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# CATHOLIC CHRONICLE.

VOL. I.

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NO. 34.

## LORD STANLEY'S VIEWS ON PROTECTIONISTS AND PROTECTION.

(From the Weekly News.)

Lord Stanley admits that none of the Protectionist party combine the requisite amount of ability and experience to qualify them for office: it follows, by the inevitable laws of logic, that none who combine the requisite amount of ability and experience to qualify them for office are Protectionists. However disagreeable to his party, there can be no doubt that Lord Stanley has spoken the strict truth. No honest man in England, whose intellect exceeds the average of an ordinary country gentleman of the more unimproved breeds, can be induced to take part in the government of this country with the condition of having to try the experiment of raising the price of bread and lowering the standard of life through all the homes of poverty and labor. Those of the dishonest or adventurer species, who might be inclined, for the *clat* of office, to hazard this or any other desperate risk, have been by their chief deliberately pronounced wanting in that ordinary degree of administrative capacity, without which no Government can subsist with decency through the chances of a Session.

Lord Stanley admitted that he was mortified by his failure to form a Government; but what can his mortification be to that of the party by whose incapacity he was forced upon this act of reluctant self-denial? Be it observed, his confession of incompetency was vicarious, not personal. He could not be supposed through any excess of modesty to have recorded the plea of inability on his own behalf; he had held office; has first-rate debating ability, and many of those qualities which would confer *clat*, if not permanence, on any Administration over which he might preside. No, the confession was for the Henleys and the Staffords, the Granbys and the Tyrrells; nay, it is not impossible—such is human ingratitude, and the cold insolence of aristocratic *prestige*—it might have been meant even to extend to the brilliant rhetorician who had earned to himself the right of leadership in the Lower House.

However this may be, this unavoidable failure in the very act of success—this compulsory downfall on the very threshold of power, should really teach its lesson. Government of England by men who are pledged to tax the bread of England is henceforth simply an impossibility. Such is the moral of the late interregnum.

## THE PENAL LAWS.

(From the Times.)

We have recently passed through a Ministerial crisis, as everybody knows, of extraordinary length and severity. We have been assured by every actor in that most complicated and inconclusive drama that the obstacle to the formation of a strong, compact, and efficient Government was to be found, not in the clamor for protection to agriculture, nor in the signal miscarriage of the Ministerial Budget, nor yet in the ill-timed opposition to Parliamentary reform, but wholly, solely, and entirely, in the irreconcilable difference of opinion on the question of Papal aggression. This was a matter of principle on both sides, which no anxiety for the public service—no expediency, however manifest—no calls of patriotism, however urgent, could induce them to compromise. Armed to the teeth in stubborn and unbending consistency, and fortified with his letter to Mr. Howard, Sir James Graham was not to be moved; while, firm in conscious rectitude, and determined to perform his duty faithfully to an insulted Crown and an outraged nation, Lord John Russell relied on his letter to the Bishop of Durham, and was equally inexorable. It was a spectacle enough to convince the veriest sceptic of political morality and public principle to see our Premier consent again to undertake the Government of the country with the very identical Cabinet which he had himself dissolved as incompetent only ten days before—ready to endure any given number of minorities, and to run the gauntlet through any species of Parliamentary misadventure, rather than betray those hopes which he had induced the Protestant people of England to repose in him as their champion. Well, the sacrifice has been made, the Ministry has been reconstructed in the full strength of its original weakness, and Parliament and the country naturally look with anxiety to the performance of those pledges for the sake of which so much inestimable time and invaluable support have been so freely and cheerfully sacrificed. How those pledges—for the sake of which the affairs of this great empire are now intrusted to a Government which cannot calculate on a majority in either House of Parliament, and which has only retained office for the purpose of carrying out the wishes of the people with regard to the Roman Catholic question—have been redeemed, our readers will learn from the speeches delivered by Sir George Grey and Lord John Russell in the House of Com-

mons. It is actually determined to strike out of the bill which gave so poor and inadequate an expression to the public feeling, the second clause, which renders invalid all deeds executed under the prohibited style and title, and the third clause, by which all property left or conveyed to persons bearing these illegal titles is forfeited to the Crown. The bill will therefore be reduced to its first clause, imposing a penalty of a hundred pounds for the assumption of an ecclesiastical title taken from any place in the United Kingdom, to be sued for by the Attorney-General.

The effect of the measure is, therefore, this:—It is unlawful for Dr. Wiseman to call himself Archbishop of Westminster, and for Dr. McHale to call himself Archbishop of Tuam, and the Government may, if it please—that is to say, if it is disposed to create a violent disturbance and most pernicious agitation among the Irish Roman Catholics—prosecute the only party who systematically so offends. But it is quite lawful for those persons to convey or receive property under these illegal titles, and all donations or bequests made to or for the purpose of supporting or endowing these dignities which Parliament declares to be illegal and void will be perfectly valid to all intents and purposes. Lord John Russell told us in his famous letter that the assumption of authority by the Pope and the Cardinal was inconsistent with our national independence. He proceeds to legislate against that assumption of authority, and he openly and avowedly sanctions its exercise by withdrawing all prohibition from its endowment, and placing the power of repressing it, not in the hands of the people at large, but of the Government of the day.

In the present state of the question, after the abandonment of the Durham letter by the bill, and of the bill by the amendment, we really think the wisest step would be to send the amendment to join its discarded predecessors. We were prepared—and so we believe were the people of England—to have supported honestly and heartily any measure calculated to assert the dignity of our Crown and the inviolability of our constitution; but the Ecclesiastical Titles Bill, such as the Ministerial retrenchments have left it, is not worth, we do not say a Ministerial interregnum, but a single day's delay or a single hour's debate.

## DECLARATION OF THE CATHOLIC LAITY OF ENGLAND.

[The following declaration has been drawn up by a committee, appointed at a meeting of Catholic noblemen and gentlemen, called in London by the Hon. C. Langdale. It has been read, and approved of, by his Eminence the Cardinal-Archbishop of Westminster, and all the Suffragan Bishops. It is intended to receive and publish the signatures of all Catholic gentlemen who may wish to subscribe their names to it. It will be sent to the Catholic booksellers in London and the country. It may also be signed by application by letter to W. J. Amherst, Esq., 4, Boswell-court, Lincoln's Inn, London. It is desirable that the addresses, as well as the names, of subscribers should appear; and all who write letters are requested to write plainly.]

We, the undersigned Catholic laymen of England, seeing that a bill is now under the consideration of parliament, which threatens to inflict penalties on the Catholic Prelates and Ecclesiastics of Great Britain and Ireland, for using or bearing their proper Ecclesiastical titles, as Bishops, or Deans, of the Sees, or deaneries, over which they preside, and to confiscate to the crown all property which may hereafter be devised or bequeathed to them by their Ecclesiastical titles; seeing that the effect of this measure will be to subject the Catholics of this country to losses and penalties for the exercise of their rights, which are— and by the law advisers of the crown have been declared to be—legally theirs—viz., the acknowledgment and use by themselves and their Prelates of Ecclesiastical titles, other than those already appropriated to the Protestant Establishment; seeing, also, that a violent agitation on religious matters has for some months pervaded this country, during which, all that we hold most sacred, our religion, our Pastors, our loyalty, and our integrity, have been insulted and attacked; seeing that all those and other threatened persecutions are alleged to be founded on the act of our Holy Father, Pope Pius the Ninth, who, in the month of September last—exercising a power that belonged to him alone, and by virtue of an authority purely spiritual, and which no Catholic can dispute—was graciously pleased to effect certain changes in the Ecclesiastical system hitherto in force among the Catholics of England; do now feel called upon, in the face of God, our country, and of the whole civilised world, to protest against any interference whatever with our right to the unfettered exercise of our religion; and particularly against the gross and manifest violation of our religious freedom now threatened, in direct contravention both of the spirit and

letter of the Emancipation Act, and of subsequent statutes, and in open defiance of her Most Gracious Majesty's expressed resolution to maintain unimpaired the religious liberty of her subjects. And that this, our protest, may carry with it greater weight, and that all men may know how false and frivolous are the pretences for this invasion of our rights, we have resolved upon publishing the following declarations:—

First, then, we declare, that according to the principles and doctrines, of our holy religion, the Bishop of Rome is the chief Pastor and ruler of the Church, and the supreme earthly head thereof; and that an essential part of this supremacy consists in his right of conferring spiritual and Ecclesiastical jurisdiction on the Bishops of the Church, and of assigning to them portions of territory, called dioceses, as the limits within which such jurisdiction shall be exercised; and of appointing each Bishop to an Episcopal chair, or See, within such diocese, as the seat of the spiritual and Ecclesiastical government of the Church, or body of the Faithful within such diocese; thereby authorising each Bishop to designate himself as (that which, in fact, he is) the Bishop of such See, and to assume and use the title thereof, by which his place and rank and office in the Catholic Church and among its Pastors may be known and recognised. And we further declare that this right belongs to the Bishop of Rome in his spiritual and Ecclesiastical character, as successor of the Blessed Apostle St. Peter, and is in no wise connected with, or dependent upon, his character as a temporal Prince: and we declare that, as the power thus exercised by the Holy Father is of a spiritual and Ecclesiastical nature, so the power imparted to the Bishops, the jurisdiction given, and the Sees and titles granted to them, are purely spiritual and Ecclesiastical, and confer no temporal rank, precedence, or dignity whatever.

II. We declare that in some countries, and in our own, before the change of religion in the sixteenth century, where, by the law of the land, temporal possessions and offices, and civil power, rank, and dignity, were annexed to the Episcopal function (so that, on the appointment of a Bishop, he contracted new temporal obligations to the Sovereign, and acquired a civil status different from other subjects), both the State and the Church did claim an interest in, and exercise a power over, the Bishops and Sees of the Church, so far as acts done or changes made in their regard did then, by the law of the land, directly affect the temporalities of the realm: but we declare that the state never did at any time, or in any country, possess the right to interfere with the appointment, jurisdiction, See, or title of a Bishop, as Bishop of the Church, or on account of his spiritual or Ecclesiastical character and office, but solely on account of the temporal privileges and duties which by law had been annexed to the Episcopacy: and therefore we declare that, since there is no analogy between such cases and the present, inasmuch as our Bishops have acquired by their appointment no new civil status, and possess, as Diocesan Bishops, no temporal privilege, power, or pre-eminence whatsoever; the arguments founded on this false analogy, by which the threatened interference is sought to be justified, are of no weight whatever, and have no real bearing on the question.

III. We deny that any general European law exists whereby (as it is pretended) the right of creating Bishoprics and Bishops is inherent in, or dependent on, the civil power. And we declare that the exercise of the spiritual authority of the Pope, belonging to him as the successor of St. Peter, can only be limited by his own free act or concession. We declare, also, that in some countries the Supreme Pontiff has, accordingly, been pleased, by treaty, concordat, or stipulated terms, in return for recognition or privileges bestowed by the state upon the Church, to allow the state to participate in the appointment of Bishops, or the regulation and division of their diocese (which acts, however, always emanated from himself); but we declare that, as no treaty, concordat, or stipulation has been entered into, or exists, between the government of this country and the Holy Father, therefore, the arguments founded on the false analogy between such cases and the present, in favor of legislative enactment against us, are nothing but colorable pretences for persecution.

IV. We declare that the Holy Father, Pope Pius the Ninth, by redividing the Apostolic Vicariates which had by his predecessors been created in this country into one archdiocese and twelve dioceses, and appointing to them as Bishops, with ordinary powers in the Catholic Church, the Prelates whom, as Vicars-Apostolic, with extraordinary Episcopal powers, we had been accustomed to revere and obey, did not in any way, directly or indirectly, commit any aggression upon, or offer any insult to, either the Sovereign or the people of this country.

V. We declare that the recent change in our Ec-

clesiastical system, useful and desirable as it was with regard to Catholics, did not in the slightest degree injure or affect our Protestant fellow-countrymen, or operate any change in their relations with Catholics. Further, inasmuch as, before the recent arrangements, the country had been divided by the Supreme Pontiff into territorial districts with local limits, called Apostolic Vicariates; inasmuch as Ecclesiastical titles from places within the kingdom had been assumed and used—viz., those of Vicars-Apostolic of the London, Lancashire, Yorkshire, and Welch districts; inasmuch as the Prelates filling those offices were appointed by the Pope; inasmuch as it is absolutely false that the claims to spiritual authority of the Vicars-Apostolic were less extensive (as has been pretended) than those of the Diocesan Bishops: therefore we declare that any justification for the proposed penal enactment, on the ground that a novel and unprecedented extension of the claims of the Catholic Church has been attempted, by the nomination of our Bishops, by parceling out the land of the country, and by conferring Ecclesiastical titles and dignities from places within the realm, is merely specious, and wholly unfounded both in fact and reason.

VI. We declare that the recent creation of our Catholic Hierarchy has not in any way impaired or affected the civil or temporal supremacy of her Most Gracious Majesty, or lessened in any way the dependence of her Majesty's subjects, whether Catholic or Protestant, on her Majesty's courts of justice, or introduced any rule or law, or code of laws, affecting any rights or properties whatsoever, in contravention of or in derogation from the laws of the land. On the contrary, we declare our full belief that her Majesty's courts preserve, since the establishment of the Hierarchy, exactly the same powers that they possessed before of adjudicating on and determining questions involving the rights and property of her Majesty's subjects. Moreover, seeing that her Majesty's courts of justice, exactly as they have hitherto done, will still continue to inquire and to ascertain by evidence what are the religious or Ecclesiastical laws and usages of Catholics, Dissenters, Unitarians, and others, and to make these laws and usages thus ascertained the bases of their decisions on all questions depending on them, whether with regard to trusts or other rights, provided such laws and usages do not contravene or prove inconsistent with the laws and constitution of the realm; seeing that her Majesty's courts, exactly as they have hitherto done, will still continue to refuse to adopt, sanction, or enforce any Ecclesiastical law or religious usages that may contravene or prove inconsistent with the laws and constitution of the realm; seeing that thus the establishment of our Hierarchy has not made, or affected to make, the slightest alteration in the principles or practice according to which her Majesty's courts adjudicate upon and determine questions involving the rights and property of her Majesty's subjects:—we do therefore declare, that any alleged necessity for exceptional legislation with regard to Catholic rights and property, supposed to arise from the establishment of our Hierarchy, has no real existence, and is unworthy of serious notice.

VII. We reject with the utmost scorn and indignation the imputation that we wish for any interference between our revered Prelates and ourselves, or require any protection for our rights and property against them and the powers conferred by the Hierarchy. We regard every attempt made to represent a penal law against our Bishops as a measure passed for our benefit and at our request, as an attack upon our honor. And we make this statement for the express purpose of depriving any person who may again hazard these insinuations (whether he be a professed enemy to our religion, or a secret foe within our own body,) of all credit and attention. Moreover, we protest most strongly against the glaring impropriety of founding measures against the Catholic Bishops, Clergy, and laity, on secret or anonymous information, or on any statements, except such as shall be made openly, and in a manner which will enable us to refute them if untrue.

VIII. We declare that the government of the Catholic Church, through a regularly-constituted Hierarchy of Diocesan Bishops, is the only normal and perfect condition of the Catholic body. The government by Vicars-Apostolic we assert to be abnormal and provisional, and to owe its origin amongst us solely to the religious persecution which so long disgraced the country. We declare that it was never established except from necessity, or meant to be continued after circumstances should permit a return to the ordinary form of government. We declare that its duration in this country has been due to the enfeebled state of our body after a long and cruel persecution; and we utterly deny that it ever was deemed in itself, or is now by us considered, preferable, or even equivalent, to government by Diocesan Bishops. And, therefore, we declare that any attempt by legislative interference, much more by a

new penal law, to deprive us of our Hierarchy, or to impede or hamper its free action amongst us, is a direct act of persecution and a violation of our liberties as Englishmen.

IX. We declare that, inasmuch as by our religious principles we are bound, and as by our rights as Englishmen we are entitled, to maintain the spiritual and Ecclesiastical supremacy of our Holy Father the Pope over the Catholic Church—inasmuch as, by necessary consequence, we are bound to recognise and obey as our lawful Ecclesiastical superiors the Metropolitan and Bishops under whom, by the valid exercise of a power which belongs to himself alone, we have been placed—inasmuch as a refusal on our parts to recognise them, their jurisdiction, their titles, or their Sees, would, according to our conscientious belief, be a wrongful act, and a breach of the bond of unity which indissolubly binds us to the See of Rome—therefore, any legislative enactment subjecting any Catholic, whether Bishop, Cleric, or layman, to punishment or loss for his free and willing obedience to the authority of his Church, or prohibiting his full and entire compliance with the ordinances of the Supreme Pontiff concerning the restoration of our Hierarchy, will be by us considered as an unjust and oppressive infringement of the rights of conscience.

Lastly, having regard as well to the proposed law as to the many monstrous and tyrannical schemes and measures which, during the recent agitation, have been proposed and suggested for our oppression; considering that small and vexatious interferences with freedom of conscience involve the whole principle of religious persecution, and may be used as precedents and excuses for the most intolerable tyranny; holding also that our religious freedom is the dearest and most valuable of our rights; as the one for whose sake we and our ancestors have borne and suffered most, so as not to shrink from the sacrifice of our civil and political privileges, our property and our lives in its defence; remembering, moreover, that not we only are attacked, but the millions of our Irish Catholic fellow-subjects are engaged with us in defending our common cause:—we do solemnly declare that we are firmly determined, for their sakes as well as for our own, to resist, by every legal and constitutional means within our power, every attempt to deprive either ourselves or them of the least portion of our religious liberty.

#### THE SCOTTISH CATHOLICS—THE RIGHT REV. BISHOP GILLIS.

The following letter has been written by Bishop Gillis to the Earl of Arundel and Surrey:—  
TO THE RIGHT HON. THE EARL OF ARUNDEL AND SURREY.

My dear Lord,—As I find that your lordship will lead the opposition against Lord John Russell's "Ecclesiastical Titles Assumption Bill," will you allow me, in the name and on behalf of the Vicars-Apostolic in Scotland, to draw your attention to a view of the measure, in as far as it is intended to affect us, which has not yet been brought before the public, and which, if we are to be justly dealt with, is certainly entitled to due consideration, while, framed as the Bill has been, it points, I think, to the only honest ground on which the Bishops of the Episcopal Church in Scotland can be exempted from its provisions.

According to Lord John Russell, in his letter to the Bishop of Durham, the reason why the restoration of the Catholic Hierarchy in England imperatively called for the interference of parliament was, that the said measure was an insult to the country, because in itself an assumption of power inconsistent with the Queen's supremacy.

In the Queen's speech, her Majesty was made to take the same view of the obnoxious measure, and to say, "I have assured them (my subjects) 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."

In describing the object, and so far the nature of the bill, Lord John Russell said, on the 7th February, "What I propose is, in the first place, to prevent the assumption of any title taken not only from any diocese now existing, but from any territory, or any place, within any part of the United Kingdom. I think, in this respect, we prevent that which I consider an insult to the crown of this country, an interference with the rights of the Established Church of this country, and an attack upon the independence of the nation."

Following up Lord John Russell on the same evening, Mr. Roebuck said, "If he had gathered its purpose rightly, from the noble lord's description, the bill to be introduced meant that Bishops of the Catholic Faith should not call themselves Bishops of any place in the three kingdoms, or in any part of her Majesty's dominions."

Upon which Lord John Russell immediately interposed to define the precise limits within which the proposed act of parliament was to have force, and exempted from its enactment all the colonies, saying, "No; only in the three kingdoms."

The nature of the offence calling for the bill was again described by the Attorney-General on the 10th of February, as consisting of "the introduction of a Bill by which certain persons were entitled by the Pope of Rome to assume to themselves certain Ecclesiastical titles, as being Archbishops and Bishops of certain territorial Sees, defined within certain limits throughout England and Wales."

From the above, I draw the inferences which follow:—

1. The exclusive nature of the offence which Lord John Russell's bill is intended to meet is, that it is an act done by a foreign power in defiance of the spiritual supremacy of the Queen, an interference with the rights of the Established Church of England, and

hence an act insulting to the independence of the nation.

2. The ground, therefore, on which Lord John Russell rests his claim to be heard in bringing in his bill is, that as Prime Minister of England he is bound to uphold the spiritual prerogatives of his Sovereign, the rights of the Church of which those spiritual prerogatives constitute that Sovereign the Supreme Head, as well as to vindicate any insult offered to the independence of the nation.

3. Hence the colonies of Great Britain are excepted from the provisions of the bill, because there the nature and existence of the offence, as described, are impossibilities, there being no colony in Great Britain in which the spiritual supremacy of the Sovereign is acknowledged as it is in England, or of which the Church of England is by law the Established Church.

Consequently, the Pope, in establishing Archbishops and Bishops, with territorial jurisdiction, in any of these portions of "her Majesty's dominions," does not, according to Lord John Russell, offend against the Queen's supremacy, or interfere with the rights of the Established Church of which the Queen is the Supreme Head, or in any way attack the independence of the nation. Nay, in some of said Colonies, her Majesty's Government, not only acknowledges the validity and lawfulness of such acts as done by the Pope, but even endows the Bishops.

4. The exception made by Lord John Russell from the provisions of the bill, in favor of the colonies, is tantamount to the admission that where no offence, such as he describes, is possible, as in the colonies, there can be no just grounds on which to rest the introduction of a bill such as his lordship meditates against the Catholics of the three kingdoms.

5. These premises being granted—and it seems difficult to deny their truth—the question naturally suggests itself—"What justifiable grounds can there be for including within the provisions of this bill the Catholics of Scotland?"

1. There is in Scotland no body of Christians of any kind or description acknowledging the spiritual supremacy of the Queen. There is none which does not emphatically protest against it.

The established Presbyterianism of Scotland rejects that supremacy.

Every branch of Presbyterian Dissent, the Free Church included, rejects it.

The Episcopalians reject it.

The Catholics reject it.

The Unitarians and the Society of Friends of course reject it. In a word, the whole nation rejects it.

2. The law of the land protests against the spiritual supremacy of the Sovereign. It was abrogated in Scotland when Episcopacy was abolished, in 1689—when "the King had chimney-money granted him instead of his supremacy." The abolition of said royal spiritual supremacy was confirmed in 1707, by the articles of Union, where the rights and privileges of the respective Churches of England and Scotland, were made fundamental conditions of the union of the two kingdoms.

3. As remarked by Mr. Keogh, in the course of the debate on the 12th of February, "her Majesty at her coronation swore to respect these statutes." That is to say, in the absence of any other evidence to the fact, we have her Majesty's own solemn oath to bear witness to the non-existence of her Majesty's spiritual supremacy in Scotland.

How, therefore, can that be offended against in Scotland, which does not there exist?

If the Catholics of England, in petitioning for, and obtaining from the Pope, the restoration of their Hierarchy, have interfered with the rights of the Established Church of England, that cannot surely be a just reason to file a bill of penalties against the Catholics of Scotland, who are in the utter impossibility of interfering with the rights of a Church of which the existence is in their country utterly ignored, even by its own royal spiritual head.

Can it be denied, then, that if this bill be carried, whatever the Pope may have done against the independence of the nation in England, Lord John Russell will have been guilty of a most unprovoked attack against the independence of the nation in Scotland?

In addition to the manifest injustice of Lord John Russell's Bill, as intended to affect the Catholics of Scotland, we have the unwilling acknowledgment of one of the very framers of the bill itself, the Attorney-General, to the fact that its introduction in regard of these same Catholics of Scotland would be a departure from sound policy, and a perpetration of what ought not to be done; and, strange to say, this admission if made, and emphatically urged upon the attention of the House of Commons, by the only law officer of the crown whose name is given as one of the makers of the bill, and at the very moment that he is pressing its adoption on the members of the legislature.

What have the Catholics of Scotland had to do with the evil or offence complained of, as having been perpetrated in the course of last year exclusively within the boundaries of England and Wales? Nothing: they have committed no evil: they are guiltless of all offence. What, therefore, ought the remedy of the bill, to have to do with the Catholics of Scotland? If its enactments are to be enforced beyond the Tweed, may it not be said with truth, in the words of the Attorney-General, that the remedy is in this case more extensive than the evil complained of? What, then, is the value of his solemn admonition, "You ought not to legislate beyond the ocean," while he, a law officer of the crown, and a member of the government, nay, the very framer of the bill, claims the privilege of acting in direct contradiction to the injunctions he so gravely lays down to others? Yet, so scrupulously precise are those same injunctions, that were any one to say—"True, the Catholics of Scotland have not yet obtained the restoration of their Hierarchy, nor have they even asked for it; but they may ask for it, and obtain it, and it is expedient to prevent them from doing so;" Sir John Romilly would be ready with his reply—"You ought not to seek to legislate against possible evils which have not at present arisen."

The worst, then, that can be laid to the charge of the Catholics of Scotland being, that although at present confessedly innocent, they may, at some future period, like most of their neighbors, perpetrate some "possible evils which have not at present arisen," the said Catholics, from the very showing of the Attorney-General now acting against them, ought unquestionably to be excepted from the provisions of a measure of which the real and exclusive object is declared to be to meet an evil and an offence of which they are avowedly blameless.

In conclusion, I humbly submit that from the above premises one of two inferences ought necessarily to be drawn. Either the Catholics of Scotland ought not to be included in the provisions of a bill destined solely to meet an exigency which has arisen in England and Wales—and this would be but bare justice; or, if they are to be legislated against notwithstanding their innocence, they are entitled to ask that it shall be upon such grounds as are not derogatory to the rights ensured to their country by the articles of Union, or inconsistent with the sacredness of her Majesty's coronation oath, in as far as it repudiates all claim to any spiritual supremacy in Scotland; in other words, the Catholics of Scotland have a right to insist that, instead of calling for restrictive measures against them, on the plea of an offence offered to the crown, which they have not only not committed, but which, from the circumstances of the case, it is impossible for them to commit, her Majesty's government will take its stand on what its duties may be towards the Established "Protestant Presbyterian Church of Scotland," as defined in the preamble of the present bill, and deal alike with all Dissenters as existing in Scotland in the eyes of the law, whether Catholics, Episcopalians, Free Churchmen, or other unestablished Presbyterian Christians.

I need scarcely observe that this latter line of action is not here suggested as indicative of any wish on our part to see others implicated in the unjust measure that threatens ourselves, but simply to call attention to the fact, that the only ground on which we, Catholics of Scotland, can be fairly legislated against in the matter in question is one which no possible ministry would for a moment presume to occupy.—I have the honor to be, my dear lord, yours very respectfully and truly in Jesus Christ,

† JAMES GILLIS,  
In the name and on behalf of the Catholic Bishops,  
Vicars-Apostolic in Scotland.  
Edinburgh, Feb. 24.

#### IRISH INTELLIGENCE.

The following Petition of the Irish Prelates against the Penal Law, was presented in the House of Commons by the member for Dundalk, Mr. McCullagh:—  
*Petition of the Archbishops and Bishops of the Catholic Church in Ireland.*

"Humbly Sheweth—That we, the undersigned Archbishops and Bishops of the Catholic Church in Ireland, most respectfully approach your honorable house to declare our sense of the impolicy and injustice of the bill respecting Ecclesiastical titles, which has been submitted to the consideration of parliament.

"Petitioners look on this measure as one which, under the pretence of preventing their assumption of titles, is fraught with hostility to the dearest interests of the Catholic religion.

"Petitioners beg leave humbly to state that these titles are purely of a spiritual nature; that no secular power can confer or take them away; that they do not interfere with our duty to the throne, or infringe on the rights of any class of her Majesty's subjects; yet that the act prohibiting them interferes directly with the performance of our duties as Catholic Bishops, renders legally impracticable the observance of the essential discipline of the Catholic Church, and thereby inflicts great injuries on us and the Catholics of the United Kingdom.

"Petitioners beg leave further most respectfully to state that, in the opinion of the most eminent lawyers of Ireland, the proposed measure will control the free disposition of property, interfere with and endanger settlements made on the faith of existing laws, and in its results be productive of great embarrassment.

"That your petitioners, therefore, deem it an unjust interference with the rights of property, a gross violation of the principles of civil and religious liberty, which our beloved Queen, at the opening of the session, graciously expressed her determination to preserve sacred and inviolate, and that it is eminently calculated to revive religious animosities, fatal to the peace and prosperity of the country.

"Petitioners feel called on to inform your honorable house that, although the protection of the Catholic faith has been urged in justification of the measure, its bare introduction has already produced a manifestation of outraged feeling and indignation among the Catholics of Ireland, which nothing short of its rejection will be sufficient to allay.

[Here follow the signatures of the four Archbishops, twenty-four Bishops, and the Vicar-Capitular of Killaloe.]

The following is the reply of his Eminence the Cardinal Archbishop of Westminster, to the address recently presented to him by the trades of Cashel:—

"My respected friends and Brethren in Christ—I will not apologise for my delay in replying to your address, because I am sure you will easily understand how much of time and attention recent occurrences must have claimed from every Bishop of God's Church in this kingdom. Since, however, you were good enough to address me, in terms so warm and earnest, great changes have occurred in the aspect of that great question which gave occasion to your kind interest in me. When you wrote to me, it would scarcely have

been believed, that a measure calculated to wound so deeply the feelings as well as the spiritual interest of Catholic Ireland, was in contemplation. Providence has, however, allowed this, no doubt, for a great end; and, so far as it may be permitted us to read its designs, we may justly conclude, that to us, of England at least, this has been intended for a blessing.

"The unanimous feeling of indignation with which Ireland has received intelligence of the proposed measure, and the earnestness of intended resistance to its becoming a law, which has been exhibited throughout your country, will, no doubt, oppose a more formidable obstacle to its evil success than any arguments of word or pen. The contest, therefore, and the struggle for the continuance of religious liberty, is now again in the hands of those who so nobly gained it; and then we are sure it will be triumphant. Indeed, already symptoms are appearing of a most encouraging nature. "One effect, I am sure, the present efforts will have upon you, and upon all true-hearted Catholics, will be that of attaching them to their Holy Religion and to their tender Mother, the Church. For never are Catholics so zealous, and so affectionate towards her, as when she is an object of persecution.

"In return for your kind sentiments in my own regard, I pray God to bestow upon you, and your families, every choicest blessing, temporal and eternal.—I am, ever, your affectionate servant in Christ,

† N. CARDINAL WISEMAN.  
John R. English, Esq., Cashel, Ireland.

#### MR. ANSTEY AND HIS CONSTITUENTS.

The *Cork Examiner* publishes the correspondence between Mr. Anstey, M.P., and Mr. John O'Brien, the chairman of the meeting of Youghal electors, which adopted the requisition calling upon Mr. Anstey to resign his seat. The hon. gentleman having denied that he ever gave the pledge referred to by his constituents, Mr. O'Brien writes thus in reply:—

"You emphatically deny that you ever promised to resign if your constituents would desire it; and you state that 'my silence on that point is an admission of the superior accuracy of your recollections over those of the requisitionists.' Now, if you had not put the matter in that pointed manner, I would pass it by, from motives of delicacy. But I do say here that you made that promise repeatedly in the hearing of hundreds of persons, who have now as distinct a recollection of it as I have myself.

"You allude to the support you have received from Protestants, and you speak of the requisition as emanating from only some of your constituents. Yes, two Protestants voted for you, and you know yourself if their votes were needed.

"As for us, we have done our part. You may not, indeed, resign; but it will be well understood how far you shall be representing the feelings and opinions of the people of Youghal.—I remain, Sir, your obedient servant,

JOHN O'BRIEN, Chairman of the Meeting.  
T. Chisholm Anstey, Esq."

THE AGITATION IN IRELAND.—Meetings are held daily in various parts of Ireland to protest against Lord John Russell's Bill. At Limerick the Rev. Dr. O'Brien, alluding to the abstinence of the priests in 1848, said:—

"There was neither cowardice nor knavery—we simply made up our minds that there was not an adequate cause. Lord Russell seems to hurry towards a consummation when we shall no longer be able to offer such a plea for our quiescence; and, let me say, I do not believe that many priests will hesitate to stand in the ranks of faith, though martyrdom were the penalty—(great cheers). Here there will be no doubtings by which loyalty might be guarded, even limitation of resources can offer no terrors—death will be sought as God's most transcendent blessing, because haloed round by the bliss of eternal and celestial promise—(vehement cheering). I am not now speaking politics, but religion—(hear, hear). We must speak out—(cheers). Let us hope, however, that statesmen will be more wise—that they will pause on the road to ruin; or, if not, let us hope that future times shall be able to say of us as we can say of our fathers—'They have kept the faith'—(long-continued cheering, amid which the Rev. Dr. O'Brien sat down).

At Carrickmacross, county of Monaghan, the Rev. Mr. McNally, spoke as follows:—"Catholics, or Papists as he would call them,—and he gloried in the name—he asked them, were they ready to come forward and defend their religion?—(cries of 'We are,' and cheering). They could not leave that to be done by their two representatives; they should do it themselves—(a voice—'We are ready at a moment's warning'). Well, then, let them come forward and declare that they were ready to do so, although it might cost them the last drop of their blood!—(enthusiastic cheering). He trusted by thus manifesting their feelings, and declaring firmly and boldly their resolution to be free and unshackled, that they would crush to pieces the false and tyrannical measures of the Whigs, and teach them that it was not safe to meddle with the Hierarchy or the faith of the Catholic Church."

IRISH CATHOLIC MEETINGS.—A great meeting of the Catholics of Belfast was held on Monday last, on the subject of the persecution bill. The meeting was exceedingly numerous, and the best possible spirit and feeling was evinced by all present. Amongst the resolutions proposed and adopted with the utmost enthusiasm was one of sympathy and regard for his Eminence Cardinal Wiseman.—A numerous and influential meeting of the inhabitants of Rathfriland was held on Tuesday last, and a series of resolutions passed relative to the penal enactment.—An important meeting of the Clergy of Limerick was held on Monday, when resolutions condemnatory of the proposed penal law were unanimously voted.—A large meeting was held at Uffingford, county Kilkenny, on Sunday last, to petition parliament against the bill.

GREAT MEETING OF THE COUNTY KERRY.—On Tuesday week, pursuant to a numerous signed requisition, a meeting of the Catholics of this county was held in the County Court-house, Tralee, the use of which was granted by the High Sheriff, for the purpose of passing resolutions in reference to, and adopting a petition to the House of Commons against, the proposed penal bill of the Whig government. The body of the Court-house and the galleries seemed one living mass of human beings, while the most intense anxiety to hear was evinced, and the greatest enthusiasm manifested in the expression of their contempt for the ministers and their new measures of pains and penalties prepared against their holy religion.

MEETING IN WATERFORD.—A great meeting of our Catholic citizens was held on Sunday, in the Great Chapel, for the purpose of opposing the late ministers' anti-Papal bill; or any other measure hostile to the

cause of civil and religious liberty. The meeting was called by the Mayor, John Power, Esq., in compliance with a very numerous signed requisition. The meeting was truly great in many of its incidents—especially in the throng of all classes by which it was attended, and in the fervor of enthusiasm by which all were actuated. An address to the Queen, and petitions to parliament, were agreed upon. A series of resolutions were adopted, and several spirited speeches were spoken.—*Kilkenny Journal*.

**CASTLECOMER.**—A strong petition against the meditated aggression on the Catholic Church, was signed by more than two thousand of the inhabitants of the parish of Castlecomer on last Sunday. The people pressed to offer their signatures with the determination of men who are resolved to maintain their religious liberties.—*ib.*

One of the largest and most influential meetings that has been convened in Galway for many years, was held in the Court-house on last Monday by the Catholics of that town for the purpose of protesting against the new penal bill, and of expressing their indignation at the Russell cabinet in bringing forward such a measure.

**OPINION OF COUNSEL ON THE PAPAL AGGRESSION BILL.**—Mr. O'Hagan, Q. C., to whom the Papal Aggression Bill had been forwarded on behalf of the Roman Catholic archbishops and bishops, with a request that he would "consider the provisions and advise," has given his opinion to the effect that the provisions of the bill would be "incompatible, if effectually enforced, with the maintenance of the Irish Catholic Hierarchy in its old integrity and freedom," and "interfering injuriously, not only with Catholic trusts and charities hereafter to be created, but also with those which already have existed."

The *Nation* says that the last *levée* at Dublin Castle furnished a doleful picture of the fallen condition of the Whigs, "Nobody attended but placemen. Even the place hunters hung back. Captain Fetch-and-Carry, Aide-de-Camp; Mr. Fiddlefaddle, the Gentleman in Waiting; the Right Hon. Catholicic Sole, Commissioner of Everything; and Sir Adolphus Place-and-pay—a venerable official grown grey in the public service, formed the bulk of the company."

**LORD CLARENDON.**—We stated on Friday that his Excellency the Lord Lieutenant, together with the Countess of Clarendon and family, had made arrangements for taking their departure from Ireland to-morrow. Since the failure of Lord Stanley to form an administration became known, his Excellency has countermanded the orders for packing up. All remains at present in *statu quo* at the Castle. There is no truth in the rumor of his Excellency having been ordered to London, to assist in forming a Cabinet.—*Evening Mail*.

The grand jury of the county Wicklow have adopted a petition to parliament against the contemplated abolition of the Irish Viceroyalty.

**THE ANTI-CENTRALIZATION MOVEMENT.**—The petition adopted at the Rotundo meeting has already received upwards of 8,000 signatures, numbering amongst them the names of the Provost and Fellows of the University, and of almost all the leading merchants and citizens. The tradesmen and artisans of Dublin have also got up a petition, in which the story of Irish desolation is told in strong and simple language. This petition is signed by upwards of 3,000 of those sons of toil and industry.

**BOROUGH OF DUNGARVAN.**—We (*Waterford News*) have heard, from good authority, that the Hon. Mr. Carew has no notion of contesting Dungarvan. With both Whigs and Tories things are low enough, if they allow, without an effort, John Francis Maguire a "walk over."

**THE PACKET STATION.**—The grand jury of the county Roscommon have adopted resolutions, highly approving of Galway as a Transatlantic packet station, and calling the attention of the Irish members to the importance of securing the advantage of its establishment for this country.

**AFFAIR OF HONOR.**—A hostile meeting took place at Merville, near Sligo, on the 27th ult., between the Mayor of Sligo, E. H. Verdon, Esq., and Charles A. Sedley, Esq., solicitor, cousin to Colonel Sedley, 2nd W. I. Regiment, in which the former was attended by a professional gentleman, and the latter by his brother. After an exchange of shots, the parties were, with much difficulty, taken off the ground. The duel originated in an article inserted in the *Champion* newspaper, of which the Mayor is proprietor.

**FARMING OPERATIONS.**—A practical farmer, after an extended tour through the counties of Cork, Waterford, Limerick, and Tipperary, states in a communication addressed to the *Bullfinch Star*, that generally tillage is in a more advanced state, especially in Cork, than has been witnessed at this period in any year since 1846, notwithstanding the enormous extent of the emigration, continued up to the present moment. It is only in some favored localities that wheat has been planted, oats being the favorite cereal crop in all directions; there will be a much larger breadth of barley than usual, and flax will be cultivated rather extensively. In regard to the potato, the writer says, "The farmers are determined to try the potato this year on an extensive scale. Go where you will, the ground allotted for the treacherous root meets your eye; in fact, there seems to be a total forgetfulness of its ever having failed; and this notwithstanding the overwhelming train of misfortunes which its failure brought upon the country."

**IRISH WORKHOUSES.**—A correspondent of the *Freeman* writes as follows:—"My own observation enables me to state that the provision for the poor contemplated by the Poor-Law does not exist as that law is administered generally throughout the country. That, in the great majority of the Connaught poorhouses, the dietary and the crowding of the wards cause vast numbers of people to perish, particularly of the young, who, in all probability, would live and thrive if that dietary was fit for human beings, and the atmosphere was not contaminated as it is in the ill-ventilated dormitories of the unsuitable auxiliary-houses—those lofts, sheds, and store-rooms of dilapidated buildings that were formerly manufactories—those places especially set apart for children, to whom pure air is as essential an element for the lungs as wholesome and nutritious food, with a due proportion of vegetable diet, is needful for the digestive organs. In plain language, they are killed; I do not say intentionally, but as effectually by this slow process of deprivation of what is due to nature, as by any other sort of mischief that could be inflicted on the vital powers. The age, country, or condition of a human being thus deprived of life, makes no difference in the character of the act, whatever it may be, that proves fatal to human life."

**VALUATION OF RENTS.**—The Killarney correspondent of the *Cork Examiner* states that the tenants of Lady Headley, in Abbeydale and Castle Island, met on Wednesday, and received the decision of Mr. Talbot, appointed, with the consent of Lady Headley, to re-value the holdings. Though "those tenants were even previously in much better circumstances than others of their class, the reduction of the valuation amounted to from one-third to one-half the rent."

A considerable number of Scottish farmers who were about to emigrate to Ireland, attracted by the agricultural capabilities of that country, have been deterred for the present by the agitation arising from the Papal Aggression.

**FATAL ACCIDENT.**—Between eight and nine, p.m., 26th ultimo, as a private of the 12th Lancers and one of the 43rd Foot were parrying with their canes, in a public-house on Ellis's-quay, the point of the infantry man's cane entered the other's nose, and three inches of it broke and remained in his forehead until the morning of the 3rd ult., when he died from the injury sustained.—*Dublin Freeman*.

**SHIP DESERTED.**—The *Cork Reporter* mentions that a ship has come home to Cork, nearly two thousand miles, without any man on board. The *Clytha* left St. John's, New-Brunswick, on the 4th of November; she was abandoned by the crew on the banks of Newfoundland; another ship fell in with her, and appears to have set her on fire, but the *Clytha* was not destroyed. On the 14th ultimo the pilot-cutter *Petrel* fell in with her off Cape Clear, and she was safely towed into port.

**INCENDIARISM.**—On Thursday a splendid rick of hay, the property of Mr. Bianconi, containing about sixty tons, was discovered on fire at Silverspring, in the vicinity of this town. As soon as the alarm was given, every exertion was made to extinguish the flames, but without success, and all was entirely consumed. It being suspected that the fire was not accidental, an inquiry was set on foot, and information having been given to one of the night watch, he arrested two young girls, who acknowledged their having set the hay on fire, in order to get transported.—They have been committed for trial.—*Tipperary Free Press*.

**ASSIZES INTELLIGENCE.—COUNTY OF LEITRIM.**—March 1.—Willful Murder.—Peter McGovern was given in charge for the willful murder of Thomas Gilheeny, on the 11th of December, 1850, by giving him a mortal wound with a knife on the right side of the chest and right lung, of which he instantly died. It appeared from the evidence that a number of men attacked the deceased with heavy sticks, and beat him unmercifully about the head; he also received a stab from some sharp instrument in the side, from the effects of which he died.—The foreman, on the part of the jury, recommended the prisoner to mercy, on the ground that there was no evidence to show the prisoner gave the wound to deceased. Judge Moore stated it would be his duty to forward their recommendation to the proper quarter; but he did not think it would be acting fair towards the jury or the prisoner if he did not state his opinion that he considered the government would not entertain the grounds mentioned as sufficient. The prisoner was then brought up for judgment, and sentenced to be executed on the 16th of April. He protested his innocence, and asked the Judge to allow his friends to take home his remains after execution. There were two other men, named Thomas Darcy and Jas. McCaffery, charged in the same case; their trial was postponed until the next assizes, and they were ordered to remain in custody.—March 3.—Willful Murder.—Michael McPadden was indicted for the willful murder of Mary Reynolds, on the 22nd of May last, at Corry, by strangling her. The evidence in the case was circumstantial as to the identity of the body, and was not at all satisfactory on that point. The body of the deceased was not found until the month of August following, and it was then in such a decomposed state as to baffle identity. The prisoner was acquitted.

**COUNTY OF WEXFORD.**—Wexford, Friday, Feb. 28.—Sergeant O'Brien opened the commission this morning at ten o'clock, when the grand jury were re-sworn. His lordship briefly addressed them, and said he was happy to be able to observe that the calendar was light, most of the cases appearing on it being of a trifling nature, at least comparatively so; but there were others of a more serious nature, which offences, however, had generally been committed before the last assizes, and stood over until the present assizes. It was gratifying to find that the county of Wexford maintained the high character which it had long acquired for the good order and peaceful conduct of the people.

**COUNTY OF CLARE.**—The trials of Wm. B. Smith, Esq., J. P., of Castlefergus, James Hare, and James McNamara, charged with conspiracy to murder Juliana Blood Smith, the mother of the first-named prisoner, were postponed on motion by the crown to next assizes. Mr. Smith was allowed to stand out on his former recognisances, which he entered into by order of the Court of Queen's Bench—viz., himself in £2,000, and two sureties in £1,000 each.

ENGLAND.

**ADDRESS OF THE LAITY OF WESTMINSTER AND SOUTHWARK TO HIS HOLINESS POPE PIUS THE NINTH.**

"Most Holy Father—We, the laity of the Archdiocese of Westminster and Diocese of Southwark, prostrate at the feet of your Holiness, humbly beseech your Holiness to accept the expression of our profound veneration and dutiful attachment and fidelity to the Apostolic See, and of our most humble and grateful thanks for the new proof of the paternal solicitude of your Holiness for the salvation of souls and the advancement of our Holy Faith, afforded by the Apostolic letters, whereby your Holiness has benevolently restored to us an Ecclesiastical Hierarchy.

"Notwithstanding the adverse excitement to which this benign act of your Holiness has given rise amongst our Protestant fellow-countrymen, we have not ceased to hail it as prompted by that profound wisdom and fatherly care which by God's providence, always dictate the decisions of the Holy See.

"We have read with gratitude those benevolent words of your Holiness, in which your Holiness has expressed your reliance on our increased exertions to furnish our Bishops with the 'temporal means necessary for the expenses of the decent splendour of the Churches, and of Divine service, and of the support of the Clergy, and relief of the poor,' and we fervently hope that by the intercession of the Holy and Immaculate Mother of God, the Divine blessing will accompany our offerings, and the number and devotion

of your Holiness's faithful children in Christ be continually increased.

"Wherefore, humbly and earnestly imploring your Holiness to bestow upon us your Apostolic benediction, we beg to subscribe ourselves, your Holiness's obedient and devoted servants and children."

(Here follow the signatures.)

**MEETING OF CATHOLICS AT BARTON.**—On Tuesday evening was held at Barton-upon-Irwell, in the Catholic school-room, a meeting of Catholics of Barton, Eccles, and Patricroft, to protest against the penal law.

On Friday, the 28th February, a meeting of Catholic parliamentary electors was held in St. Wilfred's Hall, York, on the invitation of John Thomas Delman, Esq., M.D., "to consider and determine the course to be pursued by them at the forthcoming city election."

The *Morning Advertiser* says that a meeting of thirty-six Roman Catholic members of Parliament was lately held at Dr. Wiseman's house, at which it was unanimously resolved that the Roman Catholic members of the House of Commons will oppose, in the most strenuous manner and by every constitutional means, any ministry, no matter what may be its political principles or policy, which proposes in any way to interfere with the recent Papal Aggression.

**CARDINAL WISEMAN ON THE ECCLESIASTICAL TITLES BILL.**—The Cardinal Archbishop of Westminster has issued his Lenten Pastoral letter, which was read on Sunday last from the pulpits of the various churches in and around the metropolis. On the great question of the day, his Eminence observes:—"Your attention is now most naturally drawn to our present as well as to our most recent crisis. You know, dearly beloved, the violent commotion which has been raised against us. We wish not to revive the memory of what, through Divine mercy, has well nigh passed away, but you know that popular excitement has given way to a more cunningly-devised and deeply-meditated measure of legislative persecution, the avowed object of which is to cramp or paralyse the essential Ecclesiastical organization of our Church, while its secret aim is to despoil our institutions of the poor crumbs of charity which, since their former plundering, they have slowly gathered up. Where is our protection? Where is our hope? Before man we are weak, but before God we are strong. While you calmly resist by all lawful means the infliction of a cold-blooded act of insult and injustice, your trust will be far greater in the protection of that righteous Judge and Merciful Father, who will stretch forth His arm to shield the unjustly-stricken, and parry for them the threatened blow."

The declaration of Lord Aberdeen in the House of Lords on Monday night, evidently points to him as the person whom the Catholic party should support. He said, "If it was—as he maintained it was—the lawful right of the Catholic Church in this country to constitute regularly, and in an orderly manner, their Episcopal government, any impediment to that action was persecution, because it denied them the right inherent in every Church that was acknowledged. For times were now changed. If the Catholic Church was not tolerated, the whole case would be changed; but, having admitted them to an equality of civil rights—having fully tolerated their Church—they had a right to constitute that Church in a legal and regular way. For reasons that might satisfy themselves, they might think fit for a time to have Vicars-Apostolic only; but there was nothing whatever, in justice or common sense, after full toleration was given, to prevent them carrying on their government in a regular manner." With these views, it is wonderful how the noble lord could ever consent even to a parliamentary declaration or proclamation against the Hierarchy.

The Pope and the Cardinals will not give way—that you may rest assured; and let Lord John Russell and the British Parliament make any enactments they please, the church has pronounced its fiat, and the new dignity is to it "Cardinal Archbishop of Westminster," and so he will be named to the end of the chapter. You may expel the Pope, create another civil war, or send him a refugee to Naples or Avignon, still will Catholics call him the Sacred Pontiff, visible head of their faith, and recognise by no other titles the great officers of the church than those which he has created. The interests of the English Government—the protection that protestants demand, and even Catholics desire, against all encroachments on the privileges of Her Majesty and the independence of the constitution—are one thing, and the established custom, and resolute determination of the Sacred College, another. The Pope cares not for your acts of Parliament; and, though you may legislate to exclude the substance, he will still preserve the name. I repeat these facts, because it is right that we in England should not deceive ourselves as to the intentions of the See of Rome, because the late conversions are, in its mind, a sufficient answer to all you allege, and that the hierarchy will be established in silence, however the open execution of its authority may be denied.—*Correspondent of the Times*.

**PAPAL AGGRESSION BILL.**—The *Morning Advertiser* states that the course to be adopted in the House of Commons by the Protestant party is to allow the second reading to pass, and then to endeavor, in committee, to restore the second and third clauses, and thus make the bill substantially what it originally was. They are confident they will succeed in the attempt; but, should they be mistaken, they will endeavor, and with every prospect of success, because they will be aided by the Roman Catholics, to reject the bill altogether as a mere mockery.

**POPEY IN THE CHURCH OF ENGLAND.**—On Wednesday evening there was a public meeting of the members of the Church of England, resident in the parish and neighborhood of St. Luke, Chelsea, to receive the reply of the Archbishop of Canterbury and the Bishop of London to the addresses of the laity of the parish against the Popish doctrine and practices in the Established Church. The replies, it appeared, were merely verbal, and were given to the deputations which waited on the prelates. The chairman, Mr. Ryder, alluded to the statement which had been published in the papers, that the Archbishop had used the term "bishops." He had received a communication from his Grace, who supposed that he (the chairman) had furnished the report to the papers, stating, "that his memory must have failed him, for he had not said that he regretted encouragement should have proceeded from the 'bishops and clergy,' but from the 'clergy.'" He replied that the Archbishop did say that in effect. He had evidence from a note taken at the time, and Mr. T. Yonge recollected it, so that he was in a position to contradict the report. The address expressed strongly that the conduct of some of his Grace's suffragans was to the scandal of the Church, but the

contradiction took out the whole pith of the thing. He regretted to say that the manner in which they had been received by the Bishop of London, was an insult to the parish. "Unlike his right hon. and most rev. superior, he did not shake hands with them—(laughter)—nor did he invite them even to be seated—(more laughter). But they did sit down—(cheers and laughter)—though no thanks to him for it"—(much amusement). The Bishop's reply to them was a subterfuge. Mr. T. A. Yonge had attended both interviews. He was satisfied with that with the Archbishop, but not with that with the Bishop of London. His lordship quibbled—he could give it no other term—and fenced with the question. A resolution was carried to the effect, that the meeting was satisfied with the answer given to the deputation by the Archbishop, but regretted that it could not express its entire satisfaction with the answer given by the Bishop of London. An address to her Majesty was agreed to, praying that she would command her Ministers to introduce a Bill to enable the bishops to remove all Puseyite clergymen out of their dioceses, and all other officials professing the same principles.

**THE MANCHESTER CHARTISTS AND THE NATIONAL REFORM ASSOCIATION.**—The Manchester Chartist Association, the most numerous and the oldest organization of Chartists in the kingdom, have adopted a series of resolutions in which they express their great satisfaction at the late address issued by the National Reform, Parliamentary and Financial, Association, and their resolve "to assist and give the right hand of fellowship to all men who are essaying to gain any measure of reform that shall elevate the down-trodden masses of our fellow-countrymen." They insist upon the necessity of union, condemn the use of "violent and inflammatory language and wholesale abuse" "so much indulged in by certain of our professed leaders," and recommend the Chartists "to oppose any attempt that may be made, no matter by what party, to reimpose the Corn Laws in any shape whatsoever, as we are fully satisfied that their re-imposition would be injurious not only to the trade and commerce of the kingdom, but to the interests of the working classes."

**ARREST OF AN AMERICAN PACKET.**—Accounts from Holyhead state that the New York packet-ship *Yorkshire* has been placed under arrest by authority of a warrant issued by the High Court of Admiralty, at the instance of the City of Dublin Steam Packet and the Chester and Holyhead Railway Companies; the former claiming £10,000 for services rendered by the *Prince of Wales* in towing the said vessel into the harbor, and the latter claiming £3,000 for similar services rendered by the *Anglia*.—*Liverpool Albion*.

The gossip of the day, current for some time in the vicinity of the Exhibition, has been embodied by the *United Service Gazette* in an announcement, that reports are already in circulation as to the naval display during the Great Exhibition, and various ships' names have been quoted as likely to assemble at Spithead. We have reason to believe that one of the finest and best equipped fleets, not only that foreigners ever saw, but that Great Britain ever exhibited, will be formed at one of the home ports, most probably at the *Nor* or *Spithead*; and it is said the whole fleet will be under the command-in-chief of Rear-Admiral Berkeley, C. B., M. P., one of the Lords of the Admiralty, with Commodore Martin as second in command; making a total of nine sail-of-the-line and four first-class frigates, three screw line-of-battle ships, and three screw frigates, and one paddle-wheel frigate, in all, twenty ships, from 1,000 tons to 2,500 tons measurement.—*Weekly News*.

**EXTRAORDINARY BALLOON VOYAGE.**—Departure of the *Duke of Brunswick for Germany*.—Yesterday the Duke of Brunswick, accompanied by Mr. Charles Green, the well known aeronaut, departed from the Vauxhall Gardens in the *Nassau* balloon, on a perilous voyage to Germany. The ascent took place at 12 o'clock, previously to which Soyer's cooking apparatus, and a large quantity of provisions necessary for the voyage, were deposited in the machine, and 13 carrier pigeons were placed in the car for the purpose of communicating with those interested in the feat. The balloon ascended majestically amidst the cheers of those present, the wind blowing from NW by W. The ballast carried was 13 cwt. with air vessels, water drags, gutta serena lines. The balloon, on arriving at a sufficient altitude, took a south-easterly direction, passing over the counties of Surrey and Kent, in the direction of the Continent—and from the favorable nature of the ascent it is fully believed the attempt will be successful—and up to a late hour last night nothing unfavorable had been heard.—*Herald*.

**THE DUKE OF BRUNSWICK'S TRIP.**—We have just received information that the balloon, with its voyagers, descended safely at Gravesend about two hours after leaving Vauxhall Gardens—the royal duke having found the wind suddenly become adverse to the particular course which, in his aerial journey, he intended to take. He is, however, determined to carry out his intention, and will ascend again as soon as the wind becomes favorable.—*Sun*.

**INFIDELITY IN ENGLAND.**—We (*Catholic Herald*) copy the following statement from a Protestant paper. It shows how infidelity is nourished and propagated in England. Its growth cannot but be fearfully rapid, where that principal lever, the press, is employed in its behalf, on so gigantic a scale:—"At a recent meeting of the London Tract Society, it was stated that there are no fewer than ten stamped newspapers of an infidel tendency, the circulation of which, throughout the country is not less than 11,700. There are six unstamped newspapers, of which the circulation is 6,240,000. Of miscellaneous publications of evil tendency, there is a circulation of not less than 10,400,000. Of the worst class of all, the circulation amounts to 5,250,000."

**A PULPIT STOLEN.**—In addition to a very miscellaneous list of articles found by the police in the possession of a suspected party, who is supposed to have stolen them or obtained them by false pretences, are four casks of tallow and a pulpit. The pulpit is a large one of carved oak.—*Manchester Examiner*.

**THE CLAWING POISONINGS.**—On Thursday, the woman named Chesham, who has obtained a terrible celebrity in Essex, was found guilty of administering poison to her husband, and was sentenced to be hanged. She was tried in 1847 upon a charge of poisoning two of her children; but although the evidence left very little doubt of her guilt, she obtained a verdict of acquittal. She has since then been implicated in another charge of poisoning, when she again escaped; and in 1849, a woman named May, who was convicted of poisoning her husband, and was executed for that offence, admitted, after her conviction, that she had been instigated by the prisoner to the commission of the murder.

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THE TRUE WITNESS  
AND  
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, APRIL 4, 1851.

The newspapers received by the *Canada's* mail, are singularly barren of interest; the most important intelligence being, that upon the 11th ultimo, the Ministry was again defeated by a majority of one, in a house of 239 members, upon Lord Duncan's motion, "That the gross income raised from the Crown Lands, should be paid into the Exchequer, and the expenditure be voted by the House, on estimates annually submitted to them, at the same time as the accounts of the other public departments." This defeat cannot be said to have materially affected the position of the ministry, because its doom was sealed long before; and although, owing to the weakness of their opponents in the present Parliament, and to the inconveniences attendant upon a general election during the great exhibition, the present men may be permitted to hold office a few weeks, or even months longer, it is certain that the Russell Ministry is virtually dead, and allowed to remain above ground, till such time only, as some charitable person shall be found willing to confer upon it the honors of a decent interment. Bitterly must Lord John now regret his rash Durham letter; but for that famous epistle, the people of England would not have been excited to madness, making themselves the laughing-stock of Europe, nor would he have been compelled to introduce his bill against Papal aggression. His sin has not been long in finding him out; he has forever lost the support of the Irish Catholic, and liberal members, who will never forgive him for what he has endeavored to do, and he has not conciliated the rabid Protestant party, whose fanaticism he has shocked by the feebleness of what he has done. Little inclined to view the bill even before its modifications, with a favorable eye, they are still less disposed to accept of it, now that it is proposed to retrench those clauses which promised to afford facilities for cheating Catholics out of their property. To these men, Religious Freedom is worthless, unless in so far as it gives to them the power of robbing and despoiling Catholics. "Pretty land of Religious Liberty this," they say, "where we can't wallop our own Papists;" and now Lord John, with his modifications, come cranking in, and cuts them out from the best part of the bill. Hard this, and not to be endured. Why, the clauses which aimed at robbing the Church of the charitable bequests of her children, were the very salt of the bill, from which alone it received its savor; and now that these are withdrawn, Mr. Plumtree makes wry faces at it, and even the strong stomachs, the *dura ilia* of Sir Robert Inglis and his brother bigots, reject it with loathing. Yet even these modifications will fail in rendering the measure one whit more acceptable to the Irish; in the language of His Grace the Archbishop of Tuam, "No mitigation of the bill, nothing short of its utter extinction, will satisfy the people of Ireland." We hope that the Ministry will be wise in time, and retrace their steps. They have a war upon their hands in Caffraria, which will cost a round sum before peace is restored; but a civil war in Ireland will prove a more serious affair—and the Irish, fighting in the best, the holiest of causes, will be more dangerous enemies to their Protestant tyrants, than a parcel of half-naked savages.

MURDER—THE CONFSSIONAL.

A Clergyman has favored us with a copy of the *Cork Constitution* of 4th Feb. in which we find the following appalling disclosure respecting the Confessional.—*Montreal Witness*.

The *Standard* of Thursday contains a letter from Mr. Swayne, late a Priest of the Church of Rome, from which we extract the following:—

"Let no one, therefore, be horrified when I state that, it was believing in, and acting on, this teaching, that I myself in the year 1832 evaded the law of God and man, reason and nature, in withholding from the arm of justice 12 or 14 persons who had confessed to me their intentions of taking a part in the murder of the 45 constabulary that took place in the summer of that year at Carrickshock, near Knocktopher, county Kilkenny. These men came promiscuously to me to confess, at the convent of Knocktopher, in which I was stationed at the time; each "confessed" to me not alone his intention, but determination, to have a hand in the murder in case the constabulary came, as we expected, to distract in his village; the sequel proved the murderous premeditation of each, for seven of the same men were afterwards taken up and brought to Kilkenny, where two of them were hanged; the rest escaped justice, possibly through my fault—inasmuch as, had I been at liberty to give the least intimation to the proper authorities of what was (superstitiously) confessed to me two months before the murder, I would have been imprisoned, and the unfortunate victims who came, in discharge of their duties, to the fatal village, would have returned home with their lives. In all probability the same terrific

tale could be told by the Rev. Mr. W—, P. P., of Newtownbarry, where a like number of men were murdered some three years after in a similar manner and on a similar occasion; and I am confident, there are priests this moment in Ireland—yes, hundreds of them—who could, if they dare, tell us they have been cognizant, if not abettors, through the confessional, of the conspiracies and treasonable practices and intentions of their people towards the government of this country in the ever memorable year of 1848.

I have the honor to be, Sir, your most humble and obliged servant,

"RICHARD SWAYNE, M.S.T.,  
(Late a Priest of the Church of Rome,  
"now under the P.P. Protection Society.)  
"Dublin, Jan. 27, 1851."

We copy the above as a very fair sample of the arguments which Protestants bring against Catholics, and as a specimen of the heavy artillery, with which they hope to batter down the bulwarks of the Church. Unable to meet their adversaries in the open field, and afraid to encounter them in fair fight, Protestants have adopted the tactics of a guerilla warfare, and trust, that by harassing an outpost here, or picking up a chance straggler there, as in the case of this fellow Swayne, they may be able to earn for themselves the laurels, which belong, by right, to the heroes of a well-stricken field. Of all the doctrines of the Church of Christ, there is none so hateful to Protestant ears, as the stern command, "Confess your Sins." It was a hard saying of our Saviour to the young man, diligently enquiring after a royal road to Heaven—"If thou wilt be perfect, go, sell what thou hast, and give to the poor;" and, therefore, when the young man heard those words, he went sorrowful away; and how many are there at the present day, whom the dread of confession sends sorrowful away from the gates of the Church? Fasting, confession, and chastity, are precepts against which the unregenerate, or Protestant heart of man does most naturally revolt; and it is, therefore, to be expected, that sometimes one, sometimes another of these Catholic practices, shall be the especial objects of Protestant hostility. In this case, it is against the confessional, that the adversary directs his attack; not as against something *malum per se*, but as against an institution that may be abused. Certainly, there is no institution so pure, no command of God so excellent, but that the ingenuity of the corrupt heart of man can turn it to his own destruction; he can mix poison with his daily bread; he can pervert the life-giving Sacraments of the Church to his eternal ruin, eating and drinking unto himself damnation; but it is unfair to argue against the use of an institution from its abuse, or to teach that men should altogether abstain from the Holy Table, because some have been guilty of the body and blood of the Lord. Premising this much, let us look at the story which stands at the head of this article, and examine it; whether in the first place, it be worthy of credit, and in the second, whether, even if it be true, any argument against the doctrine of confession, can be based thereon. Well, this Swayne, an apostate priest, (and we all know what apostate priests really are, men who, by their crimes, sometimes drunkenness, sometimes incontinence, or dishonesty, have rendered themselves unfit for the Church, and, therefore, very fit for the conventicle, like *Achilles*, of *Dublin Review* notoriety,) this Swayne tells us, that twelve or fourteen persons came to him, and confessed their intention of committing the sin of murder. We have no means of saying whether this story be true, or false; but we see at once that it is very unlikely. Men have generally some object in all their actions, especially when they involve a very disagreeable and humiliating practice—such as the confessing one's sins. Now, the object of confession is to obtain, through the application of the merits of our Redeemer's Cross and passion, remission of sins, and reconciliation with an offended God. For this purpose, the most ignorant Catholic who ever approached the confessional, well knows, that certain acts and dispositions are indispensably necessary on his part—First, a strict examination of conscience, accompanied with humble prayer to Almighty God, that He would, for His dear Son's sake, give to him a clear view of his iniquities, and a lively horror and detestation of all sin, as offensive to a God of infinite Holiness and purity; and secondly, a firm determination with God's assistance, to flee for the future from all sin, and all the immediate occasions of it, and to lead a pure and holy life. There is not a Catholic in the world, who does not know, that without these dispositions upon his part, not only is the absolution pronounced by the priest null and void, but that it is rather a fearful aggravation of the indignation of God. But, in the case before us, the twelve or fourteen men must have known that by avowing their intention to commit sin, they could not even expect to receive absolution, and, therefore, they could have had no object in approaching the confessional at all. We, therefore, think it more than probable that the whole statement of this R. Swayne, is a lie.

But, even supposing the story to be true, what does it prove against the practice of auricular confession? We will be told, that the promise of inviolable secrecy, by which the priest is bound, is evil, because in this case, he was thereby prevented from giving notice of an intended crime. But it seems to be forgotten by the objectors, that but for this certainty of the secrets of the confessional being inviolable, the confession would never have been made. It was only upon the condition of his not revealing the secrets committed to him, that these men unbosomed themselves to the priest—and what law of God or man was there thereby infringed? What injury did society suffer? "Had I been at liberty," says Swayne, "to give the least intimation to the proper authorities, of what was confessed to me, the crime might have been prevented." Certainly—but had Swayne been at liberty to give the least intimation to any person of what was revealed to him in confession, he would never have heard a word about it. Had these men been Protestants, they could have formed the same deter-

minations, carried them into execution just as easily, the only difference being, that they would not have revealed their intentions to a priest, who, if he did his duty, would use every means in his power, entreaties, commands, the authority of the Church, and the threats of God's Eternal wrath, to induce them to abandon their impious designs—failing in which, he would dismiss them from his presence, not with absolution and words of peace, but with the anathemas of the Church, and the curses pronounced by God upon all impenitent sinners. To make out a case against the confessional, from this statement of R. Swayne, it must be proved, that by the priest's knowledge, under the seal of confession, of an intended crime, impediments in the way of its accomplishment were removed, or facilities afforded for carrying it into execution; if neither of these events occurred, then society suffered no injury, and no law of God or man was violated by the silence of the priest, who, to divulge the secrets of the confessional, must be guilty of perjury.

In another part of the same letter, this impudent apostate proceeds to inform us, that he is cognizant of "innumerable cases in which the confessor became *particeps criminis*, by learning, through the confessional, an intended seduction, a rape, or an actual adultery, and yet taking no steps beyond a few discouraging words, either to prevent them, or their natural, but woful consequences." Now, as it is certain that Swayne could have been cognizant, only of what took place in his own confessional, it follows that *he himself* is the priest alluded to, who became *particeps criminis*, by taking no steps, beyond a few discouraging words, to prevent the consummation of a premeditated iniquity, revealed to him in confession; and, as it was his bounden duty, to have used all the thunders of the Church, to prevent the perpetration of the crime revealed, every argument which the love of God, or the fear of Hell could supply, it is clear that by his own showing, he was guilty of gross dereliction of duty, even whilst pretending to administer the Sacraments of that Church, which is now happily rid of him. But silly as at first sight appear the anile drivellings which constitute the premises of Protestant logic, when pushed to their legitimate consequences, they lead inevitably to the most damnable and blasphemous conclusions. Thus, Melancthon, Calvin, Zuinglius, and the fathers of modern Protestantism, hesitated not to proclaim God as the cause of sin, "as much the author of the treachery of Judas, as of the conversion of St. Paul." Let us apply the Protestant principle of private judgment to the argument against the confessional, now before us. If the priest, (who is bound to inviolable secrecy, by the most solemn oaths,) by not divulging, or by not taking any steps to prevent the perpetration of a crime revealed to him in the confessional, becomes *particeps criminis*, an accomplice in crime, it follows *a fortiori*, that God, who is a free agent, to whom, in virtue of His omniscience, the secrets of all hearts are revealed, and who, by virtue of His omnipotence, is able to prevent the perpetration of crime, and who does not always reveal the sinner's intentions, or prevent their accomplishment, is also *particeps criminis*, a partaker of the sinner's guilt. Do our evangelical friends shrink from our conclusions? Then must they abandon their premises, and admit that a moral being may be cognizant of the intention to commit crime, able to prevent its accomplishment, and yet remain entirely passive in the matter, without becoming *particeps criminis*. We are also told, that it is taught in the confessional, "that it is criminal to keep faith with heretics; and that it is no sin to destroy, and to extirpate them, should the advancement of Romanism require it." We know not which to admire the more, the impudent mendacity of the liar who can make such an assertion, or the astounding folly of the fool who can believe it. It is not so much a libel on the Church, as an insult to the common sense of Protestants, and comes with a good grace, from a member of that Society, whose deliberate falsification of history, and contemptible ignorance, we exposed some weeks ago, when reviewing a little manifesto published by the "Apostate Priest's Protection Society," in which *Pope Bonaventure*, in 1358! was represented as the author of the *Psalter* of our Lady, and Gregory III., as excommunicating emperors who were not born till long after Gregory's death, all which was accepted as Gospel truth by the erudite editor of the *Montreal Witness*. Oh! Evangelicals, what a gullible set of mortals you are.

The *Toronto Church*, a paper which we have always considered as the organ of the High Church party in Upper Canada, seems to be inclined to become a member of the Evangelical Alliance; for no other reason, can we give, why it also has given insertion to Swayne's abuse of the practice of confession. Does the editor of the *Church* not know that auricular confession is a practice, which if not positively enjoined by the Establishment, is at least strongly recommended. Do not its liturgies exhort the sinner, to come to the officiating minister, "or some other discreet, and learned minister of God's Word, and open his grief?" Does not the office for the "Visitation of the Sick," expressly enjoin, that "the sick person be moved to make a special confession of his sins;" after which confession, the priest shall absolve him, by virtue of the authority committed to him by our Lord Jesus Christ. True, owing to a servile compliance with the lax morality of the age, this discipline has been greatly neglected by the ministers of the Church by law established, yet it is still retained by a few of the most zealous and devoted of her children. Now we would ask the editor of the *Church*, what opinion he would have of a clergyman of the Establishment, who should be guilty of divulging, or making any use of the secrets confided to him by his penitent, without the said penitent's consent? Would he not justly consider him as infamous? But perhaps the *Church* is prepared

to abandon its High Church ground, and maintain that the practice of confession, is not recommended by the Anglican Church, or if recommended, that it is not binding upon the laity. To judge from another article which appears in the *Church* of the 27th March, we should not be surprised if such were the case; for we find the writer, a member of the Establishment, objecting to the observance of Tuesday, the 25th March, as a festival of obligation, in the public offices in Upper Canada, because forsooth it is not a festival recognised by *law*! Law, or no law, the 25th of March, the "Feast of the Annunciation," is a festival of obligation in the Anglican Church, whose observance is particularly enjoined, and which has its proper lessons, collects, epistle and gospel, with a *vigil* or fast on the day preceding. But as the law can make a bishop, or lay an embargo upon the spiritual graces conferred in the Sacrament of Baptism, it has very likely the power to appoint and cancel the holidays of the Church. What a funny Church that must be, whose solemn festivals are regulated by law; there is but one step lower for her to fall: she should commit the administration of her Sacraments to a Bench of Magistrates.

The *Montreal Witness* has noticed our exposure of some of the impudent falsifications of Holy Writ, which occur in David Martin's version of the New Testament. The writer admits the discrepancies, but puts forward a plea, in mitigation of sentence, strongly reminding us of that poor Molly, when charged by her mistress, with being the unmarried mother of a child. "Yes Maam, I owns it—but then it is a very small one;" so also the conscious *Montreal Witness* admits the errors, but pleads that they are very small, and trivial indeed. Now we never quarrel about tastes, even when as in this case, they are perfectly beyond our comprehension. We know not what the *Montreal Witness* may consider trivial, but we as Catholics have been taught so to revere the Holy writings, that no error, no alteration, can appear to us, but as a sin of the highest magnitude. It is indeed of little consequence, whether in the farce which is sometimes enacted in the conventicle, as if in mockery of the Holy Eucharistic Sacrifice, the coffee and lemonade, or the turnips and cold water, which are sometimes used instead of bread and wine, be blessed by the presiding elder or no; perhaps it is better that the blessing should be dispensed with; but that is no reason why the priests of Christ's Holy Church should not warn their flocks of the damnable perversion of Scripture, in which impostors try to find a sanction for their proceedings, and put them on their guard, against the mass of falsehood and error, which designing hypocrites try to foist upon them as the Word of God.

With regard to the substitution of the word "contain" for "receive" being a "very trivial" error indeed, we have a few remarks to offer, which we hope will convince the editor of the *Montreal Witness*, how profoundly ignorant he is of the important results, which the alteration of a single word, or of a single letter in the inspired text may produce.

The intention of the Calvinistic translators of the Bible, in the mistranslation alluded to, was to get a written warrant for their argument, that Christ was *contained* in Heaven, in such a manner as to be excluded from the Holy Sacrament of the altar. They were clever fellows, but like many other clever rogues, outshot their mark, proving a good deal more than they had at first intended. Indeed, the text, however strong it may be against the Real Presence, is, upon Protestant principles, still stronger against the Supreme Divinity of Christ; for according to David Martin's Word of God, we read that "Christ is contained in Heaven," but in the English Protestant version of the Bible, 1 Chron., 6. c., 18 v., and again, 1 Kings, 6. c., 27 v., we read that heaven, and the heaven of heavens cannot contain God. Now, if heaven cannot contain God, but does contain Christ, it is a self evident proposition that Christ is not God.

We restricted ourselves to citing four examples of the gross corruptions in David Martin's text, corruptions the more inexcusable, because he must have known that the old English Protestant version of the Word of God contained all the errors which we pointed out, as still existing in his version; and that it was not without good reason, that the English Protestant translators, corrected and amended their Word of God in 1683, moved thereunto by the ridicule which was heaped upon it by Catholic writers. David Martin knew when he published, and the evangelical missionaries know when they are circulating the book, that it is an impure version of God's Holy Word, and therefore worthy the reprobation and contempt of all honest men. Many more errors could we point out, only we do not think that a newspaper is the proper place for quotations from Scripture. We will however give the *Montreal Witness* one other text, and we have no doubt but that the Rev. Mons. Chiniquy will favor him with many more.

In Acts, 16 c. and 23 v., we would beg to be informed where David Martin found the words which we give in Italics, but which are printed in his version in the usual characters, as if they formed part of the original text, as indeed are his other corruptions. "And after that, by the advice of the assemblies, they had established ancients in each church." "Et après que, par l'avis des assemblées, ils eurent établi des ancients dans chaque église." If they do occur in any Greek manuscript, they are not to be found in any of the printed editions that we know of, and certainly are not rendered in the English Protestant version, which agrees with the Catholic version in every respect, except in rendering the word *presbuteros* as elders, instead of priests.

The following, which we extract from the lectures delivered some years ago at Rome, by his Eminence the present Cardinal Archbishop of Westminster, will

open the eyes of the editor of the *Montreal Witness*, to the important results which may attach, we do not say to a word, but to a syllable of the sacred text:—

"In the three last verses of the 52nd of Isaiah, and through the whole of the following chapter, are represented the character and fate of the *Servant of God*. Perhaps no portion of the same extent in the Old Testament is so honored by quotations and references in the New; it is the passage which divine Providence used as an instrument to convert the enmity of the queen of Ethiopia. As early as the age of Origen, the Jews had taken care to allude the force of a prophecy which described the *Servant of God* as afflicted, wounded, and bruised, and as laying down his life for his people, and even for the salvation of all mankind. Though the Targum, or Chaldee paraphrase of Jonathan, understood it of the Messiah, the later Jews have explained it either of some celebrated prophet, or of some collective body. The modern adversaries of prophecy have generally adopted the latter interpretation, though with considerable diversity as to the particular application. The favorite theory seems, that it represents, under the figure of the *Servant of God*, the whole Jewish people, often designated under that title in Scripture,—and that it is descriptive of the sufferings, captivity, and restoration of the whole race. Others, however, prefer a more restricted sense, and apply the whole passage to the prophetic body. This explanation has met with an ingenious and learned patron in Gesenius.

"It is true, that this servant of God is represented as one individual, but the advocates of the collective application appeal to one text as containing a decisive argument in their favor. This is the eighth verse of the fifty-third chapter, 'for the sin of my people a stroke was inflicted upon him.' (The pronoun used here is one of rare occurrence, found chiefly in the poets (*lamo*). This it is asserted is only plural, and the text should therefore be rendered 'a stroke is inflicted on them.' Now, this meaning would be absolutely incompatible with a prophecy regarding a single individual, and is therefore assumed as giving the key to the entire passage, and proving that a collective body alone can be signified under the figure of God's servant. The prophecy therefore would be totally lost; instead of a clear prediction of the mission and redemption of the Messiah, we should only have a pathetic elegy over the sufferings of the prophets, or of the people! To this word the learned Rosenmüller appeals in his prolegomena to the chapter, for a decisive termination of the contest, and supposes the prophet to have used this pronoun for the express purpose of clearing up any difficulty regarding his meaning. To it Gesenius in like manner refers for the same purpose; and he considers it a mere prejudice to render the passage in the singular, as has been done by the Syriac version and by St. Jerome. But Gesenius, as I have before hinted, had already prepared the way for his commentary, and prevented the necessity of any discussion in it, by framing a rule in his grammar, evidently intended for this passage.

"There he has laid down that the poetical pronoun *lamo* is only plural; and that though sometimes referred to singular nouns, it is only when they are collectives. After noticing a certain number of examples, he adds the text under consideration. 'In this passage,' he remarks, 'the grammatical discussion has required a dogmatical interest. The subject of this chapter is always mentioned in the singular, except in this text, but it is perfectly intelligible how it should be changed in v. 8 for a plural, since, as appears to me certain, that *servant of God* is the representative of the prophetic body.' You see, therefore, how important a discussion, in itself of small consequence, may become; and how the enquiry whether an insignificant pronoun is only plural or may be singular, has become the hinge on which a question of real interest to the evidence of Christianity has been made to turn."—*Lecture X.*

The *Transcript* of yesterday, in noticing our remarks of last week, very cautiously, and, at the same time, most disingenuously, (which makes us suspect that he has been "improving the occasion" at the conventicle,) shirks altogether the real question, which is at issue between us. We did not advocate the interference of the law with the existing mode of levying tithes, nor did we say one word in approval of the sequestration of the Clergy Reserves. To admit the existence of a power, in the legislature, is one thing; to recommend the exercise of that power, is another. And when we denied, the ordinance of 1840, which expressly professes to confirm an old, and not grant a new title, to be the title of the Seminary to certain lands which it paid for with hard cash, we did no more than offer an opinion, which the *Transcript* may accept for what it is worth. But the real question between us, as the *Transcript* well knows, although it most dishonestly avoids all allusion to it, is—Is the assertion of the *Transcript*, "that the most valuable property the Catholic Church possesses," (tithes excluded,) "was given by Edicts of the French monarchs" true, or is it a lie? It must needs be either one or the other. We therefore called upon him, and call upon him again, to specify what portions of the property, of the Catholic ecclesiastical establishments at Montreal, were given by Edicts of the French monarchs. If his statement of the 22nd March be true, he will find no difficulty in answering our challenge; if it be false, we tell him that it is his duty to admit his error, failing in which he has no right to the title of an honest man.

Whether from a real, or only a feigned inability to understand the meaning of the word "Church," we know not, but the editor of the *Montreal Witness* pretends, that in the definition of the word we gave him some few weeks ago, he finds difficulties too great for his very limited faculties. We exceedingly regret it; but he should remember, that if he is stupid, it is not our fault. We told him, that by the word "Church," when applied to a body having authority to teach, we meant to denote that body of teachers alone, appointed by Christ to teach all nations, though in common language we also used the word "Church" to denote the whole body of true believers. It is of little consequence by what names things are called; and if the editor of the *Montreal*

*Witness* thinks fit, he may apply some other name to that body which Christ appointed to teach all nations: that will not invalidate its authority, nor will it relieve him from the duty of hearkening to, and obeying it. The question is not—Is the name "Church" a proper name to give to the descendants of the Apostles? but—Did Christ appoint a body of men to teach all nations, even unto the end of the world? and if He did, where is that body to-day? The editor of the *Montreal Witness* asks also—What is the duty of the laity in the Church?—To accept with humility, and diligently to practice, those doctrines which are taught by the representatives of the Apostles, thus working out their salvation with fear and trembling. We will in our turn ask one question—What is the meaning of the "cursing Council of Trent?" Was the writer so profoundly ignorant of ecclesiastical history, as not to know that all General Councils, from the first of Nice, upon whose authoritative decision rests the evidence for the dogma of the Divinity of Christ, down to the Council of Trent, anathematized all heretics who presumed to set their paltry opinions in opposition to their decrees? We suppose that he was as ignorant of this fact, as he is of every thing else outside his own conventicle, or we should not have seen him apply the epithet "cursing," especially to the Council of Trent.

We learn from the *Melanges Religieuses*, that the Rev. Père Laverlochère, who left Hudson's Bay last summer, for Europe, arrived in this city on Sunday last, accompanied by the Rev. Père Paillet, who is destined to partake of the apostolic labors of the zealous missionary. It appears, from the European exchanges of the above-mentioned journal, that the pious and indefatigable missionary has caused the liveliest sensations in the two first cities of France—Paris and Lyons—by the plain, but strikingly interesting recital of the danger, the fatigue, and, finally, the happy results of his mission among the Indian tribes of the Northern territories. The thousands he had baptised, the extraordinary circumstances in the midst of which he made several conversions, his description of the frozen, desolate regions he traversed; his graphic description of the habits, customs and misery of the Indian tribes—all has created the liveliest interest, and most ardent sympathy, for the further success of his mission. A Lyons correspondent says that the Rev. Missionary's sermons at Lyons, were attended by crowded congregations, anxious to hear his eloquent, simple, yet thrilling and sublime narrative. Paris papers announce his having created similar sensations in that great metropolis. He preached several times at St. Sulpice, at Notre Dame-de-Victoires, at St. Germain, L'Auxerrois, at St. Nicholas-de-Champs, and at St. Paul, St. Louis, and three times at Havre, immediately before his embarkation. Not less than 8000 persons were induced to become members of the "Society of the Propagation of the Faith," by his fervent account of these errant tribes that traverse the frozen regions of the North. The Rev. Gentleman is to leave for the scene of his sacred mission on the 25th instant.

The communication from our Toronto correspondent reached us too late for insertion. We have but space for the following notice of the observance of St. Patrick's Day in Toronto:—

"Monday, 17th March, being the anniversary of Ireland's Patron Saint, it was observed in this city by Irishmen and their descendants, with that respect and veneration to which a day so universally hallowed, is justly entitled, and we must candidly express our entire satisfaction at the orderly manner in which matters were conducted, not having to record a single instance in which the dominion of Bacchus, that divinity who presides over fun and mischief, could be acknowledged. This, truly, speaks well for the salutary revolution which has taken place in the people, and we fervently hope that the day is not far distant, when the temples of this disgusting deity will be entirely deserted; a consummation devoutly to be prayed for by the philanthropist. Anticipating any disagreeable results, our venerable and highly esteemed Bishop, the Count de Charbonnell, who also hails from Old Gaul, the birth place of our sainted Patrick, whose praiseworthy exertions in bringing back to the true fold, his wandering sheep, are indefatigable, and who is infusing into his flock that spirit of piety and true charity, with which the Omnipotent seems to have eminently endowed him, thoughtfully cautioned his people against any excesses; but the admonitions so paternally and affectionately tendered, proved irrequite, the slightest infraction of the peace not having been complained of, as far as we have been enabled to ascertain. The *British Whig* says the same of Kingston."

We have received specimen sheets of the Canada Directory, by Mr. Robert Mackay, published by Mr. John Lovell, of Montreal. The work, when complete, will contain a business directory for all parts of Canada.

To the Editor of the *True Witness and Catholic Chronicle*.

DEAR SIR,—Will you allow me to call your attention to that paragraph of Dr. McHale's recent letter to Lord John Russell, wherein he alludes to the proselytising trade going on in the famine-stricken region along the Galway coast? You have given that admirable letter to your readers, and I doubt not but they have exulted in the castigation thus inflicted on the little time-serving premier. Alas! for the unhonored scion of the house of Bedford! he has had the unenviable art of arousing the open and unwavering hostility of her Majesty's faithful subjects, and from end to end of the gigantic empire of Britain his name is execrated, and bandied about as a by-word of reproach. Grievously has the poor manikin been

punished, and heavier punishment still awaits him, or the signs of the times are void of meaning; yet at every fresh stroke inflicted upon him, men cry out, "More—yet more!" Though every line of the Archbishop's letter contains some forcible truth, yet I think its most remarkable section is that above alluded to. That impudent falsehood, about the success which was said to have crowned the efforts of the proselytisers in the West of Connaught, had rolled on across the Atlantic, (borne aloft on the pinions of the angels of darkness,) and had crossed this continent from South to North, and from East to West, every evangelical preacher sending it on with fresh force and a "God speed," till it became a huge, unwieldy thing, unfit to travel farther, for it had in fact outgrown all probability. So it lay struggling and kicking in all its naked deformity, till his Grace of Tuam dispatched it with one contemptuous blow, and the filthy Exeter Hall bantering is now defunct. To say the truth, we had been all looking for such a consummation, knowing that it was one of the blackest calumnies (because the most unfounded,) ever put forth against the suffering people of Ireland, and many a time was the question asked, "Why does not Dr. McHale, or some of the higher clergy of that country, come forward and show the real state of the case?" This is now done—the atrocious calumny stands before the world as an evangelical lie of the first magnitude, and, thanks to that God whom our fathers served so faithfully, that foul stain is wiped away from the fair escutcheon of Ireland. Of the *ten thousand* who were said to have renounced Popery in one district, we learn from His Grace of Tuam, that not a single family has been perverted, notwithstanding that the Protestant clergyman, facetiously called *Bishop* of that diocese, put forth all the extent of his resources, and threw the whole weight of his influence into the scale. And then the island of Arran, where such wondrous feats had been done against Popery—what says the prelate: "the consecrated soil of Arran is as pure, and as uncontaminated by the foot of a heretic, as it was on the day when Columba planted the Cross on its strand." There is no mystifying, no prevarication about this refutation—it is hurled out with a giant's strength, fearing neither contradiction nor denial, but contemptuously demanding investigation. Really, Mr. Editor, the audacity of these "new lights" surpasses all belief. Here they are collecting immense sums of money by all imaginable means, and sending their emissaries with well-filled budgets amongst the poor, starving peasantry of Connaught—the famine-wasted fishermen of that wild region, proffering to them money—food—clothes with one hand, and with the other a spurious compilation called by them the Bible, or perchance some delectable anti-Popery Tract, then if the suffering creatures take the books, in order to obtain the good things on which their greedy eyes rest, oh! it is no matter whether they can read the books or not, the seducer tosses up his hat, and cries out: "A convert!—a convert!" Then that *one* whose necessities bribed him to compliance, is multiplied by evangelical arithmetic into twenty, fifty, or an hundred, and the shout is sent forth: "Hundreds and thousands of conversions in this interesting region—rejoice and be glad, oh our brethren! and send us plenty of money and provisions, and goodly raiment, for our trade is prospering!—up with the conventicle, and down with the Cross!—Light is breaking in all over Ireland, and the power of Rome is well nigh crushed for ever!"—So with the *three thousand* whom they had converted as they said, in one place, which was found on enquiry to contain no more than *seven hundred* inhabitants, and of them had any been perverted, remained to be asked. In short, it needed not the conclusive evidence of His Grace of Tuam to assure us that all the gold of England cannot buy up the faith of the Irish people—even though backed by years of famine and unheard-of suffering. Green as her own herbage, is the faith of her people—greenest and freshest in the dark hour of affliction—and sooner may the heretic wretch Croagh Patrick from its base, than uproot from the Irish heart that devoted attachment to the creed which our ancestors received from the illustrious man who gave his name to that loftiest of Irish mountains.

I am, dear Sir,  
Yours most truly,  
AN IRISH CATHOLIC.  
Montreal, 2nd April, 1851.

CANADA NEWS.

On Saturday last the Grand Jury presented true Bills against Francis B. McNamee, Joseph McGrath, Phillip Carroll, Jas. Fitzpatrick, and Stephen Going, for cutting and wounding, with intent to do bodily harm, and also for riot and assault; and against John McNamee, Andrew Byron, and Patrick Hennessy, for assault and battery—all at the late Municipal Elections. The parties were arraigned, and gave bail for their appearance at the next Criminal Term.—*Pilot*.

We notice in the last number of our cotemporary, the *Pilot*, a letter from Mr. John McNamee, indicted for riotous conduct at the late Municipal Elections, in which he has declared, that on the 3rd of March last, the time mentioned, he was in Upper Canada.—*Courier*.

The *Examiner* states that he has received a letter from Chatham, C. W., which states that the country in that neighborhood is inundated with slaves from the Southern States, and that they are allowed, as well as the white population, the right to vote, to be elected to office, and to sit as Jurors. It is further stated, that one-fourth of those who voted at the late Municipal Elections in Chatham and its vicinity were Negroes.—*Transcript*.

The *Quebec Gazette* says it has good authority for stating that it is the intention of His Excellency the Governor General to visit Quebec on or about the 15th of May; and that parliament will meet between that time and the 1st of June.

ESCAPE FROM GAOL.—Last night five prisoners escaped from gaol by cutting through the iron bars and lowering themselves into the gaol yard. Two were

military convicts for transportation, two convicts for the Penitentiary, and one of two Italians charged with murder on the high seas. The Police and Military are in pursuit of them.—*Quebec Gazette*.

The five prisoners who escaped from the gaol on the night of Thursday last, left the city by the Montreal road, but were immediately pursued by the Chief of Police, and arrested before they reached Pointe aux Trembles. Their names were, Murphy and Quinn, sentenced to the Penitentiary for stealing fowls; Urgent, one of the Italians, upon whose case the question of jurisdiction has been raised; and two soldiers, sentenced to transportation for some military offence.—*Quebec Chronicle*.

The *Proseott Telegraph* says, that as far as the eye can reach, the port is free from ice. Messrs. Hooker & Holton's steamer, the *Free Trader*, has been undergoing repairs, and will be ready for the spring business on the 1st April. The American boat *Lady of the Lake* is advertised to leave Ogdensburg for the head of the Lake on the 1st April.

THE WELLSLAND CANAL.—This work was opened to the trade yesterday. The Erie Canal will not be opened until the 15th April, previous to which time we may expect goods via the St. Lawrence.—*Hamilton Spectator*.

THE NAVIGATION.—Toronto bay has for several days been clear of ice east of Maitland's wharf; the furthest point to which steamers enter. In the eastern corner of the bay there still lurks a thin covering of ice, which, if not already submerged, can offer no obstacle to navigation, and must soon entirely disappear. Whitty harbor has also been open several days. A week to-morrow the *Magnet* will start for Kingston. The *America* runs daily to Hamilton; the *Chief Justice* daily to Lewiston; and the *Admiral* twice a week to Rochester.—*Toronto Examiner*.

The *Kingston News* says, that on the 15th ult., as a party of seven persons were crossing from Wolf's Island, the ice gave away, and the whole party were immersed in the water, and two of them, both young women, named respectively M. A. Carduer, and M. Martin were drowned.

SUICIDE.—On Monday night a female patient in the Asylum, Toronto, committed suicide by tearing up the sheets of her bed, which she attached to her neck and the bed-post, and then strangled herself by falling on her knees.—*Brockville Recorder*.

UNITED STATES.

NEW ORLEANS, March 23.—A frightful crevasse has broken out all along the river. Great destruction of property is apprehended.

HORRIBLE MURDER ON THE Isthmus.—A party of 13, supposed passengers on the *Empire City*, on her last trip, were murdered while crossing the Isthmus, by a band of Carthaginians and negroes. Among those murdered were two ladies and three children. The following is said to be a list of the persons murdered:—Thomas McDermot, 274 Greenwich street, New York; Joseph Brooks, fruiterer, corner of Dey street and Broadway, New York; a man by the name of Moody; Fidele Pepin, a native of France; Léonore Landry, gold beater, of Paris; John W. Steele, Waterloo, Ind.; Catharine Cameron; a man by the name of Patrick. Companies of volunteers when the steamer left, were known to be out scouring the country in every direction, in search of the murderers.—*Boston Pilot*.

The town of Bellevue Louisiana, has been prostrated by a tornado, every house having been blown down. No one has been seriously injured by the accident.—*Ib.*

AN ILLINOIS MARRIAGE CERTIFICATE.—A correspondent of the *Spirit of the Times* writing from "Copernus Precinct," Illinois, gives the following as among the "rich ones" which his researches among the legal records have brought to light. We give his own language:—

"Examining a land title the other day, which involved a question of legitimacy, I stumbled upon the following marriage certificate which is decidedly too good to be lost, and is literally *bona fide*. The marriage, of which this is the only legal evidence, took place in Copernus Precinct, in this county, in the infancy of the country; or rather in primitive times, and the magistrate ought to be immortalized, whether he ever gets his commission or not. The certificate is in these words—

State of Illinois, Peoria county ss.  
To all the world Greeting. Know ye that John Smith and Peggy Myers is hereby certified to go together and do as old folks does, and when my commission comes I am to marry em good, and date em back to liver accideils. O—M—B—  
[ssd] Justice Peace.  
I put the initials only of the marriage, for the reason that this legal luminary is still living, and probably too modest to covet the fame to which he is so justly entitled. Don't he deserve a pension, and the unanimous thanks of those interested in the rapid peopling of the State, as well as those who can't wait for commissions?"

MONTREAL MARKET PRICES.

CORRECTED BY THE CLERK OF THE BONSECOURS MARKET.

Thursday, April 3, 1851.

		s.	d.	s.	d.
Wheat,	per minot	4	6	a	4
Oats,	"	2	3	a	10
Barley,	"	2	6	a	3
Peas,	"	3	0	a	2
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	4	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
Turkies,	per couple	7	6	a	8
Eggs,	per dozen	0	6	a	0
Apples,	per barrel	5	0	a	12
Onions,	"	6	0	a	7
Flour,	per quintal	10	0	a	10
Oatmeal,	"	7	6	a	9
Beef,	per 100 lbs.	17	6	a	27
Pork, Fresh	per 100 lbs.	32	6	a	30

## FOREIGN INTELLIGENCE.

## FRANCE.

The procession of the *Bœuf-Gras* was a scene in which the gay people of Paris delight. Right and left a sea of heads, dotted with the white caps of the women, waved from the Madelaine to the Cafe de Paris. First came a picket of the mounted Garde Republicaine. The *Bœuf-Gras*, with gilded horns, dressed out with garlands, stalked stately between four mimmers, masked as Indians, and armed with clubs. The whole bevy of the Hippodrome followed, and in the midst a car adorned with wreaths, in which stood upright a handsome stout young woman, attired as Ceres, wearing a wreath of gilded ears of corn, and bearing in her hand a gilded sickle, with a white mantle falling from her shoulders.

The Legislative Assembly decided on Monday, at the close of its proceedings, that it would not hold any public sitting until Saturday next—Tuesday because it was Mardi-Gras, and the other days in order to give time to the Members to examine the budget in the bureaux.

## SWITZERLAND.

The Federal Council of Switzerland has, in consequence of the repeated remonstrances of the German Powers, just abolished the absolute obligation imposed in July, 1849, on the various cantons to receive political refugees. It has, moreover, maintained the Decrees relative to the expulsion or transmission of refugees into the interior. These resolutions are communicated to the cantons by a Proclamation, dated Berne, the 25th ult.

## ITALY.

Three members of the ex-Roman Constituent Assembly have been amnestied by the Pope:—M. Pasqual de Rossi, formerly professor at the Roman University; M. Filippo Accursi de Todi; and M. Ponich, deputy of Ascoli. Others have obtained from the Sovereign Pontiff an indeterminate period of provisional liberty.

## AUSTRIA.

A list of the persons put to death in Transylvania by the revolutionary party has just appeared. The heart sickens on seeing the total which is given—viz., 4,832 persons, out of a population of 2,500,000. Well might Bem write to Kossuth that "he was reminded of the reign of terror in France." 478 persons were executed according to sentence given, 743 without any regular trial, and 3,613 were murdered in their houses or in the streets when the places which they inhabited were attacked. 400 of these last sufferers were women, or children under fourteen years of age. Many were beaten to death, and among others is a certain Sarah Coston, who received two hundred blows before she died. Kossuth's Commissary in Transylvania was Eugene von Bothy, against whose atrocities, it is but just to say, Bem loudly protested.

## ANOTHER CAFFRE WAR.

Sir Harry Smith held a meeting of Gaika chiefs and people, at Fort Cox, on the 19th of December. There were present, it was estimated, nearly 3,000 Caffres, and among them all the principal chiefs, with the exception, of course, of the outlaw, Sandilli and Anta. The tone of insolence which characterized the remarks of the chiefs awakened some suspicion, but the latter proceeded to nominate the mother of the deposed Sandilli, as chief of his tribe, and the proclamation announcing Sir Harry's acquiescence, was dated on the 29th of December.

It appears that during the three following days, information was received at headquarters of the place at which Sandilli and his partisans had their rendezvous. It was determined to make an attempt to capture the chief, or perhaps to drive him and his followers from the neighborhood, in which their presence was dangerous. At daybreak, on the 24th of December, Colonel Mackinnon left Fort Cox, with a force of nearly 600 men, of whom 321 belonged to the 6th and 43rd Regiments, 174 to the Cape Mounted Rifles, and 92 to the Caffre Police. With this strong column, Colonel Mackinnon took his way up the valley of the Keishamma. For about 30 miles above Fort Cox, the rapid torrent winds through the rugged defiles of the Amatola mountains, the stronghold of the Gaika Caffres. Along the bank of this stream Colonel Mackinnon pursued his march until he reached a "narrow rocky gorge," known, it is said, as a pass which military men would consider difficult to force against a resolute enemy. Colonel Mackinnon, in fact, states that his men could only proceed through the pass in single file. It does not appear that he sent forward any reconnoitring party. He seems to have had implicit confidence in the Caffre police, who led the column. When the Caffre police and the Cape Mounted Rifles had passed through the gorge, a deadly fire was opened, by Sandilli's Caffres (as there is every reason to believe), upon the column of infantry. It was with great difficulty that Colonel Mackinnon succeeded at last in extricating his troops from the defile, and in dislodging the Caffres. Before this was accomplished, the force had suffered the serious loss of three officers and sixteen men, killed and wounded. On their return march they found the bodies of fourteen soldiers of the 45th Regiment, who had been sent out on escort duty, mangled and stripped.

The attack upon Colonel Mackinnon appears to have been the signal for the uprising of all the Gaika tribes. The three "military villages" of Woburn, Auckland, and Juanasburg, situate on the colonial border, opposite the Gaika territory, were the first to feel the destroying stroke. At midday, while the inhabitants were seated at their Christmas dinners, the savages surrounded their dwellings, and in a few minutes nothing but smoking ruins, and corpses

horribly mutilated, marked the sites where the villages had stood. More than seventy individuals, including men, women, and children, perished in these massacres. Two women, one of them wounded, alone escaped to tell the awful tidings. The Caffres then poured across the boundary in marauding parties, devastating the open country along the frontier, and as far west as Graham's Town. The tribes engaged in these ravages were those of the very chiefs who had professed peaceful and loyal intentions, a week before, at their meeting with Sir Harry Smith.

On the morning of the 29th a strong escort of 150 91st regiment, and 80 of the Cape Mounted Riflemen, commanded by Colonels Somerset and Yarborough, marched from Fort Hare, to communicate with his Excellency, the Governor, at Fort Cox, accompanied by a small field piece. When they were about nine miles on the road the Caffres in thousands attacked them on all sides, which caused them to change their direction back again towards Fort Hare, and to despatch an order to this post for more men; but ere any relief could be given, they lost twenty men and two officers, Lieutenants Gordon and Melvin. The most of the men were killed with assegais, and the greater part of the wounded. They rushed upon them, assegai in hand, "like a cloud of locusts."

Colonel Somerset, after his repulse on attempting to communicate with the Governor on the 28th ult., succeeded in doing so by a Caffre-messenger on the 29th, and received his Excellency's reply. The Colonel represented the necessity of detaining all troops touching at the Cape, and despatching them instantly to the frontier, whether cavalry or infantry, and recommends their being landed at Algoa bay, but was still sanguine that the forces would shortly present a bold front to the enemy, and encourage the depressed farmers and inhabitants.

At one time it was even believed that Sir Harry Smith, who had advanced as far as Fort Cox, had been cut off with his escort; but we are happy to state that the very last intelligence contained in the Cape Town papers informs us that the gallant General had succeeded in cutting his way through the hordes that surrounded him, and in reaching King William's town in safety. A Government notice, dated December 31st, the day of his Excellency's arrival, appears in the papers. It was his intention to have proceeded to Fort Hare, but the enemy were in such force that his means were not adequate to its accomplishment. Every power is delegated to Colonel Somerset, during the forced absence of the Governor from the Colony, to raise levies, &c., and to name the rallying points of assembly.

His Excellency does most ardently hope that the colonists will rise en masse, to aid her Majesty's troops, and the reinforcement of men and guns, which will shortly arrive at East London, to destroy and exterminate these most barbarous and treacherous savages, who, for the moment, are formidable. *Every post in British Kaffraria is necessarily maintained.* The abandonment of one of them would have been the signal for revolt to every T'Slambie Chief. They are well provisioned for six weeks, and form a nucleus for an invading army of patriots. The Gaikas must be driven out of the Amatolas, and expelled for ever! However great the inroad into the colony may have been, it is consoling to his Excellency to know, that the maintenance of these posts, which indeed could not have been abandoned, occupies the attention of thousands of Caffres, who would otherwise have gone into the colony. The line of the Buffalo must be maintained, *contre que coule.* It involves the safety even of her Majesty's troops, which is paramount.

His Excellency's presence in King William's Town is very opportune, as it may probably have the effect of keeping Umlala quiet. At present "with all their means and appliances," says *Graham's Town Journal*, "let the colonists understand that the safety of themselves and their families depends, under Providence, upon their own efforts, promptly and decisively made. Sir Harry Smith is at present in the midst of the enemy, holding them in check, and preventing them from precipitating themselves upon the colony. But at present he can do no more than this. To enter upon offensive operations he must have aid, and in the meantime there is danger lest the troops should be destroyed in detail. Should a single military post be carried, the effect may be most disastrous to the colony, while, on the other hand, if reinforcements be at once poured into Caffre-land, the tide will be turned—the military communications will be opened, and the object in view—the complete subjugation of the Gaiikas—be effectually accomplished."

The Committee of Public Safety and about 100 more of the leading inhabitants of Port Elizabeth, have signed a requisition to Sir A. Stockenstrom, calling upon him to return to the frontier to become General Commandant of all the burghers and native levies. The conduct of the Cape Corps, throughout the skirmishes which have taken place between the Caffres and troops, is mentioned in terms of approbation. As will be seen by the Government notice, Fort Cox as well as all the forts along the line of the Buffalo, will be maintained—East London being made the base of the military operations now about to take place. Supplies may be readily landed there, and then forwarded with great facility along that line. By holding this chain of posts, the attention of the Caffres is drawn off from the colony, and to which the colonists of Graham's Town attribute their comparative freedom from any large bodies of the enemy, so that the farmers have been able to send their cattle to the rear, and to reap a considerable quantity of corn. Had the Governor relinquished these posts, it would have greatly inspired the Caffres, and thousands would have rushed into the colony, and laid waste the border district.

Graham's Town was crowded with families from the country, and was in a deplorable state. Mr. Hudson, Civil Commissioner, had appointed 12 of the principal inhabitants a "Board of Defence;" and had sent a circular to the Civil Commissioners of the other divisions of the colony, calling upon them for assistance.

The Hottentots at Kat River were much disaffected, and Hermanus "was carrying fire and brand into every farm." Despatches had been sent to the Lieutenant-Governor of Natal to bring down 3,000 Zoolahs on the Gaiikas, through the foot of the Quathlamba mountains, which is only twelve days' march.

A number of notices inviting volunteers to offer themselves have been widely circulated, the expense to be borne by the Colonial office, Cape Town.

There seems to be little probability of any attack being made on Graham's Town. Such an attempt would be contrary to the usual modes of Caffre warfare, although under the influence of a fanatic chief, the place was assailed as far back as 1819, when it was in its infancy. On that occasion, the Caffres were utterly routed, and 500 of them were killed. The population of Graham's Town is now estimated at about 6,000 persons, of whom 4,500 are British, and 1,500 Fingoes and Hottentots. Its distance is upwards of 500 miles from Cape Town, whence troops will have to be drawn, and with which it has a semi-weekly communication by post.

## INDIA.

An amusing account is given by one of the Bombay journals ("vipers" Sir Charles calls them) of the meeting of the veteran with the 78th Highlanders, the regiment respecting which so many rumors have been afloat, since the celebrated march from Kurrahe to Sukkur. Addressing the major, he said—"The papers of India stated that I ordered you to march to Sukkur at the most unhealthy season of the year. That was an infamous lie, men of the 78th." The officers who were present crowded around Sir Charles. Observing this, he said, "Stand back, gentlemen; stand back, and let the band hear what I have to say." Continuing, he said—

"I marched you at a healthy season of the year; and when the fever attacked you, you were in barracks; and the proof of it is, that the European artillery did not quit the barracks, who had never marched at all, and who had been two years stationed at Bombay. The European artillery, I say, were more unhealthy than you were, men of the 78th Highlanders! I tell you, men—I tell you on your 'parade'—(and here the General threw his hands together with a most expressive gesture), that this is an infamous—a damnable—a worse than damnable lie. And I wish and request you all to tell your comrades what I say. I saw you embark at Sukkur, and the state you were then in was enough to break any soldier's heart; but the low lying papers of India never broke my heart, and they never will; and they may all go to —!"

Saying which, Sir Charles gave a significant shake of his head, indicative of the word which he would not utter.

## ANGLICAN CALUMNY.

CARDINAL WISEMAN, THE NEWCASTLE JOURNAL, AND A "MINISTER OF THE ESTABLISHED CHURCH."

(From the Newcastle Chronicle.)

On the 25th ult. there appeared in our contemporary, the *Newcastle Journal*, a libel on the mother of Cardinal Wiseman, which was of so atrocious a description that we thought it best not to hazard any extension of its publicity by ever alluding to it in our columns.

For obvious reasons, we cannot reprint the libel.—Suffice it to say that it charged Mrs. Wiseman, the honorable and respected mother of the Cardinal, with having, when she lived at Durham many years ago, been in the habit of cheating at whist, and of having been further guilty of systematic want of chastity. Another number of the *Journal* appeared after this, but not a line in it of apology or retraction. In the meantime however, the libel had been brought under the Cardinal's notice, and he immediately directed his solicitors to write to the proprietor of the *Journal*, giving him notice of criminal proceedings being taken against him. This at once produced in the *Journal* of the 8th inst., the following most craven, crouching apology:—

CARDINAL WISEMAN.—It is much to be regretted that, owing to inadvertence, and without the slightest malice or ill will on our part, a gossiping, slanderous letter, under the above head, from a correspondent, referring to the mother of Cardinal Wiseman, and her residence in Durham, some years ago, was inserted in this *Journal* of the 25th of January. The false and injurious statement having been communicated by a correspondent in an adjoining county, was not subjected to that careful revision it would otherwise have received, or it never would have been published by us. Our attention having been since called to the matter, we are concerned to find that it contains statements and imputations which cannot for a moment be justified, and ought not to have been offered to the public. We regret that we should have been the instruments of circulating such extravagant and calumnious imputations. We unhesitatingly withdraw them. We believe them to be utterly unfounded, and can only express our unaffected sorrow that any act of ours should have occasioned pain and annoyance to those whom we believe to be above reproach in all moral and social obligations.

Here the affair might have rested for us; but the worst remains behind. Cardinal Wiseman it appears was not satisfied with this Jeremiah, but insisted on the name of the author being given up to him, which was instantly done, and we would scarcely trust our

eyes when we read as follows, in a conspicuous place and type, in the *Journal* of last week:—

CARDINAL WISEMAN.—Whereas certain calumnies appeared in this *Journal*, on Saturday, January 25th, directed against the mother of Cardinal Wiseman, I hereby acknowledge that I sent the same in writing to the editor, but not with the design of their being printed or made public. But as through inadvertence they found their way into the columns of this paper, I hereby, in unfeigned sorrow, and in the most unequivocal terms, express my deep and unqualified regret that I should have been instrumental in giving circulation to such slanderous reports. I believe that the said calumnies, which my imprudence caused to be published, have no foundation whatever in truth. I find that the whole life of that venerable lady has been the admiration of all who have had the happiness to know her. And I am now, not only ready, but anxious, to make reparation for the injury and wrong by any means in my power.

A MINISTER OF THE ESTABLISHED CHURCH.

February 13, 1851.

Whether disbelief that any clergyman could have so forgotten himself, shame at the degradation of the press, so prostituted and abused, or deep regret that the Protestant cause should have been so injured and discredited, were uppermost in our minds when we read this precious production, we can hardly tell; but after what has taken place, we feel imperatively called on to protest in the name of all liberal members of the Church of England against the suppression of the name of their clerical libeler.

## INTERCESSORY PRAYER.

Another great means of the Church for supplying intercessory prayer is, by forming her children into brotherhoods or societies. These are very numerous, and we may choose to which we will belong, according to our devotion. Every parish has one or more of these societies established in it, of which most of the inhabitants are members. We may also belong to societies of other parishes, each having privileges of its own which we may like to partake of. We have in our small village three of these societies, and few of us there are who do not belong to them all. The conditions of being members vary, but all oblige in some way to intercessory prayer, and bring us the advantage of having Masses said for us on appointed days with benediction services; besides the being prayed for daily by the whole society. We are expected to be faithful in performing these devotions, and thus render ourselves partakers of the supplication of thousands, and become ourselves the dispensers of good to them.

In our daily attendance at the great sacrifice of the Mass we become of necessity intercessors, and are interceded for. But I may not enter now on the incalculable privileges we enjoy ourselves and dispense to others through intercession in that sacred service.

Thus nurtured in the duty of interceding for each other, Catholics practise it as naturally as they take their daily bread.

In our colleges the young students have many rules by which they form themselves into intercessors for the whole college, or turn the whole college into intercessors for one member. For instance, they draw lots once a month, and for him whose number is lowest the whole college receives the Holy Sacrament and bears Mass.

A Catholic, in parting from a friend, or writing to one, asks his prayers. A confessor promises his prayers to a penitent, and requests his penitent's prayers for himself.

The request for intercessory prayer is universal. Go into a shop in a strange town, and say you are in a hurry because on your way to hear Mass, the person who serves you will earnestly say, "May I recommend myself to your prayers?" The beggar you relieve at your door or in the street kneels down and says a Lord's Prayer for you. Give to the poor, their grateful reply is, "I will bear Mass for you." Tell them you are sick or in sorrow, the ready consolation is, "I will pray for you."

I am sure you must see the loveliness of this strong bond of charity, and acknowledge that the appointment of intercession must be of God, and an additional proof of His mercy to us helpless creatures.—*Sketches of Catholic Life in Belgium.*

## CURSIVE WRITINGS OF THE ROMANS.

Joseph Scaliger asserted the Romans had a cursive handwriting. Some doubted, but on the whole, such continued to be the creed of the learned down to our time. Behold, some fourteen or fifteen years ago, the Austrians set about improving the channel of the Danube, to suit it for steamboats, and the first point was to re-open Trajan's towing path, which often became a gallery cut out of the chert, and all but obliterated by the accidents of war and weather. One day, in hewing at this gallery, the workmen revealed the mouth of a cavern, probably natural, but widened by Roman skill, and which had, 17 centuries ago, been the head-quarters of a clerk of the works, or contracting engineer. In this subterranean office was found the original day-books of Trajan's servant, namely specimens—the first that modern eyes ever saw—of the familiar Roman tables, boards of wood with hinges, inclosing each set two or four pages of quarrymen's names and calculations of wages inscribed on wax, and lo! the names were not only in capitals, but they were in running-hand, actually identical with our own, though Trajan's clerk had been no elegant penman, and accordingly the Vienna doctors have ever since, (except when occupied with sedition,) been at daggers drawn among themselves about the decipherment of the great Emperor's masons and navies. The moral is modesty. We are not done with discoveries. Not a fifth part of Pompeii has as yet been discovered—probably not a twentieth of Herculaneum. If ever Nicholas gets to Constanti-

people, we expect revelations anew: The tradition of some vast deposit of ancient literature among the vaults of the Seraglio is coeval with the fall of the city. Mahomet II. was as unlikely as any prince then or since to approve of destroying the private library of the Palæologi.—*Quarterly Review.*

ANECDOTES OF THOMAS PAINE.

BY LAURIE TODD.

In September, 1794, there arrived from England, with a wife and two children, a man, William Carver by name, by trade a blacksmith. From the ship he came to my workshop. We wrought for the same employer, Carver making horse-shoe nails, and I making floor and shingle nails. Paine, Carver, and his wife were natives of the same town in England—were nearly of the same age—and had been school-fellows. Paine married a respectable young lady in the same town. Three years after, she sued for and obtained a divorce from him, for cruel usage. Observe, ladies, this was the author of the Rights of Man. I know more of the same stamp who are tyrants at home.

Mr. Paine boarded with Carver in 1805, and for some years after. His habits had now become so intemperate, and his dress and person so mean and slovenly, that he was shunned by all the respectable portion of his own disciples. I often spent an evening with Paine at the house of my fellow-journeyman and his wife, and it was seldom that any other person was present. Here I learned from their conversation his whole domestic history. His parents belonged to the Society of Friends; he held an office in the Custom-house, and married the Collector's daughter. He was divorced (as stated above), and shortly after this, he was detected in taking bribes from the smugglers, and shutting his eyes while they landed their contraband goods. He fled, and came to America at the beginning of the Revolution; he returned to Europe; and was a member of the bloody Convention in France, and voted on the trial of Louis XVI. in 1793. He narrowly escaped the guillotine when Robespierre was chief butcher.

In 1801, Mr. Jefferson despatched a national vessel to France to bring home the venerable patriot, and to assist in scattering the mists of Christianity, and to preach the doctrine of deists to the priest-ridden natives in America. He landed in New York in 1802, but soon consumed his vitals, and he died in 1809. I think it was in 1818, that William Cobbet scratched his bones from the grave, and carried them to England. Cobbet intended to make political capital from these bones, but they were seized by the Custom-house, and (if fame speaks true) sunk in the deep green sea; and closed the concern.—*New York Observer.*

FASHION AND PREY.—In the Edinburgh Review, we find a queer story of a fashionable lady. Being at a watering place once with her daughters, it suddenly occurred to her that, for the example, she might as well go to Church. Accordingly, on Sunday, her ladyship entered the Chapel most in request, attended by the young ladies, and having boldly marched up the aisle, asked the pew-woman to give them the best seats for hearing the preacher. "A private pew, if you please, with a curtain; let it be the warmest you have, with a stove in it; put the footman close by, that he may be in the way to open the door. I prefer, if you please, that pew lined with red cloth—it looks comfortable." "Madam," said the startled pew-woman, "I am very sorry; but we have not a pew to give you." The lady paused, turned around to her daughters, and said, as she walked out, with the complacency of a satisfied conscience, "Well, my dears, at all events, we have done the civil thing!"

Some centuries ago a bag-piper entered a subterranean passage at or near the Castle of Edinburgh, intending to proceed under ground down through the centre of the old city to the palace at Holyrood-house. It is said, also, that he was a distinguished Highland chief, and that he undertook to play the pipes during the time of his progress. Some improvements being required at the esplanade near the castle recently, a quantity of human bones, a coat of mail, and the drone of a pipe were discovered,—the remains of the unfortunate musician. The event has excited some interest in the "Modern Athens."

CURIOUSITIES OF THE EARTH.—At the city of Modena, in Italy, and about four miles around it, wherever the earth is dug, when the workmen arrive at the distance of sixty-three feet, they come to a bed of chalk, which they bore with an augur, five feet deep. They then withdraw from the pit before the augur is removed, and, upon its extraction, the water bursts up through the aperture with great violence, and quickly fills this newly-made well, which continues full, and is affected neither by rain nor droughts. But that which is most remarkable in this operation is the layers of earth as we descend. At the depth of fourteen feet are found the ruins of an ancient city, paved streets, houses, floors, and different pieces of mosaic work. Under this is found a soft oozy earth, made up of vegetables, and at twenty-six feet deep large trees entire, such as walnut-trees, with the walnuts still sticking to the stem, and the leaves and branches in a perfect state of preservation. At twenty-eight feet deep a soft chalk is found, mixed with a vast quantity of shells, and this bed is eleven feet thick. Under this vegetables are found again, with leaves and branches of trees as before.

NOTICE.

MONTREAL CITY AND DISTRICT SAVINGS' BANK.

NOTICE is hereby given, that the ANNUAL GENERAL MEETING of the Directors of this Institution, will be held at the office of the Bank, St. Francois Xavier Street, on MONDAY, the seventh day of APRIL next, at the hour of TWELVE o'clock, noon, when a statement of the affairs of the Bank will be submitted.

By order,  
JOHN COLLINS,  
Actuary.

March 28th, 1851.

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

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

PROSPECTUS

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

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

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

58. Corpus Christi.—On the Festival.

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

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

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March 26, 1851.

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5th Feb., 1851.



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A discount made to the Trade, Clergymen on the Mission, Public Libraries, &c., &c. Montreal, 29th July, 1851.

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D. & J. SADLER, 179 Notre Dame Street. Montreal, 1st April, 1851.

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

JUST RECEIVED, at Sadler's, MARY, the STAR OF THE SEA; a story of Catholic devotion. Price 1s. 10d. Montreal, March 13, 1851.

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D. & J. SADLER, 179 Notre Dame Street. Montreal, 3rd Oct., 1850.

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Montreal, 5th September, 1850.

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TUITION.

The branches taught are, Reading, Writing, Arithmetic, Grammar, both French and English; History, ancient and modern; Mythology, Polite Literature, Geography, in English and French; Use of the Globes. Book-keeping, Geometry, Domestic Economy, Knitting, Plain and Fancy Needle Work, Embroidery, &c., &c.

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[This is to be paid when entering.]

Postage, Doctor's Fees, Books, Paper, Pens, are charged to the Parents.

No deduction will be made for a pupil withdrawn before the expiration of the month, except for cogent reasons.

DRESS AND FURNITURE.

No particular dress is required for every day, but on Sundays and Thursdays, in summer, the young Ladies will dress alternately in sky-blue or white. In winter, the uniform will be bottle-green Merino. On entering, every one must bring, besides the uniform dresses,—

- Six changes of Linen, A white Dress and a sky-blue silk Scarf, A net Veil, A winter Cloak, A summer and a winter Bonnet, A green Veil, Two Blankets and a Quilt, large enough to cover the feet of the Bandet, A Mattress and Straw-bed, A Pillow and three Covers, Three pairs of Sheets, A coarse and a fine Comb, A Tooth and a Hair Brush, Two Napkins, two yards long and three-quarters wide, Two pairs of Shoes, Twelve Napkins, A Knife and Fork, Three Plates, A large and a small Spoon, A pewter Goblet, A bowl for the Tea.

REMARKS.—Each Pupil's Clothes must be marked. The dresses and veils are to be made conformably to the custom of the institution. Parents are to consult the teachers before making the dresses.

All the young Ladies in the Establishment are required to conform to the public order of the House; but no undue influence is exercised over their religious principles.

In order to avoid interruption in the classes, visits are confined to Thursdays, and can only be made to pupils, by their Fathers, Mothers, Brothers, Sisters, Uncles, Aunts, and such others as are formally authorised by the parents.

There will be a yearly vacation of four weeks, which the pupils may spend either with their parents or in the Institution.

All letters directed to the Pupils, must be post-paid. 22nd Oct., 1850.

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