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CATHOLIC CHRONICLE.

VOL. I.

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NO. 29.

"WHAT IS IT ALL ABOUT?" (From *Tait's Edinburgh Magazine*.)

THE AGITATION IN SCOTLAND.

In Scotland, where Popery is more deeply abhorred by the populace than in England, and where Papists are represented not by premier dukes and ancient gentry, but mainly by reckless or pauperised Irish immigrants, the matter has been taken with a coolness contrasting instructively with the fever in England. Of course, there have not been a-wanting many very willing to take advantage of such a capital opportunity to resume harping on the old strings, which have hardly given forth a sound since the No-Popery agitation against the Melbourne Ministry. But in Scotland only that class can be said to have spoken, and spoken with less power and acceptance than they used to speak with when the themes of their enunciation were the "Appropriation Clause" and the Irish National Schools. Even in the Church Courts of the Establishment, a minority of the Clergy—a minority greater than supported any of those liberalising measures which the Legislature has adopted, and the Churches have opposed during the last half century—have resisted the agitation as proceeding on an enormous mistake, and conducted in an intolerant spirit. We lately observed in the Scotch papers (such documents don't seem to find their way to the London ones) a string of resolutions moved by the Minister of the High Church of Edinburgh, and seconded by another of the city Clergy, and Professor of Biblical Criticism in the University, from not one word of which do we dissent; and which state, with a remarkable clearness and closeness of logic, precisely and to the fullest extent the views we are here maintaining. The Scottish Voluntary Dissenters also, a body much more numerous and powerful in proportion to the population than their brethren in England, have almost to a man refused to join the agitation; and some of their chief men have even declared it inexpedient to make the theology of Popery, at this time, the subject of pulpit discussion, lest they should be held as countenancing "an absurd and unchristian agitation." The Liberal newspapers of Scotland are also stated to be—with not above half-a-dozen exceptions, compensated for by recruits from the non-Liberal sections—strenuously opposed to the movement. Not a dozen meetings in support of the agitation have been held north of the Tweed, and of these not one was really "public." Hurrah for *canny* Scotland! We might say *canny* Lancashire, too, for there also the Liberal press is, in the main, sound; and in the list of attendants at the Liverpool and Manchester meetings, you will look in vain for the names of any of the well-known Liberals of these districts—the Phillipses, Greys, Armitages, and Heywoods, of Manchester; and the Earles, Rathbones, and Aikins, of Liverpool. In short, as Scotland is cool compared with England, the English provinces are cool compared with the metropolis. The centre of the heat is London, and especially the London press. Why, the bulk even of the Clergy—nay, the very Bishops—are not so furious as some London journals that have all their lives before been treating "No-Popery" as a humbug and a disgrace.

With some further chance, we would fain hope, of getting a hearing, we now resuscitate the simple facts of the case, long since drowned amid floods of declamation and irrelevancy. The Church of Rome has two modes of conducting her Ecclesiastical affairs; one that which existed in England till last October, the other that which exists in England now. The former system is adopted, apparently, in countries where Roman Catholics are few, or (as in countries such as China) have not full toleration; the other in countries where Roman Catholics are in considerable numbers, and have the same liberties as all the other religious bodies, or (where there is an establishment) all the other Dissenters. In acting under either of these systems, the Pope (who in such matters acts not of his own knowledge and desires, but under the guidance of the ruling portion of his Church in the country concerned, has also two ways of proceeding. In countries where the Romish religion is more or less acknowledged by the State—whether the general character of the country is Romish, as in France, or Protestant, as in Prussia—he makes his nomination and arrangements, to some extent, in co-operation with the Governments. In countries where the Romish religion is not acknowledged by the State—whether as in our own country, from another and only one, or, as in the United States, from there being no religion adopted by the State—he proceeds, and necessarily proceeds, without consulting the Governments; in fact, our own Government is legally prohibited from holding any communication with the Court of Rome. Accordingly, the Pope, who had in England nominated and re-arranged as he chose, under the former of the two systems described, has now, on the advice, judicious or not, of his leading adherents here, changed to the second of the two

systems, and made his nominations and re-arrangements accordingly. In other words, he has disused a system which, so far as we can find, is in use in no country where the circumstances at all resemble those of Great Britain, and has adopted that which, so far as we can find, is in use in every country similarly situated—the system which, to take familiar and unexceptionable instances, has been long in use in Ireland and the United States.

WHAT HAS REALLY BEEN DONE?

The thing that has been done is simply this:—The English Roman Catholics used to be Ecclesiastically governed, first by four, then by eight persons, called Bishops, but taking their Episcopal titles from places in Barbary, and styling themselves "Vicars-Apostolic" of southern or northern districts in England, for the purposes of which arrangement England was divided into four, and then into eight districts; the English Roman Catholics are now governed by twelve persons calling themselves Bishops, and taking their titles from the districts where they actually reside, for the purposes of which arrangement England has been divided into twelve districts. The difference between a Vicar-Apostolic and a Bishop is simply this, that the former acts merely as the Vicar of the Pope, and according to directions proceeding immediately from Rome; while the latter, and his Clergy with him, form a Church, still acknowledging, indeed, the Pope as their spiritual head, but managing their own Ecclesiastical affairs among themselves, and not, as formerly, through the Pope.

IS IT AGAINST THE LAW?

The only clause in the Emancipation Act having any bearing on the present matter, is one (24th) quite irrelevant to the objects of that Act, which was introduced in the Lords avowedly (such was the Duke of Wellington's explanation) to please the Bishops with a meaningless trifle, and which the Roman Catholics have, in this case, demonstrably, neither broken nor "evaded." That clause merely prohibited the Prelates of the Roman Catholic Church from distinguishing themselves by the names of places already in use by the Prelates of the Established Church; and that it was not thereby meant to prohibit them using the names of other places is plain, not only from the clause not simply prohibiting them doing so, which would have been incomparably more natural and simple, but from the fact that the operation of the clause is restricted to England and Ireland, Scotland being excluded, for the obvious and only possible reason that there the name of no place is legally in possession of any Prelate—consequently, in Scotland, any place was left open, while, in England, the places in use by Established Prelates, and such places only, were prohibited. But this clause not only does this—it shows plainly that the framers of the act contemplated the probability or certainty of the Roman Catholic Church in England leaving, as it now has, the undeveloped for the developed form; as they already saw it not only in the foreign countries around, and in the United States, but in Ireland, a portion of the United Kingdom. We confidently ask any man of common sense, (by the bye, it was strange that even Cardinal Wiseman should miss this point,) would any man have prohibited the Roman Catholics from taking the names of certain places as titles if they had intended that there should not be any such Bishops at all? The second objection on the point we are here dealing with is, that the "territorial divisions" are somehow or another "unconstitutional," or something of that sort, variously and vaguely expressed. This objection has the fortune of being popular—the great card of the shallow, the unthinking, and dishonest portion of the agitators—and of being expressly repudiated by the ablest and honestest. Thus, the chief speaker at "the great Edinburgh meeting," the principal of the Free Church College, confessed he "could find no civil element in it;" and the Bishop of Norwich (Dr. Hinds) in his excellent but too tardy reply to his Clergy, declares that the Roman Catholic, or any other episcopally-governed Church, "is not tolerated" if it has not power to make these "territorial divisions." Indeed, the thing is as plain as day; you cannot have twelve Bishops all with equal power everywhere; and, moreover, what difference in principle is there between the twelve territorial divisions existing now, and the eight divisions existing till last October, or the four divisions existing till a few years ago? And some kind of territorial divisions being necessary, what kind were they to take? Were they to take the territorial divisions of the Establishment? Even if that would not have looked more like "aggression" than the other course, how could they have managed it, when they only needed twelve Bishops and the Establishment has twenty-four Dioceses?

REAL EFFECT OF THE CHANGE.

What is the practical effect of the thing done?

On the English Roman Catholics themselves, the effect is to render them more independent of the Court of Rome. Yes, we repeat—and, amid all that has been said, we have never seen this disproved nor even denied—that the effect of the change which has created so much "alarm and indignation" is greatly to deprive the Pope of influence and the functions he has hitherto exercised in this country, without any one feeling called on to become alarmed or indignant. To illustrate the change by a Protestant parallel, the former position of the Roman Catholic Church in England was similar to that of an English Protestant Mission (say in the colonies, where the missionaries act under the orders of the society or Church that sent them out; its present position is similar to that of such a Mission when it has assumed the organisation of a Church, and when its missionaries have become Ministers by being formed into a Presbytery, or passing under the form of local Bishop. The effect in the one case is to make the mission more colonial and less mother country; in the other to make the English Roman Catholics, in their Ecclesiastical connection, less Romish and more English. That is all the effect of the change on the English Roman Catholics. And what is its effect on non-Catholics, or the community at large? Nothing—literally, absolutely, demonstrably, nothing. Not one man within the four seas is affected by it to the extent of one farthing of his purse or one feather of his dignity. These Bishops acquire no new power, nor have any power "to tithe or toll in our dominions;" no man, unless he is so minded, need call them Archbishop or Bishop, any more than he need apply the same title to the Bishops of the Episcopal Dissenters of Scotland, or call the Presbyterian Dr. Cumming "Moderator," or the Wesleyan Dr. Hannah "President;" and the Bishops of other Churches—the Bishops of the Church chosen by the State—are left unmolested in the possession of everything civil, spiritual, and ecclesiastical, that is theirs: their powers, their palaces, their peerages, and their magnificent revenues. The change, we say, is one which, besides affecting Roman Catholics only, as rendering them more independent of Rome, does not affect or concern other people at all.

A REAL PAPAL AGGRESSION.

(From the *Tablet*.)

Positively a penal law is necessary to stop the Papal invasion by which all England will otherwise be overrun. What will become of us? Where will it all end? The fury of the English public, big talk, stump oratory, and floods of Anglican-Episcopal wash, have hitherto produced no effect whatever. Nay, it would rather seem, if our private accounts are to be believed, that they have produced an effect, but altogether in a wrong direction. Instead of stopping the march of the Pope's forces, they have quickened the speed of their movements. A little while ago it was supposed that all the Bishopsricks were not to be filled up for a long while to come, and that several of them were to be held *in commendam*; but it seems this is not the case. The fury of the tempest now raging in England attracts Bishops to that favored region, who are anxious, one would suppose, to undergo some form of martyrdom. Every Bishop must have Bulls; and if Bulls are to be excluded by the new theological tariff, it is, no doubt, thought well to place the matter out of doubt before that tariff can receive the sanction of the Legislature. So we are told that Dr. Cox is to be the new Bishop of Southwark; Dr. Newman the new Bishop of Nottingham; Dr. Errington of Salford; and Dr. Tate and Dr. Grant of the two other vacant dioceses. Everything, it seems, will thus be ready for Lord John to work upon when he gets his *Parliamentum indoctum*—his ignorant, or, rather, his daft and brainless Parliament together. The added leads of country squires and Cockney Liberals will have ample materials upon which to employ their hands. Not only will England be divided into dioceses, parcelled out, cut and squared, at their wicked will and pleasure, by Cardinal Franzoni and Antonelli, but the new Sees will, as far as we can judge, be actually full before the new penal law can well have passed the second reading. The Conscript Fathers will not, perhaps, all be in the Senate House when the barbarian Whigs enter the walls; but they are hastening to take their seats, and they will be ready, with crook in hand, to rebuke the savage who shall assault them, and to be massacred or martyred when the invading-chief gives the word, to fall on.

But this is not all. A very well-informed correspondent writes us that while "Arrangements are being made for the immediate filling up of the vacant Sees, it is understood that in the early part of the summer a full Provincial Synod will be held; and that a uniform discipline will be published for the government of the whole Province."

This is exactly what terrifies us. Not only Bishops,

but a Synod! Why, this is the very thing the *Times* wrote against last Wednesday, in answer to Mr. Cobden.

"That Synodical action!" The *Times* thinks it would not be tolerated in America, and that it must not be tolerated in England; and yet there is actually to be a Synod, "a full Provincial Synod," and that in the early part of the coming summer. Just about the time that the Queen in person, or by Commissioners, will be uttering over the new penal code the magic words "*La Reine le veut*," which are to consign Bishops and Hierarchy to one common destruction, the Cardinal Archbishop of Westminster—regardless of the terrors of her Majesty's most gracious brow, and acting under the authority of Bulls which will just have received their final condemnation from Omnipotence, that is, from the British Parliament—will be seated in a private room, in an arm-chair, presiding over twelve other Bishops, all equally breakers of the law—holding, in short, an illegal assembly—administering illegal oaths—enacting illegal statutes—and, in a word, violating the law right and left, without scruple, but with the utmost audacity and good sense.

(From the *Tablet*.)

The *Times* of last Wednesday begins by referring to the appointment of Dr. Keane to the Bishopric of Ross, in which matter he says "our indignation is provoked by a second Bull." As no human being with whom we are acquainted, values at one straw "our indignation," or the indignation of those whom "we" represent, or of whose opinions "we" are the echo, it may be well to reciprocate this magniloquent nonsense with the expression of "our contempt," and to pass on to the next clause, which is as follows:

Our readers are aware that it has been our wish, as far as possible, to separate the English from the Irish question; and while admitting that the state of the latter country is as little satisfactory in point of religion, as in every other respect, to adjourn to a calmer time and a more opportune season the consideration of the remedies which her case may require. This, however, the Pope and his advisers seem determined shall not be done.

"Our wish!" No doubt, it is "our wish" to eat our meals by degrees; to take a comfortable breakfast in the morning; a lunch about two o'clock in the afternoon; a dinner at six; and, from time to time, such other refreshment as the bodily man may require—all at "our ease." Cold English Catholic, with tea and mullin, make a very good first meal on rising. Pickle Sawney, in the middle of the day, answers the double purpose of a refresher and a whet. And, then, towards a solid meal in the cool of the evening, an Irish stew of twenty-eight Bishops, well served up, with a hash of the second order of the Clergy, would make a very comfortable day's work for the great "us," on whose behalf the *Times* wields the thunder of the skies. All these dishes, divided into separate meals, are very well, and even fattening; but to take them altogether? To crowd the gastric operations of twelve hours into two? To overload the stomach, and (like a Greenlander hospitably treated) to stuff yourself up to the very corners of your lips? Every one has heard of the dog who gorged himself with a large joint of meat, the bone of which he picked with exemplary cleanliness, and then lay down to choke. The persons interested in his welfare, enraged, indeed, at the loss of their mutton, but solicitous for the dog's welfare, had him carefully stretched out before the kitchen fire, and well greased and heated, in order to promote digestion by facilitating the action of the stomachic muscles. If John Bull—large as his digestive capacity may be—were to take three such meals as we have described all in one day, it might be the death of him. Nobody can tell whether he would or would not choke. At best, he would be like the over-gorged hound, and his keepers would certainly have to spread him out before the fire and have him well oiled, warmed, rubbed, and manipulated. Nor would it stop there. Depletion in some form or other is the necessary consequence of repletion; and after such a feast must come physic. So, to avoid these unpleasant consequences, it has been proposed, it seems, to take the meals of the day with the ordinary interval between them; and to settle the English and Irish Catholics on the principle vulgarly expressed by the phrase, "one down, another come on." The English Catholics—so it was "our wish"—were first to be placed *hors de combat*. While their hash was being settled, the Irish Catholics were supposed to lie quietly by and wait for the next turn. This is the principle on which the throats of geese and turkeys are cut for the market, and it was thought the Catholics of Ireland would follow the illustrious precedent. The English Catholics once effectually gagged, the next step would be to gag the Irish; and if the Irish Catholics were to lie by till their own turn came, the work would be then already half done, and the Irish Catholics would find themselves concluded.

by their own passive endurance of the English iniquity. "This, however, the Pope and his advisers seem determined shall not be done." For all which, we thank God and bless the Pope.

(From the Westminster Review for January.)

THE STRENGTH OF THE CATHOLIC DOGMA.

A true British Protestant, whose notions of "Popery" are limited to what he hears from an Evangelical Curate, or has seen at the opening of a Jesuit Church, looks on the whole system as an obsolete nummery; and no more believes that men of sense can seriously adopt it, than that they will be converted to the practice of eating their dinner with a Chinaman's chop-sticks instead of the knife and fork. He pictures to himself a number of celibate gentlemen, who glide through a sort of minuet by candle-light around the altar, and worship the creature instead of the Creator, and keep the Bible out of everybody's way, and make people easy about their sins; and he is positive that no one above a "poor Irishman" can fail to see through such nonsense. Few even of educated Englishmen have any suspicion of the depth and solidity of Catholic dogma, its wide and various adaptation to wants ineffaceable from the human heart, its wonderful fusion of the supernatural into the natural life, its vast resources for a powerful hold upon the conscience. We doubt whether any single Reformed Church can present a theory of religion comparable with it in comprehensiveness, in logical coherence, in the well-guarded disposition of its parts. Into this interior view, however, the popular polemics neither give nor have the slightest insight: and hence it is a common error both to underrate the natural power of the Romish scheme, and to mistake the quarter in which it is most likely to be felt. It is not among the ignorant and vulgar, but among the intellectual and imaginative—not by appeals to the senses in worship, but by consistency and subtlety of thought—that in our days converts will be made to the ancient Church. We have receded far from the Reformation by length of time; the management of the controversy has degenerated: it has been debased by political passions, and turned upon the grossest external features of the case; and when a thoughtful man, accustomed to defer to historical authority, and competent to estimate moral theories as a whole, is led to penetrate beneath the surface, he is unprepared for the sight of so much speculative grandeur, and if he have been a mere Anglican or Lutheran, is perhaps astonished into the conclusion, that the elder system has the advantage in philosophy and antiquity alike. From this, among other causes, we incline to think that the Catholic reaction may proceed considerably further in this country ere it receives any effectual check.

CATHOLICISM A POLITY.

If, then, we had to deal simply with a form of worship and theology, there would be no ground for distinguishing between the case of the Catholics and that of the Dissenters. And practically, perhaps, in the actual condition of Europe, the question now in agitation might be permitted to rest there. But, in fairness to the Protestant feeling, it should never be forgotten that the Catholic system presents a feature absent from every other variety of Nonconformity. It is not a religion only, but a polity; and this in a very peculiar sense. Other systems also—as the Presbyterian—include among their doctrines an opinion in favor of some particular Church government, which opinion, however, professing to be derived from Scripture by use of private judgment, stands, in their case, on the same footing with every other article of their creed. You might differ from John Knox about Synods, without prejudice to your agreement in all else. But with the Romish Church it is different. It is not that her religion contains a polity; but that her polity contains the whole religion. The truths she publishes exist only as in its keeping, and rest only on its guarantee; and if you invalidate it, they would vanish, like the promissory notes of a corporation whose charter was proved false. Christianity, in her view, is not a doctrine, productive of instructions through spontaneous action on individual minds; but an institution, the perpetual source of doctrine for individual obedience and trust. Revelation is not a mere communication of truth, not a transitory visit of Heaven to earth, ascertained by human testimony, and fixed in historical records; but a continuous Incarnation of Deity, a permanent Real Presence of the Infinite in certain selected persons and consecrated objects. The same Divine Epiphany which began with the person of the Saviour, has never since abandoned the world: it exists, in all its awfulness and power, only embodied no longer in a redeeming individual, but in a redeeming Church. The word of inspiration, the deed of miracle, the authority to condemn and to forgive, remain as when Christ taught in the temple, walked on the sea, denounced the Pharisee, and accepted the penitent. These functions, as exercised by Him, were only in their incipient stage; He came, to exemplify them, indeed, but chiefly to incorporate them in a Body, which should hold and transmit them to the end of time. From His person they passed to the College of the Twelve, under the headship of Peter; and thence, in perpetual Apostleship, to the Bishops and Pastors, ordained through legitimate hands, for the governance of disciples. These officers are the sole depositories, the authorised trustees, of Divine grace; whose decision, whether they open or shut the gate of mercy, is registered in Heaven, and is without appeal.....

The same Spirit of absolute Truth, which spoke in the living voice of Christ, which guided the pen of Evangelists, still prolongs itself in the thought and counsels of Bishops, and renders their collective decisions binding as Divine oracles. The people, who form the obedient mass of the Catholic Body, are not without a share of this miraculous light in the

soul; not, indeed, for the discernment of any new truth, but for the apprehension of the old. The moment the disciple is incorporated in the Church, faith bursts into sight; he passes from *opinion* into *knowledge*; he perceives the objects of his worship, and the truth of his creed, with more than the certainty of sense; and as he bows before the altar, or commits himself to the "Mother of God," the Real Presence and the invisible world are as immediately with him as the Breviary and the Crucifix. Through the whole Catholic atmosphere is diffused a preternatural medium of clairvoyance, which, at every touch of its ritual, vibrates into activity, and opens to adoring view, mysteries hid from minds without.....

For what is this scheme but an organised and undying attempt to establish a theocracy? The Church is not only a Heaven-appointed polity, but an imperishable Incarnation of the Personal Deity; the Episcopate is the head-office of His supernatural administration; the Sacraments, His occasions of audience and union with His subjects; the Priests, the Ministers of His Court, the directors of its ceremonial, the channel of every petition and every reply. On what terms can the mere secular State live with such a companion? Those who wield the sceptre of the Most High, will pay small heed to the baton of the constable. Where the Almighty reigns, what room will there be for the police magistrate?—and where Omniscience directs, for debates in Parliament?

INFERENCE TO BE DRAWN.

What, then, is the political inference to be drawn from this theocratic character in the Roman Church? Have we been supplying premises for a No-Popery conclusion? Not so;—unless the canons of Exeter Hall logic are henceforth to be the rules of English statesmanship; and a fickle cowardice to take place of that noble courage with which, in many a danger, the English people have dared to be just. The religious liberties which have been won, through the cost and struggle of two centuries, would not be worth a twelvemonth's purchase, were they held on no tenure of immutable justice, but only during theological good behaviour. Shall it be said that, in passing the great Emancipation Act, the British Legislature mistook the nature of the Romish system, and fancied it a meek affair like Quakerism? Is the Catholic religion so new a thing that its character, obscure in 1829, wakes us into wild surprise in 1850? If there is anything in history known by the attestation of unbroken experience—if anything deep-cut into the memorials of British life by the graver of the nation's resolve and agony, surely it is the lofty pretensions and the sleepless patience of the Church "one and indivisible." Had this been a secret twenty years ago, the removal of Catholic disabilities would lose not only every noble, but every respectable feature, and would be degraded from an act of Legislative rectitude to the level of a defeated bargain, or an extorted boon. But it was no secret; the repeated Parliamentary debates, the protracted controversies between the established and the disabled communions, had long brought out every feature of the case; and nothing was done but with open eyes. It was fully intended to take all the risks of a just course, and to leave to the Roman Catholics the undisturbed advantage of any arrogance or weakness—any policy or success—any mitre, pallium, or title, for which room might be found within the limits of the law. We have seen nothing to convince us that the appointment of the new Catholic Hierarchy involves the violation, or even the slightest straining of the law; and it may now be fairly presumed that Mr. Bowyer's pamphlet, in which the legal aspects of the case are strikingly presented, is felt to be unanswerable. The Papal Brief, then, is valid for its end; the Bishops appoints are already there, lawfully accented by their titles, and exercising supervision over the Clergy of their dioceses. No prosecution can disturb them; if they are to be deprived, it must be by Act of Parliament; but what could be the provisions of such an Act? Is it to prevent the Roman Catholics from having Bishops?—to say that their Church must cease to be Episcopal? This would be tantamount to an absolute proscription of their religion, which, as we have shown, is essentially a polity, and apart from the Prelatical element, can have no existence. It is a mockery of toleration to permit people to believe in a divine corporation, and then refuse them the corporate officers. Or is it to allow the Bishops, but to make restrictive rules as to what they shall be called? This being the most simply vexatious course, enough to show a petty temper, not enough to touch the distribution of real power, is most likely, we fear, to be thought soothing to the English Clergy, and to be offered to them as adapted to their taste. It were better, we think, to leave them unsoothed than to bring British legislation into contempt. Or, finally, is it to allow both Bishops and their names, but to control their nomination from Rome, and in some way insist that their origin be indigenous, and their dependence insular? On political grounds, this is the only measure for which a plausible excuse can be urged.....

This argument, however, is not applicable as against the administration of the new Hierarchy. For, if you sweep that Hierarchy away, you only reinstate the Vicars-Apostolic, whose Papal dependence is even more close, and more open to the objection urged, than that of the Provincial Episcopate. Must we go further, then, and cut off the organic connection with Rome in every form? Desirable or not, the thing is simply impossible. Without the living connection with their Head, the members of Catholic Church cannot subsist as parts of a spiritual body; and to require them—either by electing their Bishops or by vesting their allocation in an English High Priest—to form themselves into a detached Church, is only to insist upon their becoming apostates. No doubt, they ask more than satisfies the

Dissenter; but it is not optional with them to do this or to take the humbler place. They cannot shut up within the four seas a Church whose universality, whose identity with entire Christendom, whose bounden allegiance to the Chair of St. Peter is the prime article of their belief. They must either enjoy, then, this larger liberty than others, or they must have none at all. While their altars remain open, and hundreds of Priests daily appear at matins and vespers, no choice remains but between open and clandestine communication with Rome; and if there be contingent political danger in a foreign connection, that danger is not likely to be lessened when the correspondence is maintained, in the style of a conspiracy, between an offended Pontiff and a disaffected English and Irish people.

ANGLICAN CONVOCATION.

(From the Catholic Herald.)

The rents in the unfortunate establishment are multiplying at such a rate as to defy the power of language to name them. We have had meetings of Tractarians, meetings of Evangelicals, and meetings of middlemen; but on Thursday last another party assembled its forces in Freemasons' Hall, and disowned any warm sympathy or antagonism with either of these classes, while they formed a piece of tessellated pavement, out of fragments of their doctrine, with a design to disarm the virulence of opposition, or to lay down common meeting ground, to lure them into their views.—They clamored for spiritual authority with the Tractarians, protested against Rome with the Evangelicals, and upheld the Royal supremacy with the *via media* clerics, at the same time that they claimed for the institution which fostered all these contradictory principles the privilege of being the ground and pillar of truth, and the only exponent of God's views to the world. It is idle to point out to men, whose minds are jaundiced, the folly of supposing that truth can utter contradictory opinions, or that the Church which God has set up as the depository of his verities, and the herald of his messages to men, should have for 130 years failed in its high mission, and allowed itself to be gagged by parliament, and to be coerced by lay tribunals, into admission of principles which strike at the fundamental doctrines of its Divine founder. Christ can not have been so skillful an artificer as Mahomet, or so wise a designer as Confucius, if the Church which he established for the sole purpose of perpetuating his doctrines should have failed, at the very moment when Constantine gave her an opportunity to proclaim them with effect, and not have recovered her ancient purity, until the 15th century, and then only for a little handful of Saxons, who after basking in the light for a century and a half, saw its rekindled glory again expire in the downfall of convocation.

If the Church is crippled, if her oracles are silent, and if her leading ministers bear witness to falsehoods, what is this but a tacit admission of the human origin of her principles through the blundering stupidity, or plain want of foresight evinced in their construction. The establishment is stricken with the leprosy of a disease engendered at its birth, and there is no help for it; it must die. The revival of convocation, which the new party propose as a cure, would only increase the malady, and hasten its dissolution. It has been tried before and found to yield quite as uncertain a sound, as the state-tribunals which they denounce. Convocation under Henry held the real presence communion under one kind, celibacy of clergy, sacred vows, private masses and confessions, as binding under pain of death. Convocation under Edward rejected communion in one kind, with the other five doctrines, which its predecessor had decreed. In later times, when the Catholic and the Calvinistic element began to develop themselves in the Church, these assemblies not only contradicted one another, but even fell to blows among themselves, on every point of government administration and policy. Archbishop Wake wrote a book to prove what was a plain staring fact, that they were subject in everything to the crown: Atterbury wrote a book to show, that as a branch of the primitive Church, they were not, and ought not to be, dependent upon the breath of earthly princes. The Lower House put themselves in a state of permanent insurrection against the Bishops, who could only get rid of their importunities, by petitioning the Minister to prorogue them. The Upper House condemned Toland's book, the Lower refused to concur. The Prolocutors condemned Burnet, which the Bishops interpreted to be an audacious insult upon themselves. About the very question of baptism they were engaged in hostile conflict, the Lower House decreeing in Queen Anne's reign, that lay dissenters ought to be re-baptised, while the Upper voted the doctrine absurd, unchristian and irrational. Nor even when they harmonised their discordant voices, and that upon high points of doctrine, have they always been supported by the crown. Whiston, a Cambridge divine, wrote a book, in defence of Arianism, or as he called it Eusebianism, which fell under the censure of Convocation; but because Queen Anne did not choose to notice the condemnation, he was allowed to propagate the noxious heresy, in the bosom of Anglicanism.

We do not see, therefore, that the revival of this institution is calculated to help the Establishment out of its present difficulties. The members could not take into their consideration any points of doctrine without the license of the State; nor even if agreed upon any explicit enunciation of dogma, would the announcement have any effect without the stamp of the Crown. But the supposition is impossible. With Exeter and Hereford leading on the combat in the Upper House, and Close and Pusey at the head of their respective parties in the Lower, a discord would ensue, to which French clubs, and electioneering booths would furnish a very faint comparison. The hatreds and animosities which are now scattered over the nation, would be drawn into one arena, and lead

their possessors to gripe for ascendancy. The rationalists would assail the middle men, and the Evangelists spit fire at the Puseyites; bigot would be exchanged for heretic, and ridicule would be returned for anathema, in the name of a religion which lays down charity as its fundatory principle. We are glad for the sake of our common Christianity, that the spirit of the age places a recurrence of such scenes within the regions of impossibility.

These reasons are already prevailing with the majority. The absence of all the distinguished Puseyites from the platform of Freemasons' Hall, on Thursday last, shows that they have ceased to place any confidence in their Convocation panacea, and that they have given up the State of the Establishment, as too much interwoven with the fibre of its nature, either for prevention or cure. Their hope in the orthodoxy of Anglicanism is vanished with the day dreams of their youth, and they are lingering, like Cæsar, on the confines of Rome, half afraid, and yet determined to take the plunge. Their aristocratic leaders, among whom are to be found the names of some of the principal nobility, have set them a glorious example, and we dare predict, that in less than half-a-year, the Church will be in possession of all who are worth having in the ranks of Anglicanism.

(From the Pittsburgh Catholic.)

As it is possible that an attempt will be made during the coming session of the British Parliament, to re-enact the Penal Laws—those *mild and Christian Laws* that rendered venerable parents subservient to disobedient children, and the husband to the refractory wife—it may not be out of place to set them before the public, as many of our citizens may never have had an opportunity of seeing them; they are as follows:—

1st. This code stripped peers of their hereditary right to sit in Parliament. 2d. It divested gentlemen of their right to be elected members of the House of Commons. 3d. It deprived all of the right to vote at elections, and taxed every man who refused to abjure his religion. 4th. It debarred them from all offices of power and trust. 5th. It deprived them of the right of presenting to Church livings. 6th. It fined them, at the rate of twenty pounds, (or nearly \$100.) for keeping away from the law church. 7th. It disabled them from keeping arms for the defence of their houses; from maintaining suits at law; from being guardians or executors; from practising law or physic; from travelling five miles from their houses, under heavy penalties in case of disobedience. 8th. If a married woman kept away from church, she forfeited two-thirds of her dowry, she could not be executrix to her husband, and might, (her husband, still living,) be imprisoned, unless ransomed by him at £10 per month. 9th. If any man were convicted of not going to church, any four justices of peace could cite him before them, to compel him to abjure his religion; and, if he refused, could sentence him to banishment for life, (without judge or jury); if he returned, he was to suffer death. 10th. Any two justices of peace could cite before them, without information, any man they chose above 16 years of age, and, if such person refused to abjure the Catholic religion, and continued in his refusal six months, he was rendered incapable of possessing land; and any land, the possession of which might belong to him, came into possession of the next Protestant heir, who was not obliged to account for any profits. 11th. Such man became incapable of purchasing lands, and all contracts made by him, or for him, were null and void. 12th. It imposed a fine of £10 a month for employing a Catholic teacher in a private family, and £2 a day on the teacher so employed. 13th. It imposed a fine of £100 for sending a child to a Catholic foreign school, and the child so sent was disabled from ever inheriting, purchasing, or enjoying lands, profits, goods, debts, legacies, or sums of money. 14th. The saying mass was punished by a fine of £120, and for hearing it, the fine was £60. 15th. Any Catholic priest who returned from beyond the seas, and did not abjure his religion in three days afterwards; also, any person who returned to the Catholic Religion, or caused another to return to it, was punished with hanging, ripping out of bowels, and quartering.—Are we speaking of the laws of Turks, Hindoos, or Savages? No; but of Christian, Evangelical England, the land of liberty and happiness! whose people boast of being foremost in civilization! which is called the dwelling of the Muses, the seat of arts and sciences; ay, England that claims the foremost rank in civilisation, free, happy, tolerant England.

But this is not the darkest shade of the picture. Turn to the laws of the sister kingdom; the land of continual persecutions—the island of saints—and, in addition to the foregoing, we find the following 20 enactments:—

1st. A Catholic schoolmaster, whether public, private, or even usher to a Protestant, was punished with imprisonment, banishment, and, finally, as a felon. 2d. The clergy were not allowed to be in the country without being registered; if they removed even for promotion, they were transported. The following rewards were given for their discovery—£50 for a Bishop, £20 for a Priest, and £10 for a Schoolmaster or usher; this was, certainly, providing for the education of the people. 3d. Any two justices of the peace might call before them any Catholic, order him to declare on oath, when and where he heard Mass; who were present; the name and residence of any priest or schoolmaster he might know of; and, if he refused, they had power to condemn him, without judge or jury, to a year's imprisonment in a felon's gaol, or the payment of £20. 4th. No Catholic could purchase any manors, nor hold a lease for a longer term than thirty-one years. 5th. Any Protestant, if he suspected any one of holding property in trust, or being concerned in any sale,

lease, mortgage, or any other contract for a Catholic, might file a bill against the suspected trustee, and take the estate or property from him. 6th. Any Protestant seeing a Catholic tenant of a farm, the produce of which exceeded the rent by more than one-third, might dispossess the Catholic and enter on the lease in his stead. 7th. Any Protestant seeing a Catholic with a horse worth more than £5, might take the horse away on tendering the £5. 8th. None but Protestants were to be jurymen for the support of which, Catholics were compelled to pay double. 10th. Merchants, whose ships and goods might be taken by privateers, during a war with a Catholic Prince, were to be compensated for their losses by a levy on the goods and lands of Catholics only; though, at the same time, Catholics were compelled to shed their blood in the war with the same Catholic Prince. 11th. The property of a Protestant, whose heirs-at-law were Catholics, was to go to the nearest Protestant heir, as if Catholic heirs had been dead, though the property might be entailed on them. 12th. If there were no Protestant heir, the entail and all heirships were set aside, and the property divided, share and share alike, amongst the Catholic heirs. 13th. If a Protestant had an estate in Ireland, he was forbidden to marry a Catholic in or out of that country. All marriages between Catholics and Protestants were null, though many children might have proceeded from them. 15th. Every priest who celebrated marriage between a Catholic and a Protestant, was condemned to be hanged. 16th. A Catholic father could not be the guardian, or have the custody of his own child; and if the child pretended to be a Protestant, it was taken from its own father, and put into the custody of a Protestant relation. 17th. If any child of a Catholic become Protestant, the parent was to be instantly summoned, and made to declare on oath, the full value of his or her property, of all sorts, and then the Chancery was to make such distribution of the property as it thought fit. If the wife of a Catholic chose to turn Protestant, the will of the husband was set aside, and however *immoral*, however had a wife or mother she had been, she inherited all his possessions. 19th. If any of the sons of a Catholic father became a Protestant, this son was to possess all the father had, and the father could not sell, mortgage, leave legacies, or portion out his estate, by whatever title he might hold it, even though it had been the fruit of his own toil. 20th. The Church, by law established, awarded £30 a year for life to any Catholic Priest who would abjure his religion, and declare his obedience to her.

Thus we see that every means were used to deprive the ill-fated Irish of their religion; and, when tyrants were frustrated in their attempts by the heroic constancy of the people whom they oppressed, it was thought fit to try what could be done by keeping the people in ignorance, enacting penal laws against all who should presume to instruct them, and effectually closing every avenue of knowledge. When it is said that the Irish are ignorant, it should be remembered that Protestantism is responsible for this; and, that the tyranny of their rulers compelled them to get their education, as they got their whiskey, by smuggling. Laws were further enacted to deprive the Irish of their native tongue. If two men were convicted of conversing in Irish they were punished by imprisonment; and any unfortunate wretch who was detected in playing Irish airs, was liable to be burnt to ashes with his instrument of music. To further this detestable scheme of obliterating from the minds of the people the language, and, with it, the religion of their ancestors, all works of literature in the Irish tongue were taken from the people and safely kept from them in Trinity College, Dublin.

Such were the penal laws of the British Government; they stood on her statute book within the memory of living men; we need hardly fear the possibility of the re-enactment, though men have been found abandoned enough to whisper the suggestion, the cup of the iniquities of the Government, whose devilish work they were, is nearly full; and, whatever may be her disposition, she has not, now, the power to play the tyrant as freely as she did; but it is something to reflect upon, that British Statesmen can mention penal laws without blushing at the recollections which the words suggest, and boast of the liberality of a country from whose statute book these bloody edicts have so lately been erased.

FOREIGN INTELLIGENCE.

In France, the President seems guided by sensible councils, and having formed an Executive Ministry that has no power in the Assembly, he gives time for that re-action which is sure to take place amongst the heterogeneous parties that have, for the time, coalesced against him.

The Archbishop of Paris has issued a circular to his clergy, in which he exposes the impropriety of the clergy meddling in political affairs, and, in accordance with the recent decree of the Council of the Province, he specially forbids them from becoming candidates at the next elections.

Austria is at last disbanding some of her multitudinous army; and talks of taking a loan if she cannot procure one on the voluntary principle. The military sentiment seems quite to have superseded the civil in this soldier-ridden land; and no wonder there are rumors of plots and conspiracies.

Schleswig-Holstein is being overrun by the Austrian troops. Hesse-Cassel is occupied in the same manner; and such are the blessings of order, that no public opinion is to be shown, not even upon a harmless farce at a theatre.

In Russia, tyranny has taken a new form, though it results from an old principle. Every stimulant is

applied to the slavish nobility to be dissolute and sensual, and now they are to be severely punished for the profligacy their servile position engenders. The frontier of Poland has been abolished, and a new line of military stations guard with a ferocious vigilance the boundary line of Prussia and Germany. So much for the wise abandonment by the western nations of those liberal principles which would have kept back the autocrat.

PRUSSIA.—An important change has been made in the passport laws.—English subjects have hitherto been allowed to enter the Prussian dominions with passports of foreign (that is, neither English nor Prussian) legations and consulates, but henceforth English travellers must provide themselves either with Foreign-office or Prussian passports in London.

HESSIE-CASSEL.—A Bavarian corps will remain in the electorate for some time to come, it seems. The force will be reduced to 6,000 men. A letter from Cassel of the 24th says:—

“An order has been issued by Count Leiningen against any expression of applause or the contrary at the theatres, on the pretext that these manifestations of the public feeling have a political meaning. The Burgomaster Henkel, now in prison, refused to issue this order. A dead silence prevails in the playhouses during the performance, which is so oppressive as well to the actors as the spectators, that it is said the proprietors intend to close the playhouses for a time.”

LATEST INTELLIGENCE.

No striking events have occurred in Foreign Politics. In France the opposition in the Assembly are impeding the executive by vexatious combinations, but the President has strong proofs of popularity from the people, and will doubtless finally triumph, at least, in this contest.

The Stadholders of Schleswig-Holstein have resigned to a Provisional Government, which will carry out the will of Austria and Russia.

A deep and widely spreading conspiracy is said to have been discovered in Vienna, proving the never-ending labors and anxieties of bureaucratic Governments. A military network is being spread over Lombardy by Austrian Lieutenants or Staffhalters.

Prussia is paying for her late military freaks, and a frightful taxation is levying for this purpose.

Hesse Cassel is garrisoned by Austrian instead of Bavarian soldiers.

CATHOLIC INTELLIGENCE.

THE IRISH CATHOLIC UNIVERSITY.—Our Catholic readers will not fail to observe with pleasure, the firm hold which this noble work has taken of the public mind. In almost each alternate publication, we have the pleasing duty of recording the names of new donors to the undertaking. This silent, but steady, flow of contributions into the hands of the respected secretaries, coming too from quarters of the kingdom the most opposite and distant, is evidence the most conclusive of the anxiety felt for the success of this truly Catholic enterprise. When the matter was first mooted, a storm of remonstrance was raised by the partisans of the government. Its total failure was confidently predicted. Arguments of the most silly kind were marshalled in the opposition journals. It would be “impossible” to obtain the requisite funds—it would be “impossible” to procure competent professors—it would be “impossible” to procure the royal charter, requisite for conferring degrees.

In opposition to these idle assumptions, it must be gratifying to the opponents of the state colleges to find that so far from dying out, the flow of *unsolicited* subscriptions is daily on the increase. We use the word “unsolicited” because it is on this feature of the past contributions we look with most hope as indicative of the vital importance attached to the work by the Catholic body. When such sums have been given without any pressure from the general organisation which is soon to be set in motion throughout the length and breadth of the land, we may easily infer the amount of moneys to be collected when popular Catholic influences shall be exerted in every nook and corner of Ireland. Hitherto, and for reasons, we suppose wise and sufficient, simultaneous appeals have not been made all over the country; but when the time comes for making this general appeal, we have reason to know it will be responded to with a cheerfulness unexampled in any movement ever yet originated in Ireland.—*Dublin Freeman*.

At the monthly meeting of the Catholic University Committee, held on Tuesday, the subscriptions announced by the treasurer as paid in during the previous month amounted to between £1,600 and £1,700—thus exceeding by some hundreds of pounds the amount of any former month's collection. The committee has resolved that, on St. Patrick's Day, a simultaneous collection shall be attempted in every parish in Ireland. Besides the general collection on St. Patrick's Day, we are happy to announce that a general collection in Great Britain will also be organised and set in action with the least possible delay.—*Tablet*.

MEETING OF THE CLERGY OF ARMAGH.—On Tuesday the Primate and Right Rev. Dr. McNally, and the Catholic clergy of the diocese of Armagh held a meeting in Dundalk. After the celebration of mass the Chair was taken by his Grace Archbishop Cullen. There were about one hundred clergymen present, and resolutions were adopted congratulating the Catholics of England upon their obtaining a hierarchy, also condemnatory of any attempt to revive the penal enactments, which are suitable only to the spirit of a barbarous age. Another resolution was adopted pledging the clergy of the Archdiocese to use every means in their power towards establishing a Catholic University.

THE BISHOP OF ROSS.—We are authorised to state that the consecration of the Right Rev. Dr. Keane, which will take place at Middleton, is definitely fixed

for Sunday, Feb. 2. The ceremony will commence at 10 o'clock. We also understand that the consecration sermon will be preached by the Rev. Jeremiah O'Brien, of the South Parish, in this city.—*Cork Examiner* of Friday, the 24th.

NEW CATHOLIC CATHEDRAL IN WESTMINSTER.

—We understand that a large piece of ground has been obtained by the Catholic body in the line of the new street now in course of formation between the Houses of Parliament and Pimlico, for the purpose of erecting a magnificent cathedral, to be called St. Patrick's. Victoria-street, as the new street has been named, will run through the lowest and most densely populated parts of Westminster, the houses are to be palatial in character, and the new opening, while supplying residences fit for members of either branch of the Legislature, will be the means of affording a more direct and commodious means of access between Buckingham Palace, the aristocratic district of Belgravia, and the Houses of Parliament, and will tend very materially to improve the ventilation and drainage of that quarter of the town. The cathedral of St. Patrick will be the metropolitan church of the Cardinal, and will, when completed, it is said, surpass any building of the kind yet undertaken in this country. The purchase of the ground has not yet been concluded, but all the necessary arrangements are almost completed, and a very large sum has been already obtained in subscriptions and donations.—*Observer*.

CONVERSIONS.—We have good authority for stating that Lords Norreys, Nelson, and Byron have become converts to the Catholic Faith.—*N. Y. Freeman's Journal*.

The *Statuto* of Florence, dated 22d December, has the following conversion to Catholicity:—“This morning Madam the Marchese Boecella, wife of the Marquis Boecella, Major Domo at court, abjured the Anglican religion, in the chapel of the archiepiscopal palace. His lordship the Archbishop administered the sacraments. The ex-Duchess of Lucca, Maria Theresa, was godmother on the occasion, and the Count de Orsucci was the godfather.

The Rev. Edward Walford, M.A., late Scholar of Balliol College, Oxford, has been received into the Catholic Church, at St. Mary's, Rugby. Mr. Walford gained the Latin Verse prize at Oxford in 1843, and the Theological prize both in 1848 and 1849. He was formerly Assistant Master of Turnbridge School, and for the last three years has been engaged in tuition at Clifton.

NEW SOUTH WALES—CATHOLICISM AT SYDNEY.—A correspondent, who dates from Sydney, July 14th, 1850, writes to us as follows:—“We are progressing here silently and steadfastly. Magnificent churches are rising on all sides of us. St. Patrick's Church, erected at a cost (I think) of £11,000 or £12,000, is now completed. The money was raised by the weekly subscriptions of the poor. I mention this, principally to show what Irish Catholics can do, as I see they are about erecting a church to their patron Saint in Soho-square. St. Mary's Cathedral is about to be enlarged, to accommodate our increasing numbers. The exterior of St. Benedict's Church, a beautiful Gothic edifice, is completed, and we are erecting a church to the Sacred Heart, which will be much larger than St. Patrick's. Numerous other churches are springing up in the interior, and more are required. It is to the untiring zeal of our beloved Archbishop and his Clergy that all the merit of these works is due.”

GATHERINGS.

PROTESTANT PHILANTHROPY.—As to the philanthropy which shouts the louder the less it has to say—which feels the keener the remoter the object—which has bows for Tanky-Wanky-Padderan-lumpus-Mahoshky, or any other unpronounceable savage in Polynesia with a bushel of consonants to his back, but none for the poor needlewoman who is dying in the next lane—it has so recently and so powerfully been assailed by Carlyle with the mace and the thunders which he inherits from the ancient Scandinavian gods, as to dispense with any attempt of mine to prove how little it has, not only of the spirit of mercy, but even of common sense and ordinary decency. Liberalism, if less pestiferous than philanthropy as a nuisance, is still more hollow as a semblance. If it were a reality, it would indicate the generosity of the man, the courtesy of the gentleman, the refinement of the scholar, the breadth of the philosopher in pregnant combination. But what is it, in its actual manifestations, but the coxcombry of intellect, the varnish of selfishness, the sophistry of indolence, the slang of political atheism—at once the affectation and the mask of a mind which has lost its faith in all things. Seek in every corner of the universe for the spirit of mercy, but do not seek it here. For the spirit of mercy is that ardor and influence of love to our brethren which the continual feeling of God's presence, the consciousness of our sins, the weight and gloom of our sorrows, and the spectacles of sin and of sorrow everywhere around us beget. The first act of St. Francis of Assisi, when God had unveiled to him the infinite beauty, but at the same time the infinite awfulness and most tragical import, of the religious life, was to clasp a leper in his arms and to kiss his wounds. Eternal emblem this of the spirit of mercy. For, by that act, St. Francis avowed that in the midst of foulest darkness and disfigurement, there was still here the soul of a brother; and that he also, though afterwards attaining the summit of holiness, was defaced and polluted by a deadlier leprosy—the leprosy of sin, which only the finger of God could heal. The spirit of mercy, therefore, is humbler than the humblest while pouring itself out in ceaseless sacrifice for others, never seeking joy from aught on earth, but reaping the richest harvest of

joys from the blessings which it scatters wherever it comes. When it thinks of God in relation to itself it sees him only as the God of justice; when it thinks of God in relation to others it sees him only as the God of pity.

PROGRESS OF INVERSE CIVILIZATION.—There is a novelty in things stale: the free and easy manner with which old crimes come forth in the face of new lights, and even take advantage of new improvements, imparts a freshness of impudence unprecedented. The great geniuses of robbery and swindling belong to the past; Turpin and Law have no rivals in our day; but if we have no great men perhaps the light of intelligence is more equally spread. The genius of modern rogues seems to derive its strength less from individual daring or fertile invention than from a certain barefaced directness. As Yankee mariners have caused a revolution in navigation by keeping to time in spite of bad weather and setting sail in the face of a storm, so our sharp gentry and rogues baffle Societies for the Prevention of Fraud, Trade Protection Societies, New Police and Detective Force, by going straight at their objects without much regard to risk. Perhaps they instinctively adopt the nice calculation of the South American slaver, who sends his ships straight across the Atlantic: as the whole slave fleet far outnumbers the blockade force, he knows that if a few are captured the many must pass by—in that lottery there are more prizes than blanks. Now burglary is not a new trade, and we have no Jonathan Wild or Jack Sheppard; but perhaps no period could exhibit such an extraordinary number of burglaries as the present. They have become a commonplace in London life. *Soho Square witnesses melodramatic struggles on the top of a portico; Kensington is lined with police, and people presume that “it is only the burglars?”*; Messrs. Buck and Wootton recount in the *Times* how they have successfully repelled burglars with bolts and guns from the Post-office in Mount Street, Lambeth; and these are but specimens of constant occurrences. Gas and New Police do not keep the streets clear of highwaymen. Scarcely a week now without an adventure like that which happened to Mr. Thomas Coster Whiggs, who is knocked down with a gemeel kind of life-preserver near his own house at Walworth. London streets are rivaling Hounslow Heath of old. The new idea of modern times seems to be that to the highwayman publicity is safer than privacy. Philosopher discovers various reasons for this bold-faced abundance of crime; economists tell us that competition is overstocking the thief's profession, like all others; educationists say it is the want of elementary instruction; church-extensionists, the want of more sermons and Scripture-readers; philanthropists, the want of bread and employment; lawyers, professional and lay, the want of more effective means to arrest and detain the criminal. Some want assuredly there is—perhaps a good many wants; among them that of a good example. We can scarcely wonder at thieves and rogues, when we see respectable public bodies charged with destructive crimes,—the Southampton Board of Guardians, for example, charged with hastening the death of a miserable pauper by neglect; the Bath Board, with driving a sort of Effie Deans to murder her child, by refusing all assistance; the managers of lunatic asylums, like that of Peckham, unable to account for the violent death of a pauper inmate; railway companies, multiplying trains until they jostle together, passengers and servants paying with life and limb for corporate cupidity. There is a growing shamelessness among “respectable” as well as the infamous classes.

A curious illustration of the religious tyranny of the official system of Prussia was given in a narrative of facts published by the *Times*, a few days since. At Seehausen, in the Altmark, a man took his child to be baptized in the church, and requested the officiating minister to confer upon him the names “Jacobus Waldeck.” These are the names of an eminent physician, and of a great jurist-judge of the Superior Tribunal at Berlin; and the choice of neither could have indicated a political bias so marked as to make it a perverse or noxious act. The clergyman, however, declined to baptize the infant by names which had, in his opinion, a party sound; the parent refused any other names; and when the clergyman invoked the Consistory, and proceeded to obtain the compulsory aid of the civil power, the mother fled with her infant into a place of concealment. At length, however, she was arrested, and conveyed to Seehausen, the child being packed in a ham-basket and carried by two men. On their arrival, the mother was placed in custody, and the child carried to church; where, in the presence of the Burgomaster and his gendarmes, the rite was performed with locked doors, and a name without political significance bestowed on the infant. To finish all, the mother was charged with resistance to an officer of the authorities in the discharge of their orders, and condemned to imprisonment for two months; she appealed, was cast in her appeal, and is now immured for the full period of the sentence.—*Spectator*.

IRISH IMMIGRANTS.—Much has been lately said about the invasion of the poor Barra Highlanders, and doubtless their case is a painful one for themselves, and distressing and costly to the community amongst which they are thrown. But an invasion of Glasgow, of ten times the magnitude, is in daily progress, and no one says a word about it—simply, we believe, because the paupers come from Ireland instead of the Scottish Highlands. It appears that some large estates in the county of Mayo are undergoing what is called a “clearance,” and accordingly vast hordes of the poor creatures have found their way to this city during the last ten days, in a state of utter destitution. They have been repeatedly seen by the police begging throughout our streets, and on Saturday and Sunday no fewer than 16 of them were taken into custody, charged with this offence. Many of these unfortunates were found begging within three hours after they had been landed on our streets. Truly we have much cause to exclaim, “Justice for Scotland!”—*Glasgow Chronicle*.

The value sometimes set upon an oath in England was exemplified recently in a case in which people of wealth and influence came forward—a father and son—to prove an *alibi* for another member of the family, because he happened to be engaged in a drunken brawl. The keeper of a public house also swore deliberately to his absence, and the coachman of the family. The jury decided he was present, and the judge agreed with them.—*Nation*.

A minister having preached a very long sermon, as was his custom, some hours after asked a gentleman his opinion of it; he replied that “‘Twas good,—but that it had spoiled a goose worth two of it.”

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Cornwall, C. W.—Mr. A. Stuart McDonald.
Counties of Kanourasku and L'Islet.—Rev. L. A. Bourrel.
Dundas County.—Mr. A. McDonald, (clerk).
Eastern Townships.—Mr. Patrick Hackett.
Lochiel.—Mr. Owen Quigley, P. M.
Masa, C. W.—Mr. Thomas Fitzpatrick.
Norwood.—Rev. Bernard J. Higgins.
Oshawa.—Rev. J. B. Proulx.
Pembroke, C. W.—Mr. Thomas Lee.
Perth, C. W.—Mr. John Doran.
Pislon, C. W.—Rev. Mr. Lalor.
Quebec.—Mr. Mathew Enright, 24, Mountain St.
Sorel.—Mr. Robert McAndrew.
St. Hyacinthe.—Mr. Patrick Flynn.
St. Thomas, C. W.—Mr. Patrick Bobier.
Shipon, Danville, and Melbourne.—Mr. A. Donnelly.
Terrebonne.—M. Prevost, Esq., N. P.
Three-Rivers.—Mr. John Keenan.
Toronto.—Mr. Thomas Hayes.

THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, FEB. 28, 1851.

It will be seen, from the extracts of the proceedings in the Imperial Parliament, that the passage in the Queen's speech, which alluded to the restoration of the Catholic Hierarchy in England, was extremely guarded. On Tuesday, 4th February, Mr. Hayter gave notice that, on Friday, the 7th, Lord John Russell would introduce a bill "to prevent the assumption of certain ecclesiastical titles in the United Kingdom," thus pledging himself that Ireland shall have her full measure of the iniquities in preparation for England. We rather suspect that the title of the bill will turn out to be a misnomer. All the acts of Parliament that ever were, or will be passed, cannot prevent the evil so much dreaded. So long as our beloved father Pius IX., in virtue of the authority committed to him by God, thinks fit to appoint bishops to English Sees, so long will the titles of such Sees be rightfully assumed, and rightfully used. No power on earth can prevent Catholics from recognising and respecting in the person of Cardinal Wiseman, the true and lawful Archbishop of Westminster, to whom their spiritual allegiance is due. If the measure introduced be stringent, no government will dare enforce it, and if it be not, it will be easy to drive Dan O'Connell's old coach-and-four through it.

At the same time, we must confess that, as Catholics, we hail this contemplated return of Protestantism to its ancient system of penal enactments, as the highest compliment, and the greatest blessing, which it can render to our holy religion. It is a compliment to the mighty power of Catholicity, as showing how deeply Protestantism hates, and, therefore, fears it; for hatred is never perfect unless based upon fear. No Catholic could possibly imagine a more complete refutation of the silly falsehood, that "Popery is declining," than the re-enactment of penal laws. Men do not erect barriers to check the advance of a discomfited and retreating foe, nor legislate against the aggression of a declining cause. It is because Catholicity is advancing with giant strides, that the powers of darkness tremble, and, sneaking from the encounter in which they are sure to be worsted, seek shelter behind Acts of Parliament, as the only effectual bulwark of the Protestant religion, against the "insolent aggression" of Christ's Church. Penal enactments are complimentary to Catholicity, as demonstrating the truth of the proposition, that by brute force alone was Protestantism established, and that by force alone has it been, or can it for the future, be upheld.

Penal enactments will prove also to be the greatest blessing which Protestantism can render to the cause of truth. The Church ever thrives best when most assailed. Persecution, whilst it strengthens the courage of her friends, will rid the Church of her most dangerous enemies. As, according to the Prophet, "a man's enemies are they of his own household," so the most deadly enemies of the Church are to be found amongst those who profess themselves her children. We fear, not the foes who are without, but those who are within, the Church. "God defend us from our friends, we can defend ourselves from our enemies." The really dangerous enemies of the Church, are those who call themselves

"liberal Catholics,"—men, who would fain reconcile the service of God with the service of mammon, or, failing in the attempt, are ever ready to sell themselves to the highest bidder; exchanging the precious heritage of the faith, for a paltry mess of place and preferment. Many such are there, and ever will be, in the Church, in days of peace; but, one good effect of the penal laws, will be, to make these men known, and when known, they cease to be dangerous.

Next mail will bring us a full account of the proceedings in Parliament. It will be a grand and imposing sight. Little Lord John will arise in his place in Parliament, to curse the Church, saying unto her, "Thus far shalt thou come, but no farther;" but, at the bidding of the God of Jacob, the curse will be turned into a blessing. The Church, which has seen the throne of the Cæsars crumble into dust, which has witnessed the birth of all the existing nations of Europe, and which is destined to outlive them all, will not quail beneath the frown of Johnny Russell, or tremble at the violence of any tempest which he may raise against her. We know that in the world the Church will be distressed, that she can never cease to be the Church militant, battling with error under all its forms,—now, as Heathenism or Mahomedanism, anon, as Infidelity, Protestantism, or Socialism,—but we know also that, though often sore beset, she shall never be overcome, for we have confidence in the promise of our Redeemer—"I have overcome the world."

"There are cases, I know, in which the law must be appealed to for protection. If, for instance, a vile charge is brought against a man of known probity and pure conduct—a man beloved by all around him—such a charge, as, if substantiated, would inflict irreparable injury, and, by detracting from or destroying his reputation, would effect his ruin—he is bound to vindicate himself before the country. Should his accuser refuse to retract and apologize, (and no respectable journal, having given currency to the charge, will damage itself by refusing to insert such retraction and apology,) he brings the whole case into open Court; he invites the fullest investigation, and gives the accuser the opportunity of proving all that he has alleged. His object is then accomplished; his character is cleared from the foul imputation; slander slinks away abashed, and the good man rises higher than ever in public esteem."

We copy the above from the very eloquent lecture upon the "Freedom of the Press," lately delivered by the Rev. Mr. Cramp, as peculiarly applicable to a controversy between this paper and the *Montreal Witness*, respecting certain charges made by the latter journal against the gentlemen of the Seminary in Montreal. We flatly contradicted these charges, upon their first appearance, calling upon the editor of the *Montreal Witness* to substantiate, or else to retract, and apologize for them. The editor of the *Montreal Witness* has not thought fit to do either the one, or the other. Such conduct must, in the opinion of any person of common sense or common honesty, absolve us from the necessity of being very delicate in the choice of terms we may think fit to use towards him. The English language can afford no terms of contempt which the detected slanderer does not richly deserve; and if we refrain from their application, it is not because the editor of the *Montreal Witness* does not merit, but because we will not sully our sheet by employing them.

We will now advert to this business for the last time. In the *Montreal Witness* of the 5th instant, we read as follows:—"That the French Government granted to each tribe" (of Indians) "then within the limits of Canada, a Seigniorie, or free estate, consisting of three square leagues of land . . . After the conquest, these Seigniorial grants were confirmed by the British Government. In course of time, however, the Seigniorie of the Lake of the Two Mountains fell into the possession of the Priests, no one can tell how." We read, moreover, that the Indians frequently discuss "the mysterious manner in which their deeds had been spirited away, and the most suitable course to be pursued to recover them." If the above extracts do not imply, that the Seigniorie of the Lake of the Two Mountains was originally granted to the Indians by the French, and confirmed by the British Government—that the title-deeds of the Indians had been fraudulently abstracted, and that the St. Sulpicians had, by dishonest means, acquired possession of their lands, we must plead guilty to a total ignorance of the English language. On the 17th instant, the *Montreal Witness*, in reply to our denial of this atrocious calumny, shifted his position, stating that "There can be no doubt, we think, that the Seigniorie of Two Mountains was given for the Indians; but, as it would not be safe for them to hold the land in their own name, subject to the danger of being alienated by themselves, whenever they were over-reached or intoxicated, it was put in the hands of the St. Sulpicians;" and, again on the 24th, reiterating the charge that the property "was given for their" (the Indians) "benefit, and therefore might, with all propriety, be said to be given to them." So much for the statement of the *Montreal Witness*, which we declare to be a malicious and deliberate falsehood, and we intend to make good our assertion. We challenge investigation into the facts which we are about to bring forward, not from a corrupt and malicious imagination, but from the existing title-deeds, held by the St. Sulpicians, as their title to the Seigniorie of the Lake of the Two Mountains. If any one desires to contradict us, or to obtain additional information, we will point out where the deeds may be found. The original grant will be found in the Registry Office, having been registered at Quebec, 2nd October, 1719, and again, soon after the British took formal possession of Canada—Friday, 14th June, 1765, letter A, page 135.—An authenticated copy of the deed in question, is also preserved at the Seminary;

and will, we have no doubt, be readily submitted to the inspection of any gentleman who will give himself the trouble to inquire.

It is well known that the St. Sulpicians were originally charged with the duty of missionaries to the native tribes in the vicinity of Montreal. In the execution of this duty, and for the purpose of removing the Indians as much as possible from the contaminating influence of the white traders, the St. Sulpicians, at their own cost, and *proprio motu*, removed their missionary establishment to the *Sault au Recollets*. In consideration of their services, by a grant of the governor, Philippe de Rigaud, 17th October, 1717, and confirmed by His Most Christian Majesty, 27th April, 1718, a certain piece of unconceded land at the Lake of the Two Mountains, three-and-a-half leagues in front, and three in depth, was given to the St. Sulpicians for ever ("à perpétuité"), and for their sole use and behoof—"en pleine propriété, quand même la Mission sera ôtée," even though the Mission itself were to be removed,—a "titre de fief et Seigneurie," subject to the usual conditions of the Seigniorial tenure, "foi et hommage," and also that the St. Sulpicians should, at their own expense, remove the missionary establishment to their newly acquired seigniorie, and build thereupon a Church, and a stone redoubt, or fortification, for the defence of the young colony. As if this were not sufficient to remove any doubts as to whether the Seigniorie was given to the St. Sulpicians for their sole use and behoof, or to the St. Sulpicians for the use of the Indians, the same original grant declares, that whilst the St. Sulpicians, like other Seigneurs, are held to concede, from the *uncleared* lands of their Seigniorie, upon the usual demand, and on terms of "cens et rentes," yet that they are fully authorized to dispose of ("vendre, ou donner a redevances plus fortes") such portions of their property as shall have been one quarter cleared. The ordinance of 1840 was modelled upon the original grant, and expressly declares that the Seigniorie is to be held by the St. Sulpicians, "as the true and lawful owners, and proprietors of the same, and to the only use, benefit, and behoof of the said Seminary."

As we have noticed the expulsion of the widow Thomas, or Thompson, from the English hospital, justice requires that we should insert the following account of the circumstance, as given by the Committee of Management of that hospital, through the columns of the *Transcript*:—

{ MONTREAL GENERAL HOSPITAL,
21st February, 1851.

(To the Editor of the *Montreal Transcript*.)

SIR,—The complaint was, that an elderly female called Thomas, (but whose real name is Ellen Thompson,) was sent away from the hospital at a late hour on the 5th instant, and set down at the door of a house in Alexander Street, while in a dying state. That she was in a dying state is, however, disproved by the fact, that she was that very day discharged by the medical attendant.

In order to understand the case, it must be premised that the hospital is, in its very nature and constitution, intended exclusively for the sick, and is not in any sense an asylum for the poor, helpless or destitute, except whilst suffering under disease. Were persons discharged by the medical officer as convalescent or incurable permitted to remain, and supported out of the funds of the Hospital, it would soon become a poor-house, and have no vacant space or funds left for the diseased for whose relief it was solely intended. It may be readily understood, however, that it is oftentimes very difficult to get those who have no means of support away—and hence the most positive rule has been necessarily adopted for the guidance of the Institution in this respect, that all and every patient who is discharged must leave the Hospital immediately.

Now the evidence in this case shows that so far from this rule having been applied with unwonted severity with regard to Ellen Thompson, there had actually been an exception made in her favor. She would have been sent out on the 15th January by the medical attendant, but on account of her want of clothing was allowed to remain till the 5th February, when she was discharged. The same want of clothing prevented her from being sent out immediately on the day she was discharged, as the Institution does not furnish, and has no funds from which to furnish clothing; but at length the matron herself from her own clothing prepared what was absolutely requisite. The poor woman was sent to the house of the clergyman of her own faith attending the Hospital, and if not his house it is the house where the porter is generally sent to for the priest to visit the sick.

It is but just to the officers of the Hospital to state that the Clergymen who were in daily attendance upon the sick in that Institution, had been informed a considerable time previous that this woman was ready to be discharged, and would be sent out but for her want of clothing to cover her; and three days before she was sent out the matron distinctly informed one of these gentlemen that Ellen Thompson could remain no longer in the Hospital, and enquired of him where she was to be sent; and on the same day on which she was sent out the Clergyman in attendance was again notified.

The Committee do not say that in the extreme case of the Clergyman refusing to have anything to do with her remarking that it was an unseasonable hour, between five and six o'clock in the afternoon, she should have been, as was the case, left within the porch. It would have been better in their opinion to have brought her back to the Hospital until some way of disposing of her had been devised; but such a case not being contemplated in the rules, and the Porters having before taken discharged patients to the Clergyman attending the Hospital, must have believed that he was only doing his duty, especially as it is generally understood each Church should take care of their own poor, when discharged from the Hospital, and that discharged patients had formerly been sent to the Clergyman in question, and been cared for by some of the numerous and well endowed charitable agencies of their Church.

We will offer a few remarks upon the above. We

contend that the fact of the woman's discharge proves, not her convalescence, but the desire on the part of the hospital authorities to get rid of her. A better index to the real state of her health, may be found in the following particulars, which we give upon the authority of the Catholic clergyman especially charged with the duty of visiting the hospital.

The widow Thompson was admitted (to the best of his recollection) about the beginning of last December, and up to the 28th of last month, did not seem to be so ill as to require any special spiritual assistance. On the morning of the 28th, upon his visiting the sick, the attention of the reverend gentleman was called by one of the nurses (all of whom are Protestants) to the state of old Grunty, as she was called. Upon examination, the clergyman found her condition such, that he deemed it his duty to lose no time in giving her the last rites of the Church. For this purpose, he hurried off to the Church of St. Patrick's; but, being unable to return himself, he dispatched another Priest to the hospital, who administered to the widow Thompson the Sacraments of Extreme Unction, and of the Blessed Eucharist as her Viaticum. From this time to Tuesday the 4th, her condition remained unaltered. On that day, the day immediately preceding her expulsion from the hospital, the Priest again administered to the sick woman the Holy Communion in the expectation of her immediate dissolution, and on the following day, Wednesday, the 5th instant, she was turned out of the hospital after night-fall, in the depth of a Canadian winter, and left lying on the snow before the door of the Jesuits. When it is remembered that the subject of this treatment was an old woman 73 years of age, and unable, from disease, to move without assistance, it is surely needless for us to comment upon the propriety, or impropriety of the whole proceeding.

The clergyman who is our authority, admits that the matron applied to him before the discharge of the old woman, but he positively asserts that he never authorized her being sent to him; that, on the contrary, he warned the matron that he was unable to make any provision for her, as his instructions confined him to attendance upon the patients, inmates of the hospital. As to the officers of the hospital having sent other sick persons to him, our informant assures us, that since he took charge of the hospital, about fifteen months ago, he has no recollection of but one person having been sent to him; although he is aware that before then, another invalid (a Catholic) was sent from the hospital to St. Patrick's Church, and that, although the best care was taken of him, he died within eighteen days after having been so discharged.

The assertion that the widow Thompson "was sent to the house of the clergyman of her own faith attending the hospital, and if not his house, it is the house where the porter is generally sent to for the Priest to visit the sick," is incorrect. The authorities of the hospital know, or ought to know, that it is not to the house of the Jesuits that the porter is usually sent when the services of a Catholic Priest are required, and that neither of the Catholic clergymen who daily visit the sick, belong to the order of the Jesuits.

We have no desire to create any prejudice against the English hospital. We have confined ourselves to the bare statement of facts, and our object in so doing, is to prevent a repetition of the very impertinent conduct on the part of the hospital authorities, in leaving patients, of whom they may wish to be delivered, at the door of private gentlemen. It should be remembered, that in the eye of the law the Jesuits are nothing more than private citizens; that in becoming Priests they have not ceased to be gentlemen, and are therefore entitled to be treated like private citizens, and as gentlemen. We do not ask of our Protestant brethren any respect for their sacred character; but as the equals, to say the least, of their insulters, in education, good breeding, birth, and everything which goes to make up the character of gentlemen, the Jesuits have the right to insist that, for the future, the authorities of the English hospital shall refrain from a repetition of the very impertinent conduct of which we have had occasion to complain.

A writer in the *Transcript* assures us, that "the statement made that Protestants are admitted to the hospital of the Hotel Dieu, is so entirely at variance with the general belief, that he is disposed to think it will be found to be a mistake of the typographer, or, perhaps, of the editor, in the course of rapid writing." We beg leave to assure the writer of the above, that our statement is perfectly correct, and that the "general belief" is merely a proof of the "general ignorance" respecting everything connected with Catholicity and Catholic institutions, which prevails amongst Protestants. The authority for our statement, is a report lying before us, signed by Dr. P. Munro, Professor of Clinical Surgery, and L. Boyer, both medical attendants at the Hotel Dieu. If men, who never cease from talking about subjects of which they are profoundly ignorant, would but give themselves the trouble of making a few preliminary inquiries, they would spare us some trouble and themselves much ridicule; they would discover that patients are admitted into the Hotel Dieu, not according to the nature of their religion, but of their disease; and that, strange though it may seem to "many who do not believe the statement," these Protestant patients can always be attended by ministers of their own persuasion, when they choose to send for them. We appeal to the personal experience of the Rev. J. Irwin, if this be not the case.

The *Montreal Witness* is offended, because of our giving insertion to a letter from a Unitarian Protestant. We stated our reasons for so doing; because it seemed that we had been unintentionally guilty of misrepresenting the Rev. Mr. Corder. We will be ever ready to render a similar act of justice to Protestants of any other denomination, who may have just cause to complain of any of our remarks. It is not to be expected, that we should make any invidious distinction as to what particular shade of Protestantism they may happen to belong; whether to the class called orthodox, who retain some slight smattering of Catholic dogmas, in spite of their rejection of Catholic authority—or to the class of the more consistent and more logical Protestants, who reject the Catholic dogma of the Trinity, because they have rejected the authority upon which the dogma depends. Catholics recognize in the domain of religion, but two descriptions of persons—those who are *in* the Church, and those who are *out* of it. To the latter, so long as they obstinately remain outside, it does not seem to us to be of any consequence, how far off they may happen to be.

THE MONTREAL HIBERNIAN BENEVOLENT SOCIETY.

The annual meeting of this Society was held at their Rooms, 1147 Market Square, on Monday evening, the 24th instant. The Report submitted was highly satisfactory, and exhibits a marked improvement in the Society's affairs over last year. Several new members have been admitted. Notwithstanding the heavy calls that have been made upon the funds of the Society during the past year, it was not found necessary to draw upon the principal fund.

The Officers elected to serve for the ensuing year are as follows, viz:—

- President.....Mr. John. Mullin.
- 1st Vice ditto.....Mr. P. Larkin.
- 2nd Vice ditto.....Mr. John Cassidy, jr.
- Treasurer.....Mr. Thos. O'Neil.
- Assistant ditto.....Mr. Danl. Lanigan.
- Secretary.....Mr. F. Campion.
- Assistant ditto.....J. A. B. McGill.
- Stewards.—Messrs. B. Devlin, L. Moore, Jas. Claffy, M. Kelly, D. Ryan, P. Maher, James Herbert, J. Brennan.

The position of the Society's funds at this date is as follows:—

Deposited with the Fabrique of Montreal,	£146	0	0
Interest on ditto to date	11	13	7
Balance in the hands of the Treasurer,	5	12	10
	£163	6	5

By Order,
L. MOORE, Secretary.

The Almoner of the Irish poor, begs gratefully to acknowledge the handsome sum of £29, from the Young Men's St. Patrick's Society, being the proceeds of a Charitable Soiree held by that Society.

Mr. D. O'Hara is fully authorized to collect for this establishment, and will call on our city subscribers in the course of next week.

We thankfully acknowledge the receipt of the following amounts:—Rev. Mr. Proulx, Oshawa, £2; Mr. J. Doyle, Aylmer, 12s. 6d.; Mr. Alex. Daly, Rawdon, 10s.

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,—Though we generally allow a good deal of license to the tongues or pens of evangelical people, when treating of our religion, (called Popery or Romanism in their technical cant,) yet there are times when they carry their audacity so far, that Catholics must speak. Thus we can afford to laugh when they prate in their nasal slang about "the man of sin," and about "the debasing influence of Popery," and "the darkness which overshadoweth the land, and gross darkness the people," in those luckless countries where Popery prevails: we can enjoy the fun of seeing letters addressed to the blundering little premier of England by the editor of the *Montreal Witness*!—purporting the enlightenment of that long-headed statesman, on that vexing question, "the Jesuit Estates." Bless his dear heart! Lord John is in too great a hurry just now, concocting penal laws, to pay any attention to colonial letters, even though they be from the editor of the *Montreal Witness*! We can laugh when we hear one evangelical calling out a moral force brigade of ladies and gentlemen to rescue the nuns,—poor ladies! who are in prison without knowing it,—and another projecting the adjournment of their humbug meeting to the French Church, and another—one of their great guns—from whose pen "something good" was expected,—pretending to lecture on what never was, and never shall be, to wit, "the decline of Popery"—himself, poor man! one of the noxious weeds of whom the Church has had a good riddance. All these comical vagaries are very good in their way, but when any one carries his evangelical effrontery so far as to call the particular attention of Catholics to the religious ceremonies and observances of Rome, as caricatured and distorted by his "credible and trustworthy witness," then we must be allowed to say that he presumes too far on Catholic patience and forbearance.

Is the man "gane clean daft"—or does he really suppose that Catholics would take such authority on such a subject—does he not see that when he refers us to the so-called Roman correspondence of some ultra-evangelical journal—such as his own—and calls

upon us to receive whatever statements they may choose to fabricate concerning Rome and the Romans, he is precisely acting on the advice contained in the old saw, "Ask my brother am I a rogue?" Be it known once for all, to whom it may concern, that when Catholics want information concerning affairs in Rome, they look to other sources than evangelical newspapers, knowing full well that things in the Eternal City look woefully distorted when seen through evangelical spectacles, and are sure to come strangely caricatured from under evangelical pencils. As for the relics, and miraculous pictures and such like, we do not ask any of these people to believe in them—in fact, we would just as soon think of asking the blasphemous scoffer of Ferney, or the infidel philosopher of Geneva, to believe in a miracle, or venerate a relic, had we lived in their day. Why then can they not leave us to believe, and to venerate, and to pray as we think proper? What a world of trouble it would save the editor of the *Montreal Witness*, (the man *whom* labors to enlighten and instruct the collective wisdom of the nation—by sending them his paper—not gratis,) and all the rest of the small fry floating around the conventicle, if they could only make up their minds to mind their own affairs, and leave us to do the same. They admit, when caught in a lucid interval—that papists—pslaw! such an antiquated word!—I mean Romanists—well! they admit that Romanists *may* and *do* sometimes go to heaven—why, then, can they not leave them to go on in the old way in which their fathers have trod for countless generations? We Irish have an old song, wherein is found a very grave admonition:—

"Barney, let the girls alone—can't you let them be?"

Which I would beg to parody in this wise:—

"Now, Johnny, cease your fanning—do—and let the papists be!"

They are getting up a new dodge now, it seems, affecting to compliment us on the alleged impossibility of our believing in what they call "these nummeries;" it would be a work of supererogation to explain to them that the Catholic takes pride in submitting his reason to "the obedience of faith," and that we alone are the children of faith. Catholics are thankful that they sit not in the chair of the scorner, but believe all things whatsoever they are commanded. As for their impudent assertion that "ignorance is the stronghold of Popery," its absurdity is so evident, that it were a mere waste of words to attempt disproving it. Yet the calumny, senseless as it is, has still power to make the blood boil, and the heart throb, when we think, even for a moment, of all that Catholic genius, and Catholic learning, and Catholic science, and Catholic zeal have done for the enlightenment of the nations, and the adornment of our beautiful world.

When we look at the colleges and schools, founded by Catholic piety, during "the ages of faith," and now usurped by the grasping injustice of mushroom sects—when we behold the world-admired structures by Catholics planned and by Catholics built in the same *dark ages*—structures which shall endure throughout all time—when we look at the immortal works of our Catholic painters and Catholic sculptors—of our Angelos, our Raphaels, our Guidos, our Rossos, our Titians and our Canovas—when memory glances over the long line of poets, and historians, philosophers, statesmen and divines, who have in every age and in every country nestled in the bosom of our Church, and sat at her feet as humble children listening lovingly to her teachings, and then to hear some evangelical canter of these days—whose name is, in all probability, as though it were not—whose highest claim to distinction is his hatred of Christ's Church—to hear him talk so flippantly of papist ignorance, it would really be provoking, were it not so ridiculous.

Have you seen the Missionary Record yet? I hope you are going to pay your respects to the colporteurs? Your old friend, André Solandt—he whom you hunted into the *lie direct*—is working away as busy as ever in the Eastern Townships—happy locality, where such an *ingenious personage* doth sojourn. You will see the usual announcements that certain persons "have very serious impressions," and others are "exceedingly interesting," and others still are "in a hopeful frame of mind," (fudge!) with the additional *marceau* by D. Amaron, of an Irishman who belabored said D. Amaron with his fists—here I am sure many of your Irish readers will exclaim, "more power to his elbow, whoever he was!" But softly, brethren, softly, very probably this adventure with the Irishman may be a pure fiction, like that of the Rev. Mr. Faucher, who "gave the sacrament to all who would receive it," according to André Solandt.—I am, Mr. Editor,

Yours truly,
AN IRISH CATHOLIC.

Montreal, Feb. 25, 1851.

P. S. One of the evangelical correspondents in his remarks about Lady Morgan's controversy with his Eminence of Westminster, sets down her ladyship as a Catholic, though I am sorry to say she is no more a Catholic than himself. Yet it is better she should be an avowed Protestant than what is called "a liberal Catholic," an animal for whom we are accustomed to entertain the most profound contempt. Ireland is proud of Lady Morgan, but it would be prouder still were she a Catholic, which, unfortunately for herself, she is not.

IMPERIAL PARLIAMENT.

COMMENCEMENT OF THE SESSION.

On Tuesday, Feb. 4th, the Queen opened the fourth session of Parliament. The weather being fine, many thousands assembled along the line of route to give her Majesty a right loyal reception. At certain places, the cry of "No popery" became almost a roar. The House of Lords presented the usual picturesque appearance, nearly a thousand feminine legislators, the peeresses of England, assembled, and the solemnity of the scene was only broken by the

"faithful Commons," who rushed into the house in the manner of disorderly schoolboys. The Royal speech was as follows:—

"MY LORDS AND GENTLEMEN,

"It is with great satisfaction that I again meet my Parliament, and resort to your advice and assistance in the consideration of measures which affect the welfare of our country.

"I continue to maintain the relations of peace and amity with Foreign Powers. It has been my endeavor to induce the States of Germany to carry into full effect the provisions of the treaty with Denmark, which was concluded at Berlin in the month of July of last year. I am much gratified in being able to inform you that the German Confederation and the Government of Denmark are now engaged in fulfilling the stipulations of that treaty, and thereby putting an end to hostilities which at one time appeared full of danger to the peace of Europe.

"I trust that the affairs of Germany may be arranged by mutual agreement in such a manner as to preserve the strength of the Confederation, and to maintain the freedom of its separate States.

"I have concluded with the King of Sardinia articles additional to the treaty of September 1841, and I have directed that those articles shall be laid before you.

"The Government of Brazil has taken new, and, I hope, efficient, measures for the suppression of the atrocious traffic in slaves.

"GENTLEMEN OF THE HOUSE OF COMMONS,

"I have directed the estimates of the year to be prepared and laid before you without delay. They have been framed with a due regard to economy and to the necessities of the public service.

"MY LORDS AND GENTLEMEN,

"Notwithstanding the large reductions of taxation which have been effected in late years, the receipts of the revenue have been satisfactory.

"The state of the commerce and manufactures of the United Kingdom has been such as to afford general employment to the laboring classes.

"I have to lament, however, the difficulties which are still felt by that important body among my people who are owners and occupiers of land.

"But it is my confident hope that the prosperous condition of other classes of my subjects will have a favorable effect in diminishing those difficulties, and promoting the interest of agriculture.

The recent assumption of certain ecclesiastical titles conferred by a Foreign Power has excited strong feelings in this country, and large bodies of my subjects have presented addresses to me, expressing attachment to the Throne, and praying that such assumptions should be resisted. I have assured them of my resolution to maintain the rights of my Crown, and the independence of the Nation, against all encroachment, from whatever quarter it may proceed. I have at the same time expressed my earnest desire and firm determination, under God's blessing, to maintain unimpaired the religious liberty which is so justly prized by the people of this country.

"It will be for you to consider the measure which will be laid before you on this subject.

"The administration of justice in the several departments of Law and Equity will, no doubt, receive the serious attention of Parliament; and I feel confident that the measures which may be submitted to you with a view of improving that administration, will be discussed with that mature deliberation which important changes in the highest Courts of Judicature in the Kingdom imperatively demand.

"A measure will be laid before you providing for the establishment of a system of registration of deeds and instruments relating to the transfer of property. This measure is the result of inquiries which I have caused to be made into the practicability of adopting a system of registration calculated to give security to titles, to diminish the causes of litigation to which they have hitherto been liable, and to reduce the cost of transfers.

"To combine the progress of improvement with the stability of our institutions will, I am confident, be your constant care. We may esteem ourselves fortunate that we can pursue without disturbance the course of calm and peaceable amelioration; and we have every cause to be thankful to Almighty God for the measure of tranquillity and happiness which has been vouchsafed to us."

One account tells us that there was "a slight sensation of disappointment" at the paragraph relative to the Papal aggression, and "there were some who, drinking in every tone of her Majesty's voice at this instant, thought she was conscious of this disappointment, and sympathized with it."

HOUSE OF LORDS.—FEB. 4.

THE DEBATE ON THE ADDRESS.

The House resumed at five o'clock; the bench of Bishops was "quite crowded."

The address was moved in the House of Lords by Lord Effingham, and seconded by Lord Cremorne. The address, which, as usual, was but an echo of the speech, was agreed to unanimously.

HOUSE OF COMMONS.—FEB. 4.

Between two and three hundred members of the House of Commons were present on Tuesday.

In the Commons the address to the Speech from the throne was moved by the Marquis of Kildare, and seconded by Mr. Peto.

We can only notice some remarks of Mr. Roebuck. The hon. member said he rose to address the house with more pain than he ever experienced. The hon. member plunged at once into the Papal question. Canning had said that the dissenters, when free, would be the bitterest opponents of freedom to Catholics, and Mr. Peto was an apt illustration of the remark. He could not help thinking, that the noble lord at the head of the Government "hoped to attain political capital" by his enthusiasm for this "Aggression," began years ago, and had been sanctioned by the noble-lord himself. There had long been a Bishop of Siga, who was, in reality Bishop of Bath, and it was rather a retrogression on the part of the Pope, for he had divested himself of power.

"Oh, but he would be told, there were men who were to be called Archbishops of Westminster, and Bishop Bains would for example, no longer be called Bishop of Siga, or a bishop *in partibus infidelium*, but be called by an English title. So that all this question of aggression turned upon the fact that Dr. Wiseman was to be termed Archbishop of Westminster instead of Melipotamus—(hear, hear). Now, what was the real meaning of this word 'aggression?' He had read much on the subject, and he had glanced his eye over columns and columns of rubbish talking—(hear, hear). But it was one of the glorious privileges of

that House that as a member of it he could say what he felt, and what he was saying now without being exposed to—(the close of the sentence was lost in the cheers and laughter with which it was received). However humble an individual, let him but speak, having an anxiety to do so, with reason, and that House would hear him; and so confident was he in the simple statement of the truth made there, that he was satisfied his countrymen would yet be ashamed both of the combustion and the persons who had stirred it up—(hear). What, then, was the meaning of this word 'aggression?' He asked the noble lord where was the aggression on the Royal prerogative, merely because Dr. Wiseman called himself a cardinal—dressed himself in a large hat—put on a pair of redstockings, and, in addition, styled himself 'Archbishop of Westminster?' Why, one could not state the case without making it ludicrous. Then, as to loyalty to the Sovereign, was he less loyal than others because he laughed at this matter—(hear, hear)? Did any one believe that the Catholics of England, among the most peaceful, the most submissive—he would say, too, humble—of all the classes of her Majesty's subjects, were to be accused of making inroads on her Majesty's prerogative, because Dr. Wiseman had been made a cardinal and an Archbishop of Westminster?" (hear).

After quoting Lord John Russell's formerly expressed sentiments, to the effect that we could not and ought not to try to fetter the spiritual authority of the Pope, Mr. Roebuck demanded to know, how and when his lordship had found out the rottenness of all his old opinions? The Catholics had been led to understand that what had recently been done might be done by them without offence—instancing the universal official recognition of the territorial titles of the Irish Catholic hierarchy. After comparing the Wesleyan with the Catholic "parcelling out" of England, the hon. gentleman concluded by declaring that the recent agitation was a disgraceful revival of the ancient Puritanic bigotry of the country. "The noble lord was forgetting his past history, and was thinking only of a fleeting popularity. He was lending the sanction of a great name to cover a great vice"—(hear).

Mr. Hayter announced upon the part of Government, that on Friday Lord John Russell would introduce a Bill "to prevent the assumption of certain ecclesiastical titles in respect to places in the United Kingdom;" and that on Friday, the 14th, the Chancellor of the Exchequer would bring on the Budget.

THE VICEROYALTY OF IRELAND.—In answer to a question from Mr. Reynolds, Lord J. Russell announced that he purposed the introduction of a Bill this session for the abolition of the Lord-Lieutenancy of Ireland; Mr. Reynolds on the day in question will move for a call of the House.

CANADA NEWS.

FIRE.—At about eleven o'clock last night, a fire broke out in a large two story stone house, in St. Roch's, and immediately in rear of St. Peter Chapel. The building which was unoccupied, being only just completed, was entirely destroyed. The engines, with the exception of one, were of very little service, owing to the usual security of water. The gale carried the burning flakes to a considerable distance over that part of the suburb, but the snow prevented their doing any damage.—*Quebec Mercury*.

The *Colonist* of Tuesday last mentioned as a piece of "intelligence communicated by the *Mirror*, that Mr. Matthew Ryan is to get the other vacancy in the Montreal Custom-House." Our cotemporary is for once entirely astray; we have made no such statement; neither have we mentioned Mr. Ryan's name in connection with the recent changes. We may state now, however, that he is not a candidate for the office in question, nor is there the least likelihood of its being offered to him.—*Toronto Mirror*.

Rumor has it, and we believe truly, that the Hon. Mr. Killaly joins the Department of Public Works as Assistant Commissioner and Engineer, duties for which he is eminently fitted; that Mr. Duncombe goes to Quebec as Collector, salary £600—another proper appointment; and that R. S. M. Bouchette, Esq., succeeds Mr. Duncombe as Surveyor of Customs, salary £500.—*Ibid*.

MONTREAL MARKET PRICES.

CORRECTED BY THE CLERK OF THE BONSECOURS MARKET.
Thursday, Feb. 27, 1851.

	s.	d.	s.	d.
Wheat, - - - - - per minot	4	6	a	4
Oats, - - - - -	1	8	a	1
Barley, - - - - -	2	6	a	3
Peas, - - - - -	3	0	a	3
Buckwheat, - - - - -	1	10	a	2
Rye, - - - - -	2	9	a	3
Potatoes, - - - - - per bush.	1	8	a	2
Beans, American	4	0	a	4
Beans, Canadian	6	0	a	6
Honey, - - - - -	0	4	a	0
Beef, - - - - -	0	2	a	0
Mutton, - - - - - per qr.	2	0	a	5
Lamb, - - - - -	2	0	a	5
Veal, - - - - -	2	0	a	10
Pork, - - - - - per lb.	0	2	a	0
Butter, Fresh	0	10	a	1
Butter, Salt	0	6	a	0
Cheese, - - - - -	0	4	a	0
Lard, - - - - -	0	5	a	0
Maple Sugar, - - - - -	0	4	a	0
Eggs, - - - - - per dozen	0	8	a	0
Apples, - - - - - per barrel	5	0	a	12
Onions, - - - - -	6	0	a	7
Flour, - - - - - per quintal	11	0	a	11
Oatmeal, - - - - -	7	6	a	9
Beef, - - - - - per 100 lbs.	17	6	a	27
Pork, Fresh - - - - - per 100 lbs.	22	6	a	27

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.



A QUARTERLY MEETING of the above Association, will be held, on TUESDAY EVENING next, MARCH 4th, at Eight o'clock, precisely. Members are particularly requested to attend, as matters of importance, relative to the celebration of St. Patrick's Day, will be submitted for their consideration.

By Order,
DANL. CAREY, Secy.
Montreal, Feb. 27, 1851.

IRISH INTELLIGENCE.

CONDITION OF THE WEST.

(To the Editor of the Tablet.)

Ballinakill, Clifden, County Galway, Jan. 16, 1851.

Dear Sir,—At this period of the fifth year of famine, an apology is scarcely necessary for a Priest appearing in the columns of a public journal as the humble and suppliant advocate of his poor flock.

To describe the hopeless condition of this part of the "desert of Connemara, or to give the public an idea of the hardships which the people are patiently enduring, is a task for which I am totally inadequate.

And—fearful to be told—it is when the poor people are in this forlorn state, that the Exeter-hall soul-monger comes up, and offers to relieve their various wants, if they abandon the Faith of the Roman Catholic Church.

When the Whig serpent has at length uncoiled itself in the memorable letter to the *Lew* Bishop of Durham, and exhibited its poisonous sting to the view of the world, so as to be despised and execrated, no man will be surprised to see its offspring, the "generation of vipers" with which this place is infested, actively engaged in advancing the work of their Lord and Master.

I take this opportunity of recording my gratitude, and that of the poor people, to the charitable individuals on both sides of the Channel, who heretofore enabled me, by their contributions, to save many from a premature grave, and rescue their souls from the cruel fangs of the mercenary proselytisers; and I indulge the hope that "those who can make for themselves friends of the mammon of iniquity," will, for the time to come, in the distribution of their charities, select this wretched place and thrice wretched people as the objects of their sympathy and commiseration.

WILLIAM FLANNELLY, P. P., Ballinakill and Boffin.

The following letter from His Grace the Catholic Primate of Ireland was read at the recent meeting of the Tenant League, Armagh:—

Drogheda, Jan. 24, 1851.

"Sir—I beg to assure you, and your respected co-operators, that, in common with you, I feel most intensely for the sufferings of our agricultural population. No one can doubt that it is most desirable that some arrangement may be made to protect their just rights, and to better their unhappy condition.

"I have the honor to be, with great esteem, your obedient, devoted servant,

† PAUL CULLEN.

"An Irish Protestant thus concludes a very sensible letter to John Bull:—

"Leave Catholics to conduct their own Church Government, and go among the thousands of your people who know as little of the Lord who bought them as we, Irish, know of your justice. Go to your factories, those smoking hells, and rub the sin-crust off your children's souls! Visit your coal-pits, where the soul is as dark as the skin is stained; travel through your rural districts, where brutality is not confined to four legs; peep into the breathing holes of perdition that open in your Tophet-Metropolis—view these things, friend John, and change them, and you have as much credit among your neighbors as if you railed at the Pope for ever.

"Better, good Sir, convert your own people to Christianity, in some shape, before you denounce the Pope. Does not Sodom's fame brighten when your factory morality is mentioned?—does not the cloud pass from the memory of Babylon when your mines are described?—does not the moral state of your metropolis stand, the outflow of language, below the reach of description? "I wish you well; and I wish to remove the beam of pollution from your own eye, before you touch the Popish moat in your brother's."

THE VICEROYALTY.—The aggregate meeting at the Dublin Rotunda, on the Viceroyalty question, was held on Monday. The corporation of Dublin was there almost to a man: the lawyers and solicitors deserted the courts for the purpose of attending; the mercantile people seemed to make the case especially their own, and assembled in great numbers; and the tradesmen and operatives thronged the body of the meeting.

Lord Cloncurry has expressed his opinion in opposition to the abolition of the Viceroyalty, for the usual reasons, and for this singular one in addition:—"I do not myself think the office of viceroy or deputy so important as the character of the person holding it, and in that we have, in general, been very unfortunate. I have known about two dozen, of whom two or three only cared one pin for the country they had to govern, and of these the best were speedily recalled; but the office itself is part and parcel of the institution vouchsafed to us by England, and to plot its extinction is little short of treason."

The Drogheda Corporation has passed a resolution, calling upon Sir W. Somerville to resist in Parliament any attempt that may be made for restricting the religious liberty enjoyed by Catholics at present, and to exert his influence in procuring a repeal of any penal disabilities now affecting them.

Mr. Christian, Q. C., has resigned the office of Adviser to the Castle, and the appointment has been conferred on Mr. John Perrin, son of Mr. Justice Perrin, and son-in-law of the Attorney-General, Mr. Hatchell.

THE GREAT WILL CAUSE.—Miss Thewles, the now inheritor of the great wealth conferred on her last Saturday, by the Court of Delegates, is in her 63rd year, and descendant of a Protestant Huguenot family, which settled in the County Roscommon 150 years since. Lately Miss Thewles became a Roman Catholic. The suit, so completely in her favor, was sustained by Rev. J. Fitzgerald, P. P. of St. John's, Ardagh, and Walter Kelly, Esq., of Scroggy, who advanced the money to carry on the litigation. Mrs. Kelly, the impugnant, drew out of the English funds an immense sum, for which probate was granted at Canterbury.

Some of the "loyal Orangemen" of the village of Collon have set on foot a petition against the restoration of the Catholic Hierarchy in England. An effort is being made in Drogheda with a like object, as the Rev. T. Gregg not many days ago held forth, for two hours, in the Protestant church of that town, calling on the "true blues" to bestir themselves.—*Louth Advertiser*.

CAPTURE OF SUPPOSED RIBBONMEN IN DUNDALK.—On the night of Monday last, Sub-Inspector Hill, accompanied by Head-constable Scott, Sergeant Carolan, Constable Campion, and others of the police force, went to a public-house in Bridge-street, in which they had reason to suspect a Ribbon Lodge was held. Having cautiously surrounded the house, they made an entry, and succeeded in arresting eleven men, some of whom had documents of a serious nature in their possession. The parties were in two rooms, eight in one room, and three in another. They were immediately handcuffed and marched to the county gaol, where they now remain awaiting an investigation.—*Newry Examiner*.

The *Derry Standard* describes Letterkenny, the town and district lately proclaimed under the Crime and Outrage Act, as in the hands of the police like a town stormed after a siege. They are searching for arms in all directions, and entering proceedings against persons with whom they are found. The *Standard* says:—"Having succeeded in getting into the houses, they entered the bed-rooms, tossed beds unceremoniously about on the floors, broke open locks, and acted in every way as though they had been in a town taken after a sharp siege."

VIADUCT OVER THE RIVER BOYNE—ITS DIMENSIONS, &c.—It is intended that the centre span of this monster bridge will extend 250 feet, and the spans on either side 125 feet. Its height over high-water mark will be 90 feet, to allow vessels to pass to and from the quays of Drogheda.—*Newry Examiner*.

We find, from a recent article which appeared in the *Daily News*, that the average receipt of letters by Cunard's line of packets is nearly as follows:—Out of every 73 letters, 9 are for Liverpool, 7 for English and Scotch places to the North, and 27 for English places to the South of it, while 30 are for Ireland. From these figures, of which we have no reason to doubt the correctness, the great inconvenience and sacrifice of Irish interests which are experienced must be manifest.—*Nation*.

O'BRIEN.—The statement in the English papers that O'Brien has been offered, and accepted, a ticket of leave, is unhappily not true. By the latest letters we learn that he is a close prisoner at Port Arthur since the attempted escape. May God strengthen him, for he is pressed beyond human endurance by unnumbered misfortune and rancorous enemies! May the prayers of the suffering poor for whom he devoted himself, hover like guardian angels round his solitary bed, to preserve his reason and fortify his trust in God and his country.—*Nation*.

The lead-mine recently discovered near the town of Galway has now a number of hands employed on it at full work, and the results promise to be of a most profitable nature.

A LUCKY SCAVENGER.—A singular instance of the caprice of fortune is related in the *Cork Examiner*. For several years back, one of the most miserably poor of the poor of Skibbereen, was James Kane, who contrived to eke out existence by disposing of a few bones and old rags, and, now and then, a handful of grass plucked from the roadside. On one occasion, his precarious means of livelihood utterly failed him, and he was driven to the shelter of the workhouse. This same James Kane is now on his way to London, in company with an eminent solicitor, to receive a legacy of £10,000, and property to the amount of £500 a-year.

WRECK NEAR WICKLOW.—On Thursday the brig Richard Browne, of Liverpool, from the West Indies, laden with rum and sugar, for Liverpool, was driven ashore, about eleven o'clock, at Five-mile Point, near the coast-guard station, and became a total wreck. The captain, the two mates, and the two boys were drowned, and the remainder of the crew (seven in number) were saved.

INCENDIARY FIRE.—The reflection in the clouds of an immense glare of fire, in the direction of Connagh, on Thursday night week, between eleven and twelve o'clock, having attracted the attention of the police in this city, the strong party under Sub-inspector Williams, at once repaired to the scene of conflagration, a distance of three miles, where they discovered three great ricks of hay, containing over 50 tons, in a fearful

body of flame, and the roofs of two thatched houses had to be pulled down to prevent its spreading to the slated dwelling of the owner, John Madden. The whole of the hay was consumed, and from the fact of the two ricks being on fire together, though apart, it must have been the work of incendiaries. This occurred at Meelick, on the property of David Leahy Arthur, Shanakeil, Cork.—*Limerick Chronicle*.

A MAGISTRATE AGAINST THE LAW.—A report appears in several of the papers, of resistance offered by a Mr. Nagle, of Ballinamana Castle, county Cork, to a service of law documents, by the bailiff of the Incumbered Estates Court preparatory to an absolute order for the sale of the estate. The bailiff was assaulted by two servants and six others of "the castle." His papers were taken from him, and he was turned off well pleased to get leave to escape. He next came with the police, and a search-warrant in quest of his papers, but two sons of Mr. Nagle with arms refused him admittance, at the same time that they admitted the police, and one of them afterwards followed him with a warrant for his arrest. These young "rebels" have since been committed for trial at the assizes, and the absolute order for sale has been made in the court. The *Kilkenny Journal* remarks—This case, just to contrast it with that of the Shirleys—once of Burnchurch, in this county, now transports—thanks to Baron Pennefather, and the whisperings of "wayside" and other not more honored gentry about here. The Shirley party did not actually assault the tenant—who had been put into their land at a less rent than had been screwed out of them. They broke and burned some farm implements, and set fire to some hay or straw. This was their offence. Contrast the county Cork organised scenes with this; for such acts could not have followed each other, unless by arrangement. The man at the back door—the second man—the six men—the muffled man—the lantern—the guns, bludgeons pitchforks; all this was "by order"—we don't say of whom. If a tenant party, like the Shirleys, had committed only half of it, they would have been sentenced to transportation for life. Now, we shall anxiously await the fate of the landlord aggression; and the decision of the eminent Judges who will try them—Judge Jackson and Judge Ball.

A few nights since, says the *Westmeath Guardian*, as Mr. James Haggerty was returning from Killucan to his residence at Knockshebawn, a party of eight men armed with bludgeons set upon him. He drew out a large clasp-knife, and cut and hacked away at his opponents so vigorously that they were compelled to escape from him, and it is believed that the majority were severely wounded. Mr. Haggerty had 200*l.* on his person.

EXTERMINATION NEAR DUNDALK.—On Monday last, the bailiffs of Lord Roden, accompanied by one of the sheriff's officers, evicted three families from their holdings situate in Upper Merches, within two miles of this town. At the time the unfortunate people were turned out, the rain was pouring down in torrents, and we are told that their cries were heartrending in the extreme. One poor old man named Joseph Rice, and his grandchild, who occupied one of the holdings, were in a most miserable condition.

THE SHIRLEY BRIGADE.—A number of the members of this celebrated force were out, on Tuesday last, levelling some houses. One of those party, named Marrin, after they had gone some distance from a house they had nearly prostrated, said that one of the walls was yet too high, and that the family they had evicted might return and build a shed against it. He then went back to the ruins, and commenced to pull down the wall, and while doing so it fell on him and nearly crushed him to death. We are told that there is no chance of his recovery.

EVICTIONS IN THE COUNTY OF DOWN.—The *Dundalk Democrat* publishes a formidable list of landlords who are preparing to take out ejectment decrees at the Newry quarter sessions now sitting. Among the applicants are Lord Bangor, the trustees of Lord Kilmorrey, General Meade, who obtained decrees against eight of his tenants, and Lord Clanwilliam against five. The Marquis of Downshire obtained a vast number of decrees against tenants whose rents varied from £10 to £30 a year. Lord Roden was an applicant for one decree only. "Here," says the *Democrat*, "are preparations for wholesale extermination in the county of Down, by marquesses, earls, lords, parsons, and squires; and averaging the family of each person to be ejected at five persons, about 600 human beings may prepare very soon to walk forth from their homes in the county of Down before the forces of those landlords whom we have named."

STATE OF TIPPERARY.—On referring to the charge delivered by Mr. Serjeant Howley to the Nenagh Grand Jury, the gratifying fact will be perceived that crime has all but disappeared from our county. The number of prisoners for trial was 113 only, out of a population of 200,000; and last Quarter Sessions—nearly four months—and the privations and distress under which our population have labored, it will not be considered too much when we say that the calendar presented but a small amount of crime. There was no offence of an aggravated nature to occupy the serious attention of the Court or jurors.—*Clonmel Chronicle*.

A SINGULAR REDUCTION.—The tenants living on the estate of Lord Blaney sent a memorial to him, a few months since, praying for a large abatement in their rents. The reply they received was, that the subject would be taken into consideration. Nothing more was heard of the matter till the time came for paying the last gale, and then the tenantry received an abatement of just one shilling in the pound! Much of the estate is let at £3 and 5*s.* per acre, which we consider to be three times its value; but the beggarly reduction made by the proprietor beats all we have heard of as yet.—*Dundalk Democrat*.

A REWARD FOR TREACHERY.—On Friday, ejectments were served by Mr. Eyte Lloyd on the tenants of Ballyneety, in the parish of Templebrady. Some of these very men voted for Mr. Lloyd's friend, Mr. Gould, at the late election. Ejectments have been served on over one hundred families near Emly, on the property of General Vincent, for rent due up to the 1st of last November.—*Limerick Examiner*.

A poor man, named Maloney, died the other day, of exhaustion and starvation, near Clonmel. He was refused lodging by his brother, and was found dead in one of his out-houses.

DEATH BY STARVATION IN ABBEYFEALE.—Last Monday an inquest was held at Abbeyfeale, by Mr. Cox, coroner, on the body of a wretched creature named Mannix, who died in a field at Portenare, in this parish. The poor man was frightfully emaciated, and presented the appearance of a real skeleton. From the evidence it appeared that the deceased was ex-

tremely destitute; that on the evening of his death he called into some houses, in one of which he procured some food; that he had a few turnips in his possession, and that, owing to his feeble and debilitated appearance, the people were unwilling to give him a night's lodging, as they supposed him to be laboring under some severe and infectious disease. He then proceeded towards another house, but before he reached it he fell down in a field, where he was found when expiring. Some warm milk was then procured for him, but the poor creature was too far gone to use it. He died immediately after. A verdict in accordance with these facts was returned.—*Limerick Examiner*.

In answer to the application to allow an extension of time to the Messrs. Hutton to prepare new carriages for the Great Exhibition in place of those destroyed by the late fire, a letter to the following effect has been received by the Committee of the Dublin Society:—"I am instructed by the Executive Committee to acknowledge the receipt of your letter of the 4th instant, and to say that, cordially sympathizing with your resolution, they will make every effort to meet the case. They cannot at this distance of time say which will be the latest day, but considerable time is promised to Messrs Hutton, beyond that advertised, viz., the 1st of March."

The wife and four children of John Mitchell, the Irish political convict, have arrived in Liverpool from Dublin on the way to join Mr. Mitchell in Australia. Father Kenyon accompanied them, and started them on their voyage in the *Condor*, on Thursday.

The result of the registry for the borough of Sligo shows a total of 333 votes—of whom 199 are Catholics, and 135 Protestants, giving to the former a majority of 65. Mr. Townley, an English Catholic, means to contest the representation with Mr. Somers on the first occasion that may offer.

ENGLAND.

LETTER OF THE BISHOP OF DURHAM.—SUGGESTED MEASURES OF PERSECUTION.—In a letter, dated January 6th, and addressed to the Archbishop of Lisdisfarne, the Bishop of Durham (Lord John's correspondent) says:—"In order to prevent such evils" (Papal aggression, &c.) "it may be necessary to provide some restrictions upon the introduction and circulation of Papal Bulls in this island; and to prohibit the assumption of Episcopal titles conferred by Rome, and deriving the name from any place in this country. It may also be desirable to forbid the existence of monastic institutions, strictly so called; nor can the residence of any Jesuit appear otherwise than injurious among Scotch and English Protestants. I am sure you will agree with me, that a body of men whose principles and conduct have been so justly reprobated in Catholic countries, cannot be looked upon as desirable neighbors among Protestants like ourselves. To some such measures as I have pointed out, it may in all probability be found necessary to resort; and they may not improperly be referred to in petitions presented to Parliament in the ensuing session."

The Roman correspondent of the *London Standard*, under date of 20th Dec. last, says:—"There had previously, as is well known, been no place of public Protestant worship within the walls of this city, the large English chapel being just beyond the Porta del Popolo. Mr. Cass, the American Consul, petitioned his Holiness not long since to allow of public worship for the Presbyterians of the United States; the prayer was granted (Mr. Cass being a man highly esteemed by the government here) and a chapel opened, I believe, about two months ago, in a central part of the city, at which Mr. Hastings, already chaplain of the Embassy, officiates to a congregation of about 200 at the average. Some opposition was subsequently raised by timid, and in this case (I think) very short-sighted parties, headed by the Cardinal-Vicar, who, being a man of extremely advanced age, must be excused for an excess of innovations after the experience of the last three years; but the generosity, may I not say the enlightenment, of Pius IX. would not yield to these instances, and Mr. Hastings was assured, through Cardinal Antonelli, that his Holiness had no intention of withdrawing his protection from the infant establishment."

THE IRISHMAN AND THE GORHAM CONTROVERSY.—The other day, says the *London Catholic Standard*, Mr. W.—, the Collector of our great Metropolitan River Company, called upon a poor "Green Island" man for the usual quarterly rate, and after some cavil about the amount, the Irishman in the richest and drollest brogue replies—"Well, thanks be to God, the Protestants have done away with baptism, and clane wather will soon be getting cheaper in spite of you."

An advertisement, in the *Morning Chronicle*, from the London Union on Church matters, stated that information had reached the Committee, from trustworthy quarters, that measures are in contemplation by those who took part in the meeting of the 5th December at Freemason's Hall, under the chairmanship of Lord Ashley, to procure a Royal Commission for a latitudinarian revision of the Prayer-Book; and therefore called true Churchmen to take instant measures to resist this new attempt on the faith of the Church. Lord Ashley has published this contradiction:—

"It is not in contemplation by myself, nor, I firmly believe, by any of those who took part in the meeting of the 5th December, when I had the honor to be a chairman, to procure a Royal Commission, or any other authority, for a revision of the Prayer-Book, either latitudinarian or otherwise."

In a subsequent leader, however, the *Chronicle* reiterates the substantial point of the contradicted statement:—

"It is understood that one of the chief ingredients to be thrown into the cauldron of religious confusion will be contributed by Lord Ashley, in the form of an address to the Crown for an interference, by virtue of any prerogative which it may possess, to reform and purify the Church."

The same article intimates another probability, still more alarming to High Churchmen:—

"The intentions attributed to a statesman more highly placed than Lord Ashley are, if true, even more rash than the violence of the philanthropist, and in their consequences they may be far more dangerous. It is said that the Premier, in a desperate attempt to conciliate the Roman Catholics whom he has insulted, and to unite discordant colleagues in a course of policy against which they have not been openly pledged, is meditating an attack on the harmony of the Church, by proposing to undertake a modification of the Prayer-Book, with the aid of an excited Parliamentary majority."—*Spectator*.

The magistrates of Cheltenham have made an order for £26 to be paid by the authorities for injury done to the Roman Catholic chapel in that town during the No-Popery riots.

DISTURBANCE IN A CHAPEL.—At the Southwark Court, on Thursday, a leather-dresser, named Bengor, was proved to have entered the Webb-street Roman Catholic chapel in a state of intoxication, and when remonstrated with for keeping his hat on, to have made use of disgusting language, and struck the chapel-keeper a violent blow on his face. He was fined ten shillings!

AMUSING ANECDOTE.—The following amusing anecdote, is from a magazine called the *Lamp*:—"Some days before the Feast of St. Edward the Confessor, Father Knox, of Oratory, preached a sermon, in which he urged Catholics to visit, on that day, the tomb of St. Edward in Westminster Abbey, a practice which I have heard of some few Catholics indulging in annually. The authorities at the Abbey seemed in some measures prepared for it; for when a lady who had followed the advice of Father Knox, was assuming the attitude of prayer, she was taken hold of by the shoulders by the official, who said to her, "Come, come, no praying here: you cannot pray here without an order from the Dean." And they positively covered the steps surrounding St. Edward's tomb with a thick coating of whitewash, so as to prevent people as much as possible kneeling down."

DESTRUCTION OF A COTTON MILL AT MANCHESTER.—A dreadful fire broke out in a mill belonging to Messrs. Wallace, Waterhouse, and Thompson, Chepstow street, Oxford street, Manchester, Eng. Notwithstanding the immediate arrival of the fire brigade and their utmost exertions, the entire place was destroyed. Upwards of 300 hands will be thrown out of employment by this sad event.

ANOTHER COLLIERY EXPLOSION IN DURHAM, ENG.—An explosion occurred in the Black Boy Colliery, about two miles from Bishop Auckland's, which unfortunately resulted in the loss of two lives. About 2 o'clock in the morning, some of the men had proceeded to work, when the overman and a boy entered a drift recently opened; they had proceeded upwards of a mile with naked candles, when it is supposed they had come in contact with a "blower," or pent-up quantity of gas, which instantly exploded, and both were instantly killed by the blast.

THE POOR-LAW BOARD AND THE PARISH OF MARYLEBONE.—At a late meeting of the guardians of this parish, it was stated in a report from the house-surgeon of the Workhouse, that "the children in the infant school-room were becoming decreased, in consequence of its overcrowded state," and that there was a considerable amount of diarrhoea in the workhouse, owing to the improper and insufficient diet, and the overcrowded state of the infant schools, and aged, infirm, and chronic wards.

APPREHENSION OF MRS. SLOANE.—Mr. Sloane, since his appearance at Guildhall, has been closely watched; two of the detective officers followed him to Boulogne, where he was found with Mrs. Sloane and Miss Devaux. It is thought that they were on the point of returning to England, to take their trial, Mrs. Sloane is said to be in a wretched state. She was dressed rather shabbily, and appeared prostrated both in mind and body. She was brought to London, and, on Tuesday, was committed to Newgate to await her trial, or find sufficient bail in the interim.

A vessel arrived at Liverpool from New Orleans has brought 15,000 bricks as a portion of her cargo, the manufacture of the United States.

THE PROPOSED NEW ELECTRIC TELEGRAPH COMPANY.—The Submarine Electric Telegraph Company propose to incorporate themselves by Act of Parliament. The capital is to consist of shares of £1 each. The number of shares to be issued is 200,000; 10s. per share to be the greatest amount of any one call, with power to borrow to the extent of one-third of the capital. Powers are proposed to be conferred to exercise solely and exclusively the right and privilege of laying down and using a system of electric printing and other telegraphs from the coast of England to France. The Company propose to be empowered to enter into agreements with foreign Governments. At the expiration of ten years Government may revise the regulations of the Company as shall be deemed necessary for the protection and convenience of the public. The measure proposing to establish a submarine telegraph between Great Britain and Ireland, contemplates the same amount of capital for the purposes, and contains almost similar provisions.

One hundred and seventy-six fires have occurred in Glasgow during the last year.

A BRUTAL MUSICIAN.—Mr. William Shirley Brooke, "a musician and composer," and a teacher of languages, was brought up at the Lambeth Police-court on Tuesday, charged with attempting to strangle his wife. The latter, "whose manner and appearance were lady-like," deposed that for the last two years out of the seven she had been married, her life had been rendered miserable and wretched by the conduct of her husband, who was constantly drinking to excess, making use of the most violent threats, and ill-using her. All she required was leave to support herself, and to be preserved from her husband's violence. When the constable served the warrant, one or two persons at the house said they were very glad that something had been done, as they had been in daily apprehension that murder would be committed. Mr. Brooke, "whose appearance was rather ferocious, his face being nearly covered with long black hair," said that he was laboring under an affection "for which he was obliged to drink," and he would admit that, while under the influence of spirits, his temper was not the best, and he might have committed himself. The magistrate ordered him to find two sureties in £20, to keep the peace and be of good behavior towards his wife for two months.

UNITED STATES.

BISHOP BYRNE.—The Bishop of Little Rock has arrived at New Orleans. He is accompanied by a number of Irish farmers, who intend settling in Arkansas. He has also brought out many Sisters of Mercy who are about to establish an Institute near Little Rock. The Bishop left New Orleans for Little Rock on the 26th ult., with his troupe of emigrants.

The *N. Y. Herald* says there is such a scarcity of small silver change, that tradesmen are beginning to issue shin-plasters of 50 cents, payable in cash when presented in sums of \$5.

We learn from the Havana papers that Jenny Lind, while there, gave \$7000 to the Ursuline Convent of Nags, to aid in building their church.

A PROTESTANT MISSIONARY IN CALIFORNIA.—A gentleman came to Sacramento a day or two since, from Hangtown on his way to the States. He had in gold dust some six ounces. He fell in with one of the numerous French Monte dealers about the town, and continued to bet until the six ounces were lost. He then took his watch from his pocket, which went the way of the gold. Our verdant gentleman finding he was completely broke, plead for a part of the lost gold, but he could draw no sympathy from the inexorable Monte dealer, further than to return his watch. This he took and started to leave, but some one in the crowd called to him to try his luck again. He laid his watch a second time upon the table, but lost. This man we hear was sent to California as a Missionary. He probably is sick of the country, and will return to the States to report most unfavorably on the depravity and morals of California. After having lost his watch a second time, we are told that it was again offered to him, if he would make a prayer to the assembled crowd, which he seemed no wise loath to do, but they had the good taste to drive the disgusting hypocrite from his purpose.—*Sacramento Index*, of Dec. 30.

A NOVEL CASE IN A QUESTION OF FREEDOM.—A family of eight negroes have brought suit in the Henrico (Va.) Circuit Court for their freedom, claiming under a deed of manumission executed by their former master, about twenty years ago, in the city of New York. The evidence was that they were the children and grand children of their former master, who carried them to New York and there emancipated them, to evade the law of Virginia, which did not allow him to emancipate them there, without sending them out of the State; that he brought them immediately back with him to Virginia; and that they never molested in the enjoyment of their freedom since his death, which occurred about fifteen years ago, until they were arrested last summer by the Sheriff, at the instance of his next of kin, and claimed as slaves. The question was whether such a deed of manumission was sufficient, and the Court allowed the question to go to the jury, who returned a verdict in favor of the negroes.

Progress of Ignorance.—The Rev. J. Blanchard, President of Knox College, recently delivered a lecture in the House of Representatives, at Springfield, Illinois, in which he remarked that, notwithstanding all that has been done in the States for popular education, the proportion of adults who could not read or write, was greater now than it was ten years ago—a statement which is said to have been substantiated.—*Catholic Herald*.

Rescue of a Fugitive Slave in Boston by the Negro Population.—On Friday the 14th instant, a Mr. John Cophart, acting as agent of a Mr. Dubree, obtained the arrest of a fugitive slave, named Sladrack or Fred. Wilkin. The latter was at that time a waiter in the Cornhill Coffee House, and served the officers who arrested him with a meal. He was immediately taken to the Court House, and means taken by his friends for his legal protection. In the meantime his arrest became known among the colored part of the population, who crowded the Court room. This took place on Saturday, and the case at the hearing before the United States Commissioners was postponed till Tuesday. The Commissioner then left the Court, leaving there besides the prisoner, the U. S. Marshall Riley, and some friends of the prisoner. In the meantime the colored people had quietly taken possession of the avenues of the Court room.—Thence they speedily proceeded to break open the doors. The officers appear to have endeavored to resist them, leaving their prisoner to his own devices, and to the care of one of his friends Mr. E. Wright, the editor of the *Boston Chronotype*, and a great abolitionist. The prisoner made good use of his time and bolted for a door leading to Court Street. A person present, however, headed him and was commanded by the U. S. Marshall to shoot him, which barbarous order he did not, or could not obey. He was immediately seized by his friends and spirited away, and is probably now under the shadow of the British flag. In Washington this affair has created some excitement. Mr. Clay has requested the President to lay upon the table any information he may possess on this subject, and the President it is said is about to issue a proclamation.—Wright and two blacks are said to have been concerned in the rescue, have since been arrested in Boston.

Horrible Tragedy.—*Cincinnati*, Feb. 15.—The Frankfort Commonwealth gives the particulars of a horrible tragedy enacted near Owenton, which resulted in the death of both parties—Abner Estes and his brother-in-law, B. Estes—both leaving wives and children. They had quarrelled, and the former had gone over to his brother-in-law's house and proposed a reconciliation, when no sooner had consent been given than he commenced a furious attack with a knife. He was repulsed, but came again to the attack, and soon the bloody deed was ended. Abner was shot three times, and was found dead next morning in an open field. The other was mortally stabbed, and died soon after. Abner was desperate and dissolute; the other orderly and respectable.

THE Subscriber being about to retire from Business on the 1st of May next, it will be continued by F. F. MULLINS, on his own account solely.

The Subscriber wishes all persons indebted to him to settle their accounts, and parties to whom he is indebted to send in their bills for payment.

He offers the following to close off his stock:—
Braziers' and sheathing Copper, Canvass, Anchors, Chain Cables, Deck Spikes,
150 Raft Nails,
50 Bds. East India Twine, 45 lbs. each,
5 Tons of Hemp.

FRANCIS MULLINS.
Montreal, 25th Feb., 1851.

INFORMATION WANTED

OF THOMAS COREY, son of John Corey and Mary McMahon, of the Parish of Feacle, County Clare, Ireland, who sailed from Limerick, three years ago, and when last heard from, lived in the State of Ohio. His brother David is anxious to hear from him. Address, &c., to the care of the Rev. Mr. Timlin, Cobourg, Canada West.

MRS. MURRAY,
Licensed Midwife,
No. 60, SANGUINET STREET.

MRS. M. continues to vaccinate Children as usual.
Montreal, Jan. 8, 1851.

ST. LAWRENCE WARD.

MONTREAL, February 6, 1851.
TO ROLLO CAMPBELL, ESQ.,
Proprietor of The Pilot.

Sir,—The Undersigned, Electors of the St. Lawrence Ward, respectfully invite you to become a Candidate for its representation in the City Council. We pledge our votes, and our best exertions, to secure your return.

We are, Sir,
Your obedient servants,
A. N. Morin, Speaker Legislative Assembly,
C. G. Hill, Thomas Bell,
H. Starnes, William Kelly,
James Simpson, James Walker,
Louis De Chantal, Patrick O'Hara,
O. Paradis, John M'Guire,
P. Lacombe, Daniel Dooley,
Ignace Boucher, James Dooling,
Pierre Griffard, James Mullins,
Arcene Bertrand, Patrick Reilly,
F. Pominville, James Claffy,
Donald Macdonald, Thomas Walsh,
Alex. Grant, Laughlan Deegan,
Wm. Curran, Thos. Patton,
David Vass, H. Alderlice,
William Warnock, John M'Callery,
M. Killoch, Patrick Carroll,
John Fraser, William Barron,
Wm. Malone, Martin Macdonnell,
Edward Mansfield, John Fitzpatrick,
Robert Macdougall, P. M. Galarnneau,
Francis Clarke, Thomas Morgan,
William Eden, Clinton Quigg,
Owen C. Foley, Louis Brunet.

Montreal, February 7, 1851.

GENTLEMEN—In reply to your communication, I have to say, that I regard the office of City Councillor as very important, and honorable.

Having been a resident in Montreal for nearly a quarter of a century, it may be presumed that I am generally acquainted with its affairs, and desirous of forwarding its interests.

Encouraged by your invitation, and by the numerous assurances of support which I have already received, I am induced to declare myself a Candidate for the representation of St. Lawrence Ward.

It is perhaps somewhat late to enter into the contest, but I rely on your well-known energy, and entertain a confident persuasion that it will be crowned with success.

Placed by your suffrages in the Council, I shall give my support to all measures calculated to promote the prosperity, sustain the credit, and enhance the reputation of this city.

I am, Gentlemen,
Your obedient servant,
ROLLO CAMPBELL.

To the Hon. A. N. Morin, M.P.P.,
C. G. Hill, Esq., &c., &c.

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 COMMODIOUS, 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.

M. P. RYAN.
Montreal, 5th September, 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.

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.

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Montreal, Oct., 19th 1850.

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Auctioneer and Commission Agent,
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- The History of the Variations of the Protestant Churches, by Bossuet, Bishop of Meaux, 2 vols., price 7s. 6d.
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- Pope and Maguire's Discussion, 3s. 9d.
- Maguire's Controversial Sermons, 1s. 10d.
- Manning's Shortest Way to end Disputes, 2s. 6d.
- The Bible against Protestantism, by the Rt. Rev. Dr. Sheil, 2s. 6d.
- The Question of Questions, by the Rev. J. Mumford, S.J., 3s. 9d.
- A Protestant Converted by her Bible and Prayer Book, 1s. 10d.
- The Exercise of Faith impossible except in the Catholic Church, by Penny (late of Oxford), 1s. 10d.
- The Unity of the Episcopate Considered, by E. H. Thompson, 2s. 6d.
- White's Confutation of Church of Englandism, 3s. 9d.
- Life of Dr. Doyle, containing a number of his letters to the Evangelicals of his day, 1s. 10d.
- Sure Way to find out the True Religion, in a Conversation between a Father and Son, 1s.
- A Short History of the Protestant Religion, by Bishop Challoner, 1s.
- Cobbett's History of the Reformation, 2 vols. in one, complete, 3s. 9d.
- Do. Legacies to the Parsons; a sequel to the Reformation, 1s. 10d.
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- The Grounds of the Catholic Doctrine, by Pope Pius IV., 10d.
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- Newman's Sermons, 6s. 3d.
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- Donay Testament, 1s. 10d., or £6 5s. the hundred.
- Donay Bibles, at prices varying from 5s. to 45s.

In addition to the above, we have on hands an assortment of all the CATHOLIC WORKS PUBLISHED, at extremely low prices.

D. & J. SADLER,
179 Notre Dame Street.
A discount made to the Trade, Clergymen on the Mission, Public Libraries, &c., &c.
Montreal, 29th Jan., 1851.

JUST RECEIVED AT SADLER'S—"THE CATHOLIC ALMANAC." Price 1s. 10d.
Montreal, Jan. 16.

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PROTESTANTISM AND CATHOLICITY compared in their effects on the CIVILIZATION OF EUROPE, by the Rev. J. Balmez, price 10s.

This work was written in Spanish, and won for the author among his own countrymen a very high reputation. It has since been translated into the French, Italian, and English languages, and been very extensively circulated as one of the most learned productions of the age, and most admirably suited to the exigencies of our times.

ST. VINCENT'S MANUAL, which has been recommended for general use by the Most Rev. Archbishop of Balt. and the Rt. Rev. Bishops of the U. S., who composed the Seventh Provincial Council, held in Baltimore, in May, 1849, as being the Most Complete, Comprehensive, and Accurate Catholic Prayer Book ever published in this country.

Every Catholic Family ought to have at least one copy of this book in their houses, as it embraces every variety of Exercises for Family Devotions and the Service of the Church.

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Montreal, Dec. 19, 1850.

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