the other one. It appeared that there had been a publication in the *Dispatch* newspaper, which purported to be a vindication of those ladies from the slanderous report that was circulated against them. The *Morning Herald* adverted to this publication, and made some strong observations in disparagement of its truth. The parties against whom this rule was obtained also wish me to state here, that they are perfectly satisfied there is no foundation whatever, for the charge. They now withdraw every thing that has been published offensive to these ladies, and consent to pay all the costs which have been incurred in making the application to the court.

Mr. Sergeant Shee—I also consent to the rule being discharged in this case as in the former.

The rules in both cases were accordingly discharged upon the terms mentioned above.

Quebec, 28th May, 1851.

DEAR SIR,—It becomes my pleasing duty to transmit to you the following copy of a resolution, agreed to at a meeting of the Committee of Management of St. Patrick's Church, held on 12th inst., after the reading of your letter of resignation:—

Moved by Mr. Quinn, seconded by Mr. O'Leary, and unanimously—

Resolved,—That the Committee regret that the departure of Mr. Cronin from this city, renders it necessary to accept his resignation; that they cannot do so without tendering to him their best thanks, and that he be requested to accept the accompanying testimonial, as a small mark of their regard."

The testimonial referred to above, you will receive from the bearer; it is the best we could procure here, but trifling as it is, I am sure you will not, on that account, prize it the less, coming, as it does, from the representatives of a congregation to whom you were so devotedly attached, and evincing, though inadequately, their appreciation of the services you have rendered that congregation for many years.

With the best wishes for your welfare, and for that of your family, to whom you will please present my respects,

I have the honor to be,

Dear Sir,

Yours very truly,
M. O'LEARY, Secy.W. Cronin, Esq., }
Montreal. }

Montreal, 29th May, 1851.

MY DEAR SIR,—I beg to acknowledge the receipt of your letter of the 28th inst., conveying to me a copy of a Resolution passed by the Committee of Management of St. Patrick's Church, at a meeting of that body, held on the 12th inst., expressive of regret at my departure from Quebec, and requesting me to accept, as a testimonial of their regard, a beautiful Silver Chased Snuff Box, inlaid with gold. You will please to convey to the Rev. Chairman and Members of the Committee, the assurance that the feeling of regret is mutual; and that no motive,

save that of unavoidable necessity, could induce me to sever myself from a body, the representatives of that congregation, to whom you so truly and pathetically describe me to have been devotedly attached.

I accept with feelings of pleasure and honest pride, the splendid testimonial with which they have honored me, and feel grateful for the flattering inscription, which shall ever be to me a lasting pledge of the friendship and esteem of those beloved friends, with whom I have been associated for many years; it shall be handed down to my children, and preserved by them as a family relic, and token of the affection and kindly feeling of the Committee of Management of the St. Patrick's congregation.

To yourself, personally, My Dear Sir, permit me to offer my sincere respects; and with the best wishes for the welfare and happiness of yourself and your amiable family, to whom I wish you will present the same,

I have the honor to be,
My Dear Sir,
Yours very truly,

WM. CRONIN.

Mr. M. O'Leary, Secretary to the Committee of Management of St. Patrick's Church, Quebec.

(For the True Witness and Catholic Chronicle.)

TO ENGLAND.

Oh! vain and haughty Britain,
Proud mistress of the seas,
Your sons have long been smitten,
By heresy's disease;
All, save a faithful few, who wept
At truth's deserted shrine,
Undaunted still the faith they kept—
Upheld by power Divine.

Your boasted Reformation,
Which Englishmen proclaim,
We know its derivation—
We know from whence it came;
The faithful page of story,
Points backward to that time,
When men in vice did glory—
When virtue was a crime.

When Harry shed his victim's blood,
To gratify his lust,
And sainted shrines which long had stood,
Were trampled in the dust;
When she, your boasted British Queen,
In whom you so much pride,
In Mary's blood, thro' bigot spleen,
The regal sceptre dyed.

Oh! for another Harry!—
Another virgin Bless—
Pope's Bulls would soon miscarry,
And Papists would grow less;
But now their ancient faith appears,
Fresh in its pristine youth,
And Britain's peers express their fears,
They cannot bear the truth.

But hark! what dreadful thunder,
Booms from the Vatican?
Your empire's rent asunder
By Cardinal Wiseman;
Alas! for the proud Britain,
Vain is your future hope,
Your "MANK, THREE!"'s written,
By Cardinal and Pope.

AN IRISH CELT.

Aylmer, May 27, 1851.

UNITED STATES.

New York, June 9.—A fire broke out this morning in Albany, which partly destroyed two large new buildings, less \$10,000. A letter in the *Tribune*, from Philadelphia, states that George Thompson was announced to lecture in that city on Sunday afternoon, and in consequence the Hall selected for the occasion had been cleared by order of the police, who feared a disturbance would ensue. Mr. Thompson announced his farewell lecture at Boston to-morrow.

Boston, June 8.—A fearful tragedy took place last evening in Rockbury. A young man representing himself as a stranger from Maine, called at the House of A. G. Cumming, a Physician, and requested medical advice. Mrs. C. in the absence of her husband, invited him into the parlour; her daughter, a child, entered the room, when the man drew a razor from his pocket, and cut the child's throat from ear to ear.

St. Louis, June 7.—The Mississippi River still continues to rise, and the whole length of our levee is submerged. A large amount of property has been injured; and the difficulty of unshipping and landing goods has caused a suspension of business.

Cincinnati, June 9.—Cholera is on the increase, and is very fatal.

PASSENGER SHIP ON THE SOUTH SHOAL.—A ship was discovered on Saturday afternoon, from the tower of the Unitarian Church in this town, aground on the South Shoal, with her sails set. As soon as possible, after her arrival from New Bedford, the steamer Massachusetts was despatched to her assistance, and reached her at about 9 o'clock in the evening, when the ship was found to be the Jacob Westervelt, 1400 tons burthen, 23 days from Liverpool, bound to New York, with 800 passengers on board. The Massachusetts reached the ship while she was yet aground, and was about getting a line to her when she floated and started from the Shoal. The weather was fine and the sea very smooth on Saturday afternoon, consequently the ship escaped from her dangerous situation before she sprung leak. She followed the Massachusetts into deep water, and proceeded on her way to New York. She drew 13 feet of water.—*Nantucket Inquirer*.

GALWAY AND NEW YORK.—The leading Journals of New York enter into the spirit of the enterprise with no less earnestness, but with quite an opposite feeling to their London brethren of the press. The *Courier and Enquirer* thinks it hardly possible that Galway "should not speedily become the terminus of a line of Mail Steamers" and considers that the establishment of such a line would entitle the owners to a large meed of public gratitude; and the *Herald* says "there is not a doubt to be entertained that the trip would prove equally, if not more profitable, than if it were made to Liverpool with passengers simply?"—These and other journals, speaking of the advantages other than commercial, enthusiastically recommend the route to

travellers from the delightful scenery and amusement which a tour through the heart of Ireland will present. A trial trip, by the North America, an excellent steamboat, is determined on, and the steamer will leave New York direct for Galway on Wednesday, the 15th instant. We wish the enterprise every success.—*Spirit of the Union*.

THE SALT LAKE.—Lieutenant Gunnison, of the Topographical Engineers, who has been employed for a long time past in the survey of the Great Basin, in which the Salt Lake is situated, speaks of the Lake as an object of the greatest curiosity. The water is about one-third salt, yielding that amount on boiling. Its density is considerably greater than that of the Dead Sea. One can hardly get his whole body below the surface. In a sitting position, the head and shoulders will remain above the water, such is the strength of the brine, and on coming to the shore the body is covered over with an incrustation of salt, in fine crystals. The most surprising thing about it is the fact that during the summer season the Lake throws on shore abundance of salt, while in the winter season it throws up glauber salt in large quantities. The reason of this is left to the scientific to judge, and also what becomes of the enormous amount of fresh water poured into it by three or four large rivers—Jordan, Bear and Weber—as there is no visible outlet.—*Buffalo Commercial Advertiser*.

PURITAN MORALITY.—A respectable New York paper positively asserts that there are certain secret places in that city furnished in the most gorgeous style, and patronised almost exclusively by women of wealth and fashion who go there first for ice creams, fruit, &c., then for claret, champagne, brandy, mint juleps, sherry cobbler and brandy slings. "This is no fancy sketch; there are at this moment scores of women of the first rank in society who have become inveterate tipplers at these places." For the honor of woman—in whom ought to be embodied all that is pure and lovely and virtuous—we do hope this can't be so. Yet we must confess, that such is the seductive character of this arch enemy of our race, that we are almost prepared to hear of any violence he may commit upon decency and morality.—*Crystal Fountain*.

"Six Months in a Convent," by Miss Reed, which was so famous with us at the time of the burning of the Charlestown (Mass.) Convent, has been reprinted in London. "Awful disclosures," by the strumpet, Maria Monk, will in all probability, be reprinted to enlighten the Bullies.—*Boston Pilot*.

It is stated that Sacramento is so healthy that the professional gentlemen have to work hard to keep a patient down long enough to make three visits. This is the case in almost every part of California.—*Id.*

SHARK HUNTING.—This exciting and manly sport commenced for the season on Saturday last. The carcass of a horse having been procured, it was properly prepared and set adrift towards the close of ebb tide, and having floated down opposite the Battery, its convulsive motions gave evidence that the sea wolves were at their feast. Three of our young gentlemen, who are enthusiasts in this sport, having provided themselves with the proper implements, proceeded in a stout boat, to the busy scene, and soon found themselves in the midst of a large school of sharks, who, not at all disturbed by their presence, continued their repast—the larger ones moving up to the carcass, fastening their teeth in it, and then with a jerk, rending off a limb or other portion, while the smaller ones would snatch at the fragments which escaped from their jaws. Our young gentlemen soon went to work, and in the course of an hour and three quarters, killed nine of the monsters, six of which they succeeded in bringing to the wharf. The sport was of the most exciting character, the animals not only making play, but occasionally showing fight.—One of the largest, when struck, seized the boat by the cut-water, and shook it most violently, while another came open-mouthed at a colored man, who was cutting a harpoon out of one of those captured alongside, but was arrested by a well-directed thrust of a spear which penetrated far down his capacious throat. The six sharks that were brought to the wharf were found to measure respectively as follows: 9 feet 3 inches; 9 feet 4 inches; 10 feet 1 inch; 10 feet 9 inches; 10 feet 9 inches; 11 feet 6 inches.—*Charleston Mercury, 19th May*.

The Deserters, whose escape from their post while on Garrison duty, on the 7th ult., and their subsequent arrest at Eastport, and discharged from custody, we have already noticed appear to have excited considerable sympathy from our neighbors across the line, and we regret to find that our spirited contemporary the *Essex Sentinel* seems inclined to condole with these criminals, and say, "that since the soldiers have escaped from a servitude which, perhaps they entered upon in a fit of misfortune or intoxication, and repented themselves as thousands do, in twenty-four hours after—a servitude worse, while it lasts, than the Negro Slavery of the South—we say let them go." The *Sentinel* also states that there was "a gathering of brawny millmen" to resist the return of the offenders had it been found necessary to deliver them up to offended justice; and adds that in the event of that contingency, "the returning road was pretty well watched, and those who were too old to run said they could shoot out of the window!" We would remind our neighbors that the fugitives in question not only deserted their post, but likewise stole, and took with them their muskets, accoutrements, and ten rounds of ball cartridges each, evidently meditating or prepared for the commission of a blacker offence, had not their progress been impeded or arrested previously to their gaining the "land of liberty." We need make no further comment on this affair and on the spirit displayed at Eastport, by the burning of tar and cheering, the result being known, further than to remark that we think the service well rid of such desperadoes, and to wish our neighbors luck of them.—*St. John's (N. B.) Courier*.

ABD-EL-KADER.—By the following paragraph, from the *Siecle*, it seems that the interference of the Marquis of Londonderry on behalf of Abd el-Kader, has already been the cause of some amelioration in the condition of the captive:—"A short time since, a detachment of the 7th Chasseurs were sent to the garrison of Amboise, for the purpose of escorting Abd-el-Kader in the promenade which the Emir had been authorised to make in the country surrounding his place of confinement. On Tuesday, for the first time since his arrival at Amboise (says the *Progrès d'Indre-et-Loire*), the Emir left the chateau. His Highness rode in a small carriage, drawn by two white horses, and was escorted by sixteen Chasseurs in full uniform. The party left about three o'clock, drove as far as Chenonceaux, and returned to the chateau at seven o'clock."

T. HEWITT,
PROFESSOR OF MUSIC,

GERMAIN STREET, KILEY'S BUILDINGS,

DEGS to apprise his Friends and the Public, that he has re-commenced giving instructions on the Flute, Violin, and Violoncello; that he would teach and conduct a Choir, and assist in the formation of Private Concerts.

PIANO-FORTES TUNED.
June 11.

CANTON HOUSE.

FAMILY TEA, COFFEE, AND SUGAR WAREHOUSE,

No. 109, Notre Dame Street.

SAMUEL COCHRAN invites the attention of Consumers to his Stock of TEAS and COFFEES, which have been selected with the greatest care, and on such terms as allow him to offer them at unusually low prices.

The MACHINERY on the Premises, worked by a Four Horse Power Steam Engine, for Roasting and Grinding Coffee, is on the most approved plan, the Coffee being closely confined in polished metal spheres, which are constantly revolving and oscillating in heated air chambers, is prevented imbibing taint from Smoke, danger of partial carbonization of the Bean and loss of Aroma, so important to Commisccurs which is further ensured by attention to Grinding at the shortest time prior to Sale. To this elaborate process SAMUEL COCHRAN owes the high reputation his Coffee has obtained through a large portion of the Province.

CRYSTALLIZED SUGAR (much admired for Coffee); REFINED SUGAR in small loaves, and WEST INDIA SUGARS, of the best quality, always on hand.

A few of the choicest selections of TEAS may be had at the CANTON HOUSE, Native Catty Packages, unrivalled in flavor and perfume, at moderate terms.

Families residing distant from Montreal will have their orders scrupulously attended to, and forwarded with immediate despatch.

109, Notre Dame Street,
Montreal, June 12.

FOREIGN WINE AND SPIRIT VAULTS,
103 1/2, Notre Dame Street.

THIS Establishment was opened for the purpose of supplying PRIVATE FAMILIES, and consumers in general, with GENUINE FOREIGN WINES and SPIRITS, pure and unadulterated, in quantities to suit purchasers, and upon the most moderate terms, for Cash.

The experience of the last twelve months has amply proved to the public the utility of a Depot for such a purpose—enabling them to select from a large and well assorted Stock, the quantity suited to their convenience—combining the advantage of a Wholesale Store, with that of an ordinary Grocery.

SAMUEL COCHRAN, Proprietor.

All goods delivered free of charge.

A very choice assortment of PORT, SHERRY, CHAMPAGNE and CLARET, now on hand. And a small quantity of extremely rare and mellow OLD JAMAICA RUM, so scarce in this market.
Montreal, June 12, 1851.

THE following volumes of DUNIGAN'S LIBRARY JUST RECEIVED at the BOSTON BOOK STORE, No. 61, St. John Street, Quebec:—

- The Carrier Pigeon, 7s.
- Clara, or the Red and White Roses, 7s.
- The Dumb Girl, 7s.
- The Lamb, 9d.
- Anselme, 9d.
- The Best Inheritance, 9d.
- The Roselind, 9d.
- The Rose of St. John, 9d.
- The Redbreast, 5s.
- The Cherries, 5s.
- Grounds of the Catholic Doctrine, 7s.
- Fifty Reasons why the Roman Catholic Religion ought to be preferred to all others, 7s.
- Douay Bible, 4to., Imitation Morocco, £1 5s.
- Do do do Sheep, 12s 6d.
- Do do do do, 7s 6d.

R. COSGROVE.

Quebec, June 9, 1851.

SCHOOL BOOKS.

D. & J. SADLER, have on hands a very large Stock of the principal SCHOOL BOOKS, in use in Canada, at very low prices.
June 4, 1851.

THE GOLDEN MANUAL, will be ready early in June. It is vastly superior to any Prayer Book ever published in the English Language. It makes 1041 pages, being 300 pages more than any Prayer Book printed, and it will be sold as low as the ordinary ones now in use.

D. & J. SADLER,
179 Notre Dame Street.

May 28, 1851.

THE DUBLIN TABLET, for FIVE DOLLARS.—If a Club of Twenty persons can be found, to pay FIVE DOLLARS in ADVANCE, they can have the "TABLET" regularly mailed to their Address, by remitting the amount, free of Postage, to J. SADLER, Montreal, who, as soon as a sufficient number of names are procured, will forward the list to Mr. LUCAS.

Parties wishing to subscribe, will be kind enough to send in their names at once, as the list will be sent off in about two weeks.

May 28.

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.

BOSTON BOOK STORE,
No. 64, St. John Street, Quebec, and King Street,
Toronto.

A GENERAL assortment of CATHOLIC BOOKS, among which will be found the following, at reduced prices:—

- St. Vincent's Manual, in various bindings, at prices from 2s 6d to 50s.
- Hay on Miracles, 2 vols.
- Life of the Blessed Virgin, 18mo.
- Complete Works of Bishop England, 5 vols.
- Butler's Feasts and Fasts.
- Primacy of the Apostolic Sec.
- Catechism of the Council of Trent.
- Reeves' Church History.
- Dunigan's Home Library.
- Cochin on the Mass.
- Lives of Sts. Patrick, Bridget, and Columba.
- Prince Hohenloew's Prayer Book.
- Lynn Catholic.
- Gallagher's Sermons.
- Pastorini's History of the Church.
- Cheap Edition of Butler's Lives of the Saints, 1s 3d per vol.
- All St. Liguori's Works.
- And a general assortment of Catholic Prayer Books, Tracts, Moral Tales, &c.

B. COSGROVE.

Quebec, June 3, 1851.

Dr. COFFEY,
HAS TAKEN UP HIS RESIDENCE IN
ST. FRANCIS 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 Terry'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.

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

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

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

Quebec, May 1, 1851.

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

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.

NEW CATHOLIC WORKS.

JUST RECEIVED, and for Sale, at SADLIER'S, 179 Notre Dame Street:—

CATHOLIC ARTICLES, PRINTS, &c., &c. JUST RECEIVED FROM GERMANY,

20,000 RELIGIOUS PRINTS. FOR SALE, at 27s 6d the Hundred, for the first quality, and 22s 6d for the second.

MUSIC PRECEPTORS.—Comprising Preceptors for the Flute, Violin, Accordion, Flageolet, Guitar, Seraphina, Fife, &c., &c. at 1s 10½d each.

STATIONARY, COMPRISING—FOOLSCAP, LETTER, and NOTE PAPER, Envelopes, Steel Pens, Sealing Wax, Water Colors, &c., &c.

WORKS ON IRELAND. JUST RECEIVED at SADLIER'S— History of Ireland, by Abbe Mac-Geoghegan, 10 0

PROSPECTUS

For Publishing, in 8 Semi-Monthly Numbers, at 25 Cents each,

THE CATHOLIC PULPIT,

Sermon for every Sunday and Holiday in the year, and for Good Friday.

FROM THE LAST REVISED LONDON EDITION.

THE great difficulty heretofore experienced in supplying orders for this work, and the high price of the English edition, especially when the heavy expense attending the importation of foreign books, is added, placed it beyond the reach of most persons.

THE CATHOLIC PULPIT has received the approbation of the highest ecclesiastical authority in England, and has gained an extensive popular circulation within a very short period.

The following summary of the Contents, will enable those unacquainted with the general character of the work, to form some idea of the range, extent, and variety of subjects embraced in its pages:—

- 1. The first Sunday of Advent.—The General Judgment. 2. The second Sunday of Advent.—The Importance of Salvation. 3. The third Sunday of Advent.—Who art thou?

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.

CONDITIONS.—The work will be printed from large type, on fine paper, and will be completed in 8 numbers, making an 8vo. volume of nearly 800 pages, at the low price of \$2.

It will be issued in semi-monthly numbers of 96 pages, at 25 cents per number. The first number will be issued on the 15th of March, and regularly thereafter on the 1st and 15th of each month, until completed.

1 copy will be sent regularly by mail for \$2; 3 copies for \$5; 6 copies for \$10—if Paid in Advance.

J. MURPHY & Co., Baltimore. JOHN McCOY, Great St. James Street, Montreal. March 26, 1851.

STRAW BONNETS.

MRS. DOYLE returns her sincere thanks to the ladies of Montreal and surrounding country for the liberal patronage she has received during ten years she has been in business in St. Mary Street, and begs to intimate that she has removed her Bonnet Making Establishment to 182, Notre Dame Street, opposite D. & J. Sadlier's Book Store, where she keeps constantly on hand an extensive assortment of Straw and other BONNETS, TRIMMINGS, and RIBBONS, at extremely low prices.

Tuscan, Dunstable, and Fancy BONNETS cleaned and altered to the latest shape. Bonnets dyed Black or Slate color if required. Montreal, March 26, 1851.

EDWARD FEGAN,



Boot and Shoe Maker,

232 SAINT PAUL STREET, OPPOSITE THE EASTERN HOTEL.

REGS 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.

WILLIAM CUNNINGHAM'S MARBLE FACTORY,

No. 53, St. Urban Street, (near Dorchester Street.)



WM. CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE, MONUMENTS, TOMBS, and GRAVE STONES; CHIMNEY PIECES, TABLE, and BUREAU TOPS; PLATE MONUMENTS, BAPTISMAL FONTS, &c., wishes to inform the Citizens of Montreal and its vicinity, that any of the above-mentioned articles they may want will be furnished them of the best material and of the best workmanship, and on terms that will admit of no competition.

N. B.—W. C. manufactures the Montreal Stone, if any person prefers them.

A great assortment of White and Colored MARBLE just arrived for Mr. Cunningham, Marble Manufacturer, No. 53, St. Urban Street. Montreal, March 6, 1851.

GROCERIES, &c., Wholesale and Retail.

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

Corner of MCGILL and WILLIAM STREETS, where he has constantly on hand a general and well-selected assortment of GROCERIES, WINES and LIQUORS, consisting in part of:—

SUGARS—Refined Crushed and Muscovado

TEAS—Old and Young Hyson, Gunpowder and Imperial Hyson, Twankay and Twankay of various grades, Souchong, Pouchong and Congo

WINES—Maderia, Port and Sherry, of different qualities and various brands, in wood & bottle

LIQUORS—Martel's and Hennessy's Brandies, De-Kuyper's Gin, in wood and cases, Old Jamaica Rum, Scotch and Montreal Whiskey, London Porter and Leith Ale

FLOUR—Fine and Superfine, in bbls.

SALT—Fine and Coarse, in bags

MACKAREL—Nos. 1 and 2, in bbls. and half-bbls.

HERRINGS—Arichat, No. 1, and Newfoundland

Cassia, Cloves, Allspice, Nutmegs, Indigo, Coporas, Blue, Starch, Mustard, Raisins, Maccaroni, and Vermicelli

All of which will be disposed of cheap, for Cash.

JOHN FITZPATRICK. August 16, 1850.

MONTREAL CLOTHING HOUSE, No. 233, St. Paul Street.

GALLAGHER, MERCHANT TAILOR, has for Sale some of the very BEST of CLOTHING, warranted to be of the SOUNDEST WORKMANSHIP and no humbugging. N. B. Gentlemen wishing to FURNISH their OWN CLOTH, can have their CLOTHES made in the Style with punctuality and care. Montreal, Oct., 19th 1850.

L. P. BOIVIN, Corner of Notre Dame and St. Vincent Streets, opposite the old Court-House,

HAS constantly on hand a LARGE ASSORTMENT of ENGLISH and FRENCH JEWELRY, WATCHES, &c.

R. TRUDEAU, APOTHECARY AND DRUGGIST, No. 111 SAINT PAUL STREET, MONTREAL:

HAS constantly on hand a general supply of MEDICINE and PERFUMERY of every description. August 15, 1850.

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 M'GLOSKY, Silk and Woollen Dyer, and Clothes Cleaner, (FROM BELFAST,) No. 33 St. Lewis Street, in rear of Donegana's Hotel.

ALL kinds of STAINS, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., CAREFULLY EXTRACTED. Montreal, Sept. 20, 1850.

RYAN'S HOTEL, (LATE FELLERS,) No. 231, St. PAUL STREET, MONTREAL.

THE Subscriber takes this opportunity of returning his thanks to the Public, for the patronage extended to him, and takes pleasure in informing his friends and the public, that he has made extensive alterations and improvements in his house. He has fitted up his establishment entirely new this spring, and every attention will be given to the comfort and convenience of those who may favor him by stopping at his house. THE HOTEL IS IN THE IMMEDIATE VICINITY OF MERCANTILE BUSINESS,

Within a few minutes walk of the various Steamboat Wharves, and will be found advantageously situated for Merchants from the Country, visiting Montreal on business.

THE TABLE

Will be furnished with the best the Markets can provide, and the delicacies and luxuries of the season will not be found wanting. THE STABLES ARE WELL KNOWN TO THE PUBLIC, AS LARGE AND CONMODIOUS, And attentive and careful persons will always be kept in attendance.

THE CHARGES WILL BE FOUND REASONABLE. And the Subscriber trusts, by constant personal attention to the wants and comfort of his guests, to secure a continuance of that patronage which has hitherto been given to him. Montreal, 5th September, 1850.

THOMAS PATTON, Dealers in Second-hand Clothes, Books, &c., ST. ANN'S MARKET, MONTREAL.

AMERICAN MART, UPPER TOWN MARKET PLACE, QUEBEC.

THIS Establishment is extensively assorted with WOOL, COTTON, SILK, STRAW, INDIA, and other manufactured FABRICS, embracing a complete assortment of every article in the STAPLE and FANCY DRY GOODS LINE.

INDIA RUBBER MANUFACTURED BOOTS, SHOES, and CLOTHING, IRISH LINENS, TABBINETS, and FRIEZE CLOTHS, AMERICAN DOMESTIC GOODS, of the most durable description for wear, and economical in price.

Parties purchasing at this house once, are sure to become Customers for the future. Having every facility, with experienced Agents, buying in the cheapest markets of Europe and America, with a thorough knowledge of the Goods suitable for Canada, this Establishment offers great and saving inducements to CASH BUYERS.

The rule of—Quick sales and Small Profits—strictly adhered to. EVERY ARTICLE SOLD FOR WHAT IT REALLY IS. CASH payments required on all occasions. Orders from parties at a distance carefully attended to.

Bank Notes of all the solvent Banks of the United States, Gold and Silver Coins of all Countries, taken at the AMERICAN MART. Quebec, 1850.

T. CASEY. Printed by JOHN GILLIES, for the Proprietors.—GROGAN & CLERE, Editor.