

Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.

- Additional comments /
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression

- Includes supplementary materials /
Comprend du matériel supplémentaire

- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.



CATHOLIC CHRONICLE.

VOL. I.

MONTREAL, FRIDAY, JANUARY 17, 1851.

NO. 23.

SPIRIT OF THE PRESS.

(From the Times.)

The first act of the great drama which is passing before our eyes, and in unravelling the plot of which is involved nothing less than the fate of the future ecclesiastical polity of these kingdoms, must of necessity be drawing towards a close. It cannot be expected that the counties, the cities, the lay and clerical corporations, whose meetings have been recorded in this journal, will meet again to re-discuss a question to which they have already done such ample justice. Nor do there remain many new forms of local aggregation in which the feelings of the country can find utterance. Besides, indignation, even when most justly roused, must lose by the mere lapse of time the force of a passion, and acquire that of sentiment or principle. By this change it does not necessarily lose any of its practical qualities, but becomes less anxious to express itself in public, and to fortify its fully matured conviction by comparing it with the kindred convictions of others. The next phase of the movement which is likely to present itself we may expect to be signalled by some result of so unprecedented an expression of public feeling, and by a more narrow and careful examination of the different elements of which the movement has been composed and upon which it has operated.

The letter of the Bishop of London, which appears in another part of this paper, announces the first fruits of the resuscitation of Protestant feeling throughout England in the welcome resignation by the Rev. Mr. Bennett of the living of St. Paul's, Knightsbridge, and the celebrated chapelry of St. Barnabas. We do not mean to say that such an event might not possibly have occurred even if no storm had agitated the ecclesiastical atmosphere, but so much had been tolerated and for so long by the Bishop of London that it is not easy to see, if the controversy had been left to the process of self-evolution, when it would have been brought to a decisive and pre-emptory issue. We may, therefore, fairly count the *spolia opima* of Mr. Bennett as among the first substantial triumphs of the Protestant cause.

(From the same.)

The answer to the City Lieutenantcy, taken in connexion with the address which it echoes, is peculiarly emphatic, since it pledges her Majesty, as supreme governor of this realm, to employ the power entrusted to her against all "encroachments"—the term employed in the address to designate the aggressions of the Church of Rome. The answer to the address of the University of Cambridge expresses her Majesty's cordial sympathy with the late movement and her determination to uphold the just privileges of the established Church. We are aware how dangerous it is to draw definite inferences from Royal speeches, in which caution and constitutional usage always introduce a certain degree of vagueness. But we think that the fair construction of the language which her Majesty has been advised to use, taken in connexion with the letter of the Premier and the wording of the addresses to which she responds, implies a pledge on the part of her responsible advisers that the Crown will be advised to use its powers, executive and legislative, so far as shall be necessary to vindicate its own rights and the Constitution of the land from the encroachment of the Pope.

(From the Tablet.)

The intention of the cabinet is tolerably obvious. Under cover of a stupid squabble, in which nothing worth a straw is at stake, about the titles of Bishops' Sees, they hope to force upon the Catholic Church fetters which, of course, would never be endured, but which, if endured, would be fatal to the independence of religion. These purposes speak not very indistinctly in a recent number of the *Globe*, which sighs after a Royal *veto* on the appointment of Catholic Bishops; and in the London *Examiner*, another Government organ, which two or three weeks ago insisted on getting put down by law such crimes as the recent Canons of the Synod of Turles; and all foreign, that is, all Papal interference with "our affairs" of this London writer and his English patrons are the education of the Catholic laity of Ireland; the souls of the Catholic laity; their training for Heaven, or for Hell. With these things he conceives the Pope, the head of the Catholic Religion, has no legitimate concern. He is a "foreign" potentate with regard to them, and to be punished as an intruder if he dares to interfere; the said souls, with their eternal interests, belonging all the while to certain English journalists and English politicians, of whom the Editor of the *Examiner*, by the grace and favor of a Power, which is certainly *not* the Almighty, appears to be already constituted one.

The members of the Cabinet, for whom the *Examiner* rolls its thunder, are unquestionably aiming at

a restoration of the penal code after the most approved modern bureaucratic form. They know, none better, the powerlessness of the old forms of persecution. They are perfectly aware that nothing can be done to weaken the Catholic Church by keeping out of power such men as Mr. Stiel, or excluding from Parliament such peers as Lord Beaumont. Accordingly, they have no notion of putting a ban upon the men whom they can buy; upon the saleable Catholic; upon the tools who are in the market for their own use. These they propose to buy and sell, and use as heretofore, and they hope, by the aid of these tools, to throw fetters about the Church; to cripple the appointment of her Bishops; to restrain the exercise of her discipline; to tie her up with all kinds of State impediments; and, step by step, to reduce her to the abject condition of a slave of the State—emasculated and powerless.

WHAT IT IS, WHY IT IS, AND HOW TO CHECK IT.

(From the Weekly News.)

It has been remarked with profound truth by the great historian of the Papacy, that the spiritual power of Rome is never more formidable than in the periods immediately following those of its greatest apparent depression. The eventful days in which we live, bid fair to furnish another signal illustration of the correctness of Professor Ranke's observation. At the close of the eighteenth century, the Papal superstition seemed everywhere to be succumbing beneath the spirit of the new Philosophy,—the authority of her traditions was fast melting away before the ardor of free-inquiry, the reverence once felt for her rituals was changing into ridicule—her priests were mocked at—her revenues confiscated—her very Pontiff was a prisoner in the iron grasp of the armed soldier of Democracy. Fifty years have passed away, and the change is striking indeed. Slowly but surely the silent and subtle energies of the indestructible Church have been employed in the re-establishing her lost dominion. They have done more than this, they have extended it.

No one who compares the state of religious feeling, either in Europe or in England, with that which existed at the beginning of the century, can fail to perceive the vast accession of power which has since then been gained by the Romish communion. France, at the time to which we refer, was either infidel or indifferent. At the present moment her very infidelity is changing its tone of antagonism for a tone of toleration; her masses are fast relapsing into the dominion of the priesthood. Some of the first of her statesmen and most distinguished of her litterateurs are ardent in their zeal for the ancient faith. *Ecce seculum* has ceased to be the motto of her philosophers, and hatred to the Church is no longer the indispensable profession of her wits. The great achievement of the soldiers of that Republic (!) which began her career as the "liberator of the nations," has been to re-establish the feeble tyranny of the Pope over the indignant citizens of Rome. In Ireland, in Belgium, in South Germany, we see the same fact of increasing influence manifested under various forms. In England it has shown, and is still showing, itself in the shape of those Romanising tendencies of the Anglican clergy which must surely be regarded by all thinking Protestants as a much more dangerous symptom than that more startling assumption of open power which has just been filling the land with a storm of indignation and alarm.

Now it is obvious that there must be some principle on which all this re-actionary triumph of Rome depends, and some active, able-directed agency, by which that principle has been worked out.

That principle we believe to be simply this: Rome, with her never-failing subtlety, has perceived the true spiritual want of the age, and in manifold ways has set about meeting it. In the intellectual and cultivated classes, that want has been a necessity for some principle of faith and stability—among the poorer classes, a necessity for the active ministrations of a vigilant and missionary priesthood. Men of cultivated but timorous minds have shrunk back from the consequences to which the free spirit of universal inquiry was leading them. The Church has artfully availed herself of this recoil. Democracy in politics, insidiously in religion, have been represented as the inevitable logical consequences of the two great principles—that all power is derived from the people, and that all judgment on matters of faith should be free. The first principle of all Protestant churches, and the first principle of all constitutional governments, have been insidiously undermined on the ground that the one leads to atheism, and the other to anarchy.

The principles of blind faith and fixed authority—of an unquestioning assent and an infallible Church, have been artfully held out as the sole means of escape from that moral chaos which, according to these teachers, threatens to engulf, in one wild con-

fusion, all existing Governments and all established modes of worship. The taste as well as the intellect of mankind has been pressed into the service of the Church, and many a Protestant whom mere appeals to the understanding would have failed to convince, has been perverted by an enthusiastic admiration for that mediæval art, and that mediæval lore, which is so inseparably interwoven with the history of the Roman Catholic Church. Pugin has bewrayed many whom Newman would have left untouched.

How the emissaries of Rome have acted on the poorer classes, was triumphantly told by Cardinal Wiseman, when contrasting the pomp of the Protestant worship in Westminster Abbey, with the humble ministrations of the Catholic priesthood amid the crime and misery that are huddled together under the shadow of the beautiful Cathedral.

Such, very shortly stated, we believe to have been the principles by acting on which, especially during the last twenty years, Rome has been enabled to do more than win back the ground she had lost.

But what has been the secret, subtle, ever-present agency by which these principles have been carried into effect? We have little doubt that when the secret history of the late Papal re-action is laid before the world, it will be found that Rome has been again indebted for her triumph to that famous order which Loyola founded, Clement the Fourteenth suppressed, and Pius the Seventh, in the earliest part of the present century, re-established. To have so profoundly judged the true spiritual condition of the age—to have so accurately measured and adequately provided for the re-action sure to be generated by the extravagances of speculation, and the Saturnalia of miscalled liberty—to have conceived a scheme of such far-reaching policy so clearly, and to have followed it out so unswervingly, demanded all the combined sagacity, craft, and enterprise, which no society of men have ever displayed in anything like the same measure as the renowned order of the Jesuits.

The only mode, we are convinced, in which the Protestant Church of England, including in that term laity as well as clergy, can reasonably hope to oppose the increasing encroachments of Rome, is by so reforming and purifying her ritual and government, as to make it, in truth, what it now is only in profession—a living and efficient representative of the real Protestantism of England. If her rubric really fails to prohibit such mummeries as those which Mr. Bennett has just resigned his cure of souls rather than abandon, let that rubric be efficiently reformed; let the forms of her services and the order of her ceremonies be brought into something like reasonable harmony with the wants and requirements of the time. When all is done, the struggle for mastery may be of doubtful issue; but if this, at all events, be not done, success is hopeless indeed. How can that Church hope to stand which alienates her best friends, by permitting within her own pale the practices and observances of her most inveterate foes?

BRITISH RELATIONS WITH ROME.

(From the Spectator.)

Agitation is a stormy sea, that commonly flows faster and more fiercely than those intend who let it loose: perhaps Lord John Russell did not intend all that has followed his agitating letter to the Bishop of Durham. The feeling evoked has become national in its extent, headlong in the fervor of its alarm and of its anger at the encroachments of Popery and the intrusion of an alien authority. But the agitation is now going beyond that point: the theological element is creeping in, and from questions of authority earnest agitators are extending the dispute to questions of doctrine. If once the spirit of "Exeter Hall" enter into the arena, we shall be afflicted with a war of sectional intolerances. The excitement which commenced in public is beginning to penetrate into families, borne thither by enthusiasts who find too ready partisans in the women. It is always bad for domestic peace when the agitation of public affairs, especially of spiritual matters, reaches the softer sex: the priestly zeal has no partisan so bitter, no spy so insidious, as the women of the household. Not only, therefore, is the theological turn which the agitation is beginning to take pregnant with inconveniences—for how can theological "truth" be settled by public meetings, or even by official commissioners?—but it may also be wounding to the community in the tenderest part. Every effort should be made to keep the treatment of this inopportune and embarrassing subject to the *political* ground.

The *Risorgimento* of the 6th inst., contains the following, under date Rome, 30th ult.:

"I have been assured that Lord Minto has written a letter to a high personage here respecting the Catholic Hierarchy in England, with a recommendation that it be communicated to the Court of Rome. I am

informed that it has been read to M. de Rayneval, the French Minister, who, being the most zealous and officious friend of the Vatican, will make it known to his Holiness. It is said that Lord Minto describes the embarrassment in which the Government of her Britannic Majesty is placed, and ascribes to the want of prudence with which the Bull, erecting Westminster a diocese, has been published, the painful consequences the Roman Catholics will have to undergo should the present ministry not be able to protect them and treat them with the impartiality which characterises the policy of Lord John Russell. Lord Minto, it appears, concludes by expressing a hope that the Pope will adopt some measure calculated to remedy the evil, and calm the general effervescence of the country."

"THE SONS OF SCEVA."—A WARNING TO THE "PUSEYITES."

(From a Correspondent of the Tablet.)

"The (Puseyite) Clergy are, in some cases, the object of popular outrage more coarse and dangerous than any which have yet been offered to Catholics."

We have reason to know that daily, or almost daily, since Lord John's famous epistle, Mr. Bennett has received letters threatening his life; that he has received parcels containing matter of the most loathsome description; and that he has been hooted in the streets. And the Sunday services of St. Barnabas have been attended, ever since the same date, by mobs outside, and disturbers within, &c., &c.—The *Guardian* of November 27, 1850.

The present condition of that section of "her Majesty's Clergy" commonly called the Puseyites, is well calculated to excite the commiseration of all feeling persons. Held up to the nation by the First Minister of the Crown as objects of hatred and scorn—disowned by their Bishops—derided by the people—deserted by their followers—persecuted for opinions; without faith, without hope, without renown, they resemble shipwrecked adventurers, who, sitting helpless on some timbers of their lost vessel, drifting on the ocean waste, see the angry waters swelling around them, their numbers rapidly diminishing the while, leaving the survivors a forlorn few. Poor dreamers! they have indeed been rudely awakened to the disagreeable realities of their position. Imagining themselves to be the guides and teachers of the lost sheep of England's fold, they looked for a flock, and behold they have collected around them a herd of wild beasts, glaring at them with savage looks, and gnashing upon them with their teeth; they expected a company of meek disciples, and lo! they are attended by a band of scorners; they hoped to win the people, and behold! the people are eager to deliver them up to the authority and power of the Parliament. Rash men; they talked of the authority of the Church in the house which the State built and maintained; they preached penance and mortification in the *Establishment* of worldly ease and comfort. This was, indeed, to "beard the lion in his den;" to disturb the wild boar in his lair. The result has been such as to surprise only the daring intruders on the creature's repose. The astonished beast, after many warnings given in vain, has at length risen with an angry start, and now, with stiffened bristles and clamping of tusks, admonishes those who trouble him to make good their retreat, ere he turns to rend them. But the Puseyites—or, to be courteous, "Anglicans"—are, for the most part, men of a gentle nature, of cultivated minds, and of delicate sensibilities, and the chief cause of the injuries which they have received is their alleged love for Rome. Whatever indignation, then, we might feel because of their perversity or surprise at the blindness which prevents them seeing that their Church is but "the creature and slave of the State," is swallowed up in a sense of profound pity, on a view of their deplorable condition. Not in a spirit of mockery, therefore, but kindly to admonish them, we would recall to the memory of the would-be "Anglo-Catholic" Clergy the history of the fate of certain pretenders to spiritual power.

There were, in the days of St. Paul—for we are about to quote from a source no less authentic than the Acts of the Apostles—some Jews who were much struck by the Apostle's power over unclean spirits. Now, these Jews would not submit themselves to St. Paul's jurisdiction; yet, they sought to use his authority, and to wield the might of that Name in the power of which he worked the wonders they had witnessed. Accordingly, they "attempted to invoke over them that had evil spirits, the name of the Lord Jesus, saying: I conjure you by Jesus whom Paul preacheth. And there were certain men, seven sons of Sceva; a chief Priest, who did this.—But an evil spirit answering, said to them: Jesus I know, and Paul I know; but who are you? And the man in whom the evil spirit was, leaping upon them, and mastering them, prevailed against them;

so that they fled out of that house naked and wounded."—(Acts ix.)

Now, we tell the gentlemen who call themselves "Priests of the Anglo-Catholic Church," that there is yet a way for them honorably to retreat from their ridiculous and dangerous position. But we warn them, that if they abide much longer where they are—if they stay for the meeting of Parliament—if they wait till the wild boar makes his rush, they will have to fly out of the Establishment, stripped of their possessions, and wounded in character, if not in person. And then Catholics will think of them as the discomfited pseudo-Priests, who sought to use the power of the Church to drive out the evil spirit of "pride, licentiousness, and discord," which possesses England. In short, they will be looked upon, all the world over, as the representatives of "the Sons of Sceva."

Some of our readers will think that we are ill-natured in thus laughing at the poor Puseyites. We may reply, that it was not we who wrote the history of the Sons of Sceva, and that if their history have any application and use, it must be in the case of such persons as the "Anglican Clergy;" that we never knew any good to come of tenderness to heresy, humbug, and sham; and, lastly, that we know of one, at least, late of "her Majesty's Clergy," now a Priest, who some years ago, on comparing the history in the 19th of the Acts of the Apostles with the events going on in the Church and out of the Church, made haste to renounce his pretensions, to lay down "the wages of iniquity," and to escape out of the Establishment, lest the fate of the Sons of Sceva might befall him. It is reasonable to think, then, that others may, to their own great profit, do likewise.

THE RECTOR OF RUGBY AND THE PAPIST LETTER-CARRIERS.

(From the Weekly Despatch.)

This pastor and this flock have been busy smelling out a Gunpowder Plot of their own—have pounced upon a post-dated Guy Fawkes, in the shape of a postman! In short, the Marquis of Clanricarde has actually appointed two letter carriers to the Rugby district, and the wretches are—Roman Catholics! If Jesuit kitchen wenches made the blood of the Bishop of Oxford run cold, how can we be surprised that Papist postmen should make the veal creep of the calves of Rugby? They have dangerous opportunities—they chat with the housemaids as they deliver the letters. Loyola may sap loyalty below stairs, and the "real presence" some day stalk into the parlor! And so the Rector of Rugby draws up a petition, superscribes it first, gets the sign manual of the clerk, and the mark of the beadle, sends it round to the faithful for their autographs, and calls upon the Government instantly to dismiss the brace of letter-carriers, simply and solely because they are Papists. They are on the horns of a dilemma; and they insist on sticking the postman on the horns of the Bull of Pio Nono! Lord John Russell has raised the Devil, and he cannot lay him when he would. In vain he tries to strangle the monster he has created—it is like throwing water on quick-lime, the more the allaying liquid is poured, the more fiercely the mortar burns, and the louder is its hiss. It only crumbles to become the cement of the Temple of Intolerance. His very toad-eaters and tools leave tuft-hunting for heretic-hunting. They have come upon the spot, and bay for blood. The whisper begins, that the Relief Bill must be repealed. The English Clergy now cry out for "pains and penalties" upon the Synod of Thurles, and even Dissenting Ministers and their flocks lend their sanction, by their presence, to the meek and evangelical proposal of transporting the Catholic Hierarchy to Norfolk Island.

CATHOLIC INTELLIGENCE.

CARDINAL WISEMAN ON THE CATHOLIC HIERARCHY.

The following is the substance of Cardinal Wiseman's first Lecture, delivered on Sunday, at St. George's, Southwark, on the subject of the Catholic Hierarchy:—

"The question of the Catholic Hierarchy, or rather its history, may be summed up in a very few words. Its substance is as follows:—Catholics being, in regard to the exercise of their religion, on a footing of perfect equality with their fellow-subjects (so at least it was thought till a few weeks ago), and being members of a Church necessarily Episcopal, having been governed till now, under a temporary form, by Vicars-Apostolic, have received, from the acknowledged and legally recognised head of their Church, a Hierarchy—that is, a body of Bishops having their sees and titles from them in England. Now, let it be observed, that the change does not consist in this, that up, till lately Catholics had no Bishops, and now have them; for their Vicars-Apostolic were Bishops with foreign titles. Had this been the change, we might easily have imagined that the Church of England, if till then the only Episcopal Church in this island, might have raised an outcry at the sudden appearance of another body of Bishops, whose character, as such, it does not now impugn. But this was not the case. It has been merely a change of title. Bishops who before bore foreign titles, under which spiritually to govern British Catholics, have now received domestic titles. And the sphere of their jurisdiction is called a diocese instead of a district.

"Let us see more in detail what the amount of difference is between the previous and present position of these Prelates:—

"1. Not one of them has received or will receive any new consecration. Not one, in other words, will be one atom more a Bishop than he was before.

"2. Not one enlarges or alters materially the limits of his Ecclesiastical jurisdiction. Some few counties are transferred from the limits of one former district to another, but these are only slight deviations from the principle of merely changing districts into dioceses.

"3. Not one obtains any increased power or jurisdiction over Clergy, or laity, or property, or trusts, or any person or thing. If anything, powers before held are curtailed or limited.

"4. Not one probably will change his place of residence.

"5. Not one will gain, by the change, any increase of emoluments or of income.

"6. Not one acquires, or dreams of acquiring, the slightest alteration of social position, or legal addition of title or honor.

"Each one remains where he was, and as he was, and what he was, with the sole change, so far as outward relations go, of the titles which he bears. He, for instance, who was Bishop of Hetalona is Bishop of Birmingham, where he has always lived in honor; he who was Bishop of Samosata is now of Hexham, and will, no doubt, continue to live at Darlington, where he has lived respected by all, till now.

"And now, let the first question be, to whom or to what is any danger threatened? Is it to the State, or to the religion of this country?

"In the confusion of ideas which has prevailed during the recent period of excitement, there certainly seems to have been no thought of unravelling this question, and deciding which of the two was in danger. The usual results followed; all were mixed up, and the cry embraced every possible or imaginable peril. It was the State in every department, which was invaded by the Pope's granting to Catholic Bishops more titles in England. The Crown was wounded in its prerogative, its supremacy, its right to allegiance, its very sovereignty; the constitution was endangered in its principles of civil and religious liberty; the nation assailed in its 'spiritual independence'; individual freedom jeopardised by the intended introduction of the inquisition, of the confessional, and some undefined mysterious agency on the mind; the Church was endangered and suddenly, after years of acquiescence, not only in dissent of every sort, but in latitude of pasture within its own pale, to the extent of a desert, it has been again asserted to be so completely part of the constitution, that to assail it is to attack English nationality; its Episcopal rights are encroached on; its universality of jurisdiction in the realm trenching on; and the toleration graciously granted by it to Catholics abused. And finally, this is not all. Protestantism, as a general and comprehensive form of religion, embracing many divisions, has been insulted, attacked, threatened, and almost put to peril.

"Now, my brethren, this is but a small part of what has been said of this Ecclesiastical change in our body. And let me put it to your common sense, must it not be something of vast magnitude, of huge power, that could at once, in one moment, produce all these complicated and tremendous effects? Ought it not to be a political earthquake, and a religious hurricane combined, that could thus shake the stability of a vast empire from throne to hearth, from cathedral to cottage? Would news of a foreign invasion by a vast confederated army, united with a wide conspiracy detected at home, have done more, or threatened more, or alarmed more? Could there have been, in the event of such concurrence of foreign and domestic dangers, more warm expressions of feeling, more enthusiastic resolutions of resistance, more concentration of power?

"Then, now let me ask you another question. Suppose that any one had told you six months ago that the Bishop of Rome had it in his power to throw this vast empire into convulsions; to upheave, by 'the breath of his nostrils,' the granite foundations of the noble British constitution; to shake to its basis the throne of our gracious Queen, which rests secure upon the affections of every subject (of none more than of Catholics); to despoil of its rights and prerogatives a Church which has a thousand roots in the very substance of the nation; to imperil the religion of the Bible in all its various diramations; and finally to introduce all that has been a popular bugbear in Popery into your very families:—had any one told you six months ago that the Bishop of Rome had power to do all this in England, you would have laughed—yes, you would have laughed to scorn the man who should have presumed to tell you that he had such tremendous power.

"And if, by way of jest, or through curiosity, you had asked the fanatic who told you so, by what wonderful machinery, by what magical agency he could do all this; and he had answered you: 'By a scrap of paper, wherein he should desire the Catholic districts of England to be thenceforth called dioceses, and the Bishop of Trachis to be called the Bishop of Beverley, and the Bishop of Thoa to be called Bishop of Liverpool; you would, I am sure, have considered the man little better than an idiot, who asserted or believed in such effects from such a cause.

"And yet, now that this has been done, all those terrible consequences are seen to have flowed from it: the nation is made to believe that the Pope has possessed, and has exercised this tremendous power. But go back to your former cooler judgments, and through them look at the matter now effected, as you would have looked upon it when spoken of as future, and you will see that it is ridiculous to attribute such mighty results to so simple an act of Ecclesiastical jurisdiction.

"And in truth, my Brethren, if the Holy See does possess the power attributed to it, we may reasonably infer that its effects would be in proportion to the

strength and vigor which it infuses into its acts. The sending of a Bishop into a country must be a more direct and effectual exercise of the Pope's strength than the change of that Bishop's denomination. The communicating to him an immediate and personal delegation from himself, and placing him on the scene of his activity as a part of his own individuality, as a vicarious-self, an 'alter Ego,' would naturally appear to any one as a more direct bringing to bear of the Papal jurisdiction and strength upon a country, than the appointment to it of Bishops constituted as they are in Catholic countries, with ordinary, not extraordinary, powers. And again, the multiplying of such agents, the doubling of those active centres of his own power, would seem to be a much more alarming act (if cause of alarm there be) than the altering the style and title of those already holding those Vicarial offices.

"But no; in the present state of feeling it is not so; it cannot be allowed to be so. The Pope has named Bishops where there were none before, whether in Ireland or the colonies; but it mattered not. He has had his Vicars in this island and its dependencies, Bishops with more than ordinary faculties; yet no one heeded them. Within these few years he has doubled their number in England, and nearly so in Scotland, and still nobody gave himself concern. But now he changes their titles, and all England is on fire at the dangers, as at the supposed boldness, of the deed! Then, is a title more to give, or more to fear, than authority? Is a name more powerful than jurisdiction? Does more strength lie in a sound than in action?

"Now, I tell you, as you have been again and again told, that the Bishops, as now constituted, have straitened, and not enlarged powers compared with what they had before; and as to the importance of the step taken ten years ago of doubling the number of Vicars-Apostolic, no one who has observed its results will hesitate to allow that to it may be traced an increased vigor of action in the Catholic body, and a diffusion of Catholic doctrine without it. But even taking the question of names, I have scarcely any doubt that a very few years, or perhaps even months ago, had the question been put to the great mass of the English people, 'Whom would you rather have to govern the Catholic Church in this island, the Pope's own Vicars, or Bishops belonging to the country?' the latter would have been preferred and chosen, as being more thoroughly native English, and domestic, and as implying, in name at least, a less immediate connection with that great object of Protestant prejudice, the Pope of Rome. Indeed, I have been assured, upon what I consider excellent authority, that even in 1799 Pitt suggested to Cardinal Erskine, as one good mode of diminishing English prejudices in regard to Catholics, that the Bishops should cease to be Vicars-Apostolic, and become local titulars."

Throughout all this excitement, one important element of calculation, one obvious source of deduction, seems to have been overlooked. Public speakers and writers treat the matter as if England were the only country in the world to which certain acts, and still more certain possibilities, could apply. They overlook the experience and tests of other vast countries. They forget that there are Catholic countries which exercise great vigilance over the Church, and are as jealous as England of either foreign or ecclesiastical authority. They seem not to know that there are other powerful countries which have a mixed population, containing Catholic Bishops and their flocks.

"Calm and reasonable minds would look at the working of the Catholic system in both these, and thence judge of the reality of dangers announced to England by prophets of evil. Have not the people been threatened with the fear of the inquisition, or other terrible institutions, as being necessary consequences of the prevalence of Catholicity? And yet is there any inquisition in Spain, in Portugal, in Brazil, in Mexico, in any of the South American Republics—countries exclusively Catholic? Certainly not. Is there any in Austria, in Bavaria, in Belgium, countries with a mixed population, but with Court, Government, and majority, eminently Catholic? Certainly not. Then is it not mere imposture to tell the people that there is even the remotest danger of the introduction of such a tribunal into England, of all places in the world, should it even all become Catholic? Could not the people resist what it called Papal tyranny, or interference in temporal concerns, as well as the natives of Spain or Portugal?

"I put all this as a supposition—as an imaginary case; for it is too ridiculous to put it seriously to thinking men. And it is only to get up a cry, and to gull people (I use a homely but expressive word) into fanaticism, that interested persons pretend to fear what they know to be, not remote, but (to use now a more scientific phrase) too distant to have a parallax.

"Again, the canon law is quoted as containing assertions opposed to the rights of the Crown, or the principles of civil law; and those, of course, are dangerous to England alone. Would not fairness and common sense dictate, that as this law cannot, by either possibility or fatality, be more forced on England than on other countries, so no more need be feared here, supposing things to come to what (in the minds in question) would be the worst, than is experienced in so many other countries? Let any one, therefore, go and ask in Belgium, or even in Spain, whether the Bishop or Clergy stir up the people against their civil rulers, on the ground of a text in the 'Decretals,' or the 'Extravagantes,' or whether the people are edified by newspaper or pamphlet extracts from the 'Corpus Juris,' as it is called, to prove to them that they must withhold their spiritual allegiance from the Pope! What some are so busy in doing now, in this line, is as wise and as practical

* The statement came from the late Sir John Cox Hippeley.

as it would be in one who knows nothing of law to rake up the statute-book, and pretend to argue about the present practical state of the law from the enactment of King Stephen and Richard I., without any reference to modern enactments, declarations, explanations, judgments, tacit repeals by desuetude, or actual usages and prescriptions.

"Again, oaths or declarations are brought forward as inconsistent with the civil duties of those who take them. It is not for a moment reflected that the same oath has been taken certainly for at least 700 years, and probably much more, by every Bishop of all Christendom, with knowledge and consent of their Sovereigns and rulers, from the Emperor of Austria to the President of the French Republic, without jealousy or suspicion; and, what is more, without a single instance on record of any Ecclesiastic in history having involved his allegiance, and justified it by that oath.

"But, my brethren, I will give you two most practical illustrations of how well other countries can understand the difference between Ecclesiastical and civil duties, and know how to let each estate take care of itself, without apprehending a collision between them."

After citing America as an instance, his Eminence continued:—

"But to come to another government nearer home. In Belgium there is no State Church. The majority of the nation is Catholic: the King is Lutheran.—All religions are equal in the eye of the law. When the country asserted its independence, it was in the power of the Catholics to legislate as they pleased. But they asserted no pre-eminence for their Church—they preferred freedom to the golden fetters of the State. The Cardinal Archbishop of Malines and the Bishops have no seat in the Chambers; nor have they any tribunals of their own. The Ministers of all religions are paid by the State, Protestants, perhaps, more than Catholics, being a married Clergy. But the Government has nothing to do with the nomination of Bishops or Clergy, or other purely Ecclesiastical matters—it has no Concordat with Rome. In this respect the Clergy are in the same position as we are. Now, let us see how clearly the Government can discriminate the duties, or, to use a more homely word, 'the business' of each power, the civil and the Ecclesiastical.

"While England was in the height of its ferment, on account of the 'Papal aggression,' the Minister of Justice in Belgium, who has charge of religious matters in the Government, M. Tesch, thus spoke in the Chamber of Representatives (the House of Commons) of Belgium, Nov. 16th last:—

"What, for example, is our present position?—On the one hand, the Pope has the right to name, in Belgium, as many Bishops as he thinks proper; to create as many dioceses as he pleases. What is the right of Government? That of not paying any more than it considers sufficient for the wants of religion. . . . And so again with regard to Canons of Cathedrals: the Ecclesiastical authority can create ten, fifteen, twenty, in a diocese, if it pleases; but, on the other side, the Government preserves its right of not giving salaries to more than it considers necessary for the administration of dioceses."

"Two months have now elapsed since the Papal letter (for Bull there has been none) was issued; and the new Bishops have carried on their administration for nearly that period under their new titles. Has anything sinister thence arisen? Have they 'tithed or tolled' in the realm of England? Have they summoned Protestants to their obedience? Have they claimed any portion of the revenues of Church or State? Are the dangers, or invasions, or aggressions, so loudly denounced, as yet in prospective? They were not then in the act itself. If not, wait a few weeks more; nay, a few months, and see if they gradually unfold. But if, after a further period, you shall find that all is as it has been, that the Catholic Church in this island keeps on in its usual and even course, and no interest, public or private, has suffered, you will perhaps come to the reasonable conclusion that religious questions like these had better be left to the wise standard of judgment suggested of old by Gamaliel: 'Ye men of Israel, take heed to yourselves what you intend to do, as touching these men. . . . And now, therefore, I say to you, refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought. But if it be of God, you cannot overthrow it: lest perhaps you be found even to fight against God.' (Acts v., 35-39.) New legislative enactments may be passed, as it has been suggested, whereby the obnoxious sound of new titles may be hushed, and the ears of the zealous be no longer offended by their utterance; and then the conclusion will come of itself, that the name, and not the thing, caused all the fear and the displeasure.—For no amount of human legislation can touch the substance, annul the spiritual and organic structure, of the Catholic body, or permanently derange its vital functions. You will have to probe rights most tenderly cherished by every class, religious or social; you will have to disturb the powerful possession by millions of dearly-earned privileges; you will have to recommence the destructive work of reproducing inequalities, the moment you attempt to deal with religious principles and convictions, or make them subject to external control. Now, the obedience which every Catholic will pay to his Catholic Bishop, the bond of union which holds together Pastor and flock, cannot be affected by any law; and so long as every Catholic, who, six months ago, obeyed a Vicar-Apostolic of a District in which he lived, now will obey the Bishop of a See placed in another county, because the Pope has named that Bishop, and has transferred him to his obedience; so long as this is the case, all the substance, and essence, and reality of the Hierarchy will exist, although he may

be under penalties, as his fathers were, if he venture to call his Bishop by his title.

"Think not, my brethren, that if I speak confidently, I therefore speak contemptuously, or stoically, of what has happened in our regard. Would to God it had been in our power; by any sacrifice of ours apart of duty, or by any personal suffering, to have spared ourselves and others the turmoil, and disputes, and dissensions, still more the sins and excesses, which have taken place throughout the island. On this subject I may have further occasion to speak. I mention it at present only with reference to ourselves. Had we not felt, and felt deeply, the obloquy, the vituperation, the false and slanderous things that have been spoken, repeated, and believed about us, we must have been more, or less, than men. To be represented before one's fellow-countrymen as deceitful, untruthful—yea, as having minds 'steeped in deceit,' and trained to lies; to have one's words doubted and our acts misstated, and every motive distorted; to be traduced as rebellious, treacherous, as hating one's Sovereign, as greedy of the dying man's wealth, and of his children's inheritance, as tampering with documents and sacred books, as ready to foment sedition, almost murder—one must have a heart not of flesh, for it to be callous to such unfeeling reproaches. And while the storm raged and pelted, morning and evening, what could be done but meekly bear it? Or, rather, as in religious imagery you see the holy martyr St. Stephen represented as having gathered into the folds of his dalmatic, like to precious gems, the stones with which he had been struck, what should a Christian Bishop do else but bear the up-heaped indignities with him to the foot of the altar, and there find consolation in thought of Him who suffered mockery and scoffs, and false accusations, and buffetings even, for our example and our sake.

"To conclude, my brethren, the Catholic ritual for the first approach of a new Bishop to his See, exhorts that the streets through which he shall pass be festooned with garlands, and his path strewn with flowers. For us, no doubt, it has been better that our road should have been hedged with thorns, and our way sown with briars. The more deeply and broadly any work bears the impression of the Cross, the more surely does it come to us sealed of God.—The Episcopal dignity is an elevation of fearful duties and responsibilities; and it can never feel so safe as when the height chosen for it by Providence is on Calvary, rather than on Tabor. Then do you, my dear Catholic children, lift up your heads, in humble hope, in proportion as affliction and tribulation assail you. Leave to the powerful protection of a gracious and gentle Sovereign, who loves all her faithful subjects alike, the guardianship of your civil and religious freedom once granted to you; trust to the good sense of your countrymen for a better understanding of your principles, your actions, and your motives; but look up to God alone for the only blessing which can make the Hierarchy of your Church in this country fruitful in heavenly gifts for your souls, and an instrument of eternal salvation."—(From report in the *Daily News*.)

ADDRESS OF THE CATHOLICS OF ENGLAND TO HIS EMINENCE CARDINAL WISEMAN.

"1. The arrival amongst us of your Eminence, bearing in your own person a distinguished proof of the paternal kindness of the Holy Father for this portion of his flock, and charged with the highest place in that Catholic Hierarchy, the restoration of which we most gratefully welcome, affords of itself a sufficient occasion for us to offer to your Eminence the most affectionate assurance of the gratitude we feel for the part which your Eminence has taken in this great work, and of gratification with which we hail your return amongst us.

"2. But an additional motive for thus publicly testifying these feelings is found in the misrepresentations that have prevailed, and in the unprovoked insults which have been offered to our Holy Father, and to your Eminence, in this, to us, most auspicious event.

"3. Your Eminence has nobly expressed your desire to stand between the Holy Father and the vituperation cast upon his act. In this generous rivalry we cannot consent to be omitted. We do not claim to share in the merit of reconstructing the Catholic Hierarchy, but we will not forego our right to share in all the odium which has been excited by it.

"4. It is our ardent wish that our Holy Father Pope Pius IX. should be assured of the heartfelt gratitude which we feel towards him for the great blessing which he has bestowed upon us in establishing the Catholic Hierarchy in our beloved country. We therefore beg your Eminence to make known our sentiments to his Holiness, and to assure him, whilst as British subjects we yield to none in loyalty and attachment to our Sovereign, that, as Englishmen, we will assert our right to the free exercise of our religion, and that, as Catholics, under all circumstances, we will, by the aid of God, stand fast by the See of Peter.

"5. That your Eminence may long be spared to enjoy the dignities so worthily conferred upon you, and that you may long continue to govern your Archiepiscopal See of Westminster to the glory of God, the advancement of religion, and the salvation of the souls committed to your charge, is our most fervent prayer."

THE NEW ROMAN CATHOLIC CATHEDRAL AT ARMAGH.—Collections are taken up weekly towards the funds for expenditure on the works at the unfinished Cathedral—works which will be resumed on Patrick's Day next. The weekly collections have, for some time, fluctuated between £9 and £12 per

week. The senior Curate of Administration here is the Rev. Mr. Rogers, D.D., of the Irish University at Paris, and who formerly discharged important official trusts in that institution. The Rev. gentleman and his official confreres, the Rev. Messrs. McCrystal and Troy, are very active in supporting every project calculated to enlarge Catholic influence in Armagh.—*Newry Examiner*.

THE CATHOLIC UNIVERSITY.—The third monthly meeting of the University Committee was opened on Wednesday, and concluded yesterday. It appears that considerably over £1,000 were handed in, "and from all parts of the country the most cheering communications were received, some conveying donations, others intimating that contributions would shortly be forwarded," &c. The *Freeman's Journal*, in making this announcement, tells its readers "that the spirit of intolerant fanaticism recently called forth in England by the Queen's 'Primate,' instead of damping the ardor of the Irish Catholics, has but served to confirm them in the conviction that till education be free, be extended, and commensurate with the progress of the age, religious liberty cannot be said to be secure."

CATHOLICISM IN SCOTLAND.—Three additional chapels are in progress in Glasgow. In addition to these erections, the Roman Catholic body have, by the purchase of Dalkeith House, possessed themselves of an edifice which is to be opened as a college.

OPENING OF ST. PATRICK'S CATHOLIC CHURCH, ANDERSTON, GLASGOW.—This beautiful and commodious building, situated in the western suburbs of Glasgow, is of the Modern Gothic style of architecture; it is 100 feet long and 60 broad, with a spire 120 feet high, and capable of accommodating upwards of 800 persons.

On Sunday, the 1st of December, this church was for the first time opened for public worship to the Catholic inhabitants of Anderston, which is one of the seven divisions into which the Catholics of Glasgow, by reason of their rapid increase, have been recently divided.—*Correspondent of Tablet*.

The Pope has appropriated a large sum from his privy purse for the reparation of the Church of St. Peter in *Montorio*, and that of St. Pancrazia, which were seriously injured during the siege of Rome.

IRISH INTELLIGENCE.

LIBERTY OF CONSCIENCE.—The Kells Tenant Right Society, headed by the local Catholic Clergy, have not only unanimously but indignantly repudiated the attacks lately directed at the Presbyterian advocates of tenant right. When we recollect the nature of these attacks; when we understand the object for which they were clearly made—namely, to drive every conscientious, independent Presbyterian out of the tenant right movement; when we weigh well the disastrous consequences which they were likely to entail upon the country, already tottering under a multitude of misfortunes, we cannot but rejoice with our whole heart and soul, that this society has taken a course which will commend it to all honest men; and we earnestly hope that the example which it has so promptly set will be followed by every similar society in Ireland. There is an attempt, but imperfectly disguised, both on the part of some Liberal journalists and their political masters and adherents, to break up the League with sectarian contentions, that they themselves may have the guidance of the people, as for a long time heretofore, for their own aggrandisement. We shall not attempt to denounce the iniquity of this policy, believing, as we do, that no language could give sufficient utterance to the intense feeling of abhorrence with which all honest men must regard it. Tenant right is no party question—it involves no abstractions of religious or political principles whatever—it leaves every man to worship at the altar to which his convictions lead him—it imposes no bar upon conscience—it seeks not to establish the domination of any sect. That as such it has been recognised by the Kells Society, composed of men of tried patriotism and undoubted integrity—that these, almost exclusively Roman Catholics, have thrown the arm of fraternity and protection around their Presbyterian allies of the North, flinging back with scorn the insults attempted to be cast upon them, and giving the most indubitable proof of confidence in their sincerity—is an event which hopefully indicates a blessed perpetuity of union for the future.—*Newry Examiner*.

A numerous meeting was held in Castlebar, "to vindicate the principles of religious freedom, and condemn the senseless spirit of fanaticism which has been evoked in England." Mr. Moore, M.P., who presided, addressed the meeting at considerable length. He said—"An outbreak of intolerance, as indecent if not as unchristian, as frenzied if not as ferocious, as imbecile if not as insane, as ever marked the barbarity of past ages, had just stained the annals of modern civilisation. A whole people, great, free and tolerant in their civil and political affairs, seem all at once transformed and deformed into a rash, clamorous, and indiscriminate mob of unreasoning fanatics. We warned the Minister, be he who he may, that Irishmen would brook no insult to their faith. The time might come when their aid might be useful, and their resentment dangerous." A good warning.

DEATH OF THE REV. PATRICK MULLINS.—It is with sincere sorrow that we announce the death of the Rev. Patrick Mullins, P.P. of Ballinacree, which took place on last Thursday, after a protracted illness, which he bore with edifying resignation. For more than thirty years he was a distinguished ornament of the sacred ministry.—*Tuan Herald*.

BANK OF IRELAND.—The half-yearly meeting of the proprietors of Bank Stock was held on the 12th instant, when a dividend of four per cent. for the half-year was declared, and the Governor stated that £500 would remain to be placed to the rest. This result is a very great improvement upon the two previous half-yearly meetings, as in December last £5,000, and in June £10,000 more, had to be taken from the rest, to make up the dividend.

A GOOD LANDLORD.—The executors of the late Sir George Cockburn, have made the allowance of from ten to twenty-five per cent. to the tenantry on their estates in the county of Kildare, for the last two years. They have also allowed their tenantry the entire of the poor and labor rates, and have commenced the drainage on these estates free of expense to the tenantry. From the time Sir George Cockburn purchased this

property in the year 1797, to the present time, neither he nor his agent has sold or disposed of a single tenant upon his Kildare estates. Had we many such landlords and agents, how different would be the state of the country!—*Leinster Express*.

LAND IMPROVEMENT.—Mr. Crossbie, land steward to Lord Rossmore, who has been engaged in draining and improving the wildest portions of Rossmore Park, has at present growing on land valued in April last at and under 5s. per acre, a crop of turnips, mangolds, and cabbage, fully worth from £20 to £30 the acre. A random specimen of the produce weighed as follows:—White turnips, 20½ lbs.; Swede, 13 lbs.; mangold root, 14 lbs.; cabbage, 20½ lbs.—*Monaghan Standard*.

REMOVAL OF PROPERTY.—A great number of men assembled on the lands of Terraskane, near this city, on Monday night last, with horses and carts, and carried off the property of John and Benjamin Murray, farmers, who resided there. The only reason for doing so is, that the landlord refused to give a receipt for the last year's rent, which was handed him to sign at the time of payment. The Murrys held 22½ acres, for which they paid from £26 to £35 a-year. The Government valuation of the farm was £16 10s.—*Armagh Guardian*.

THE EARL OF CALEDON'S ESTATES IN TYRONE AND ARMAGH.—We understand that the clearance system has, for some years past, been practised to such an extent on the above estates, that, if persevered in for a few years longer at the same rate, his lordship (who already has in his own lands about 1,500 acres) will, it is generally believed in Caledon, be in the occupation of fully the one-half of these lands. It is not to be supposed that the tenants, who have been assisted to go into involuntary exile by the agent, H. L. Prentice, Esq., were persons of indolent habits. No such thing; despite of every possible effort on their parts, the time beats them down, and, unable to pay higher rents, and the other burthens placed on the land, they fell into the arrears in the office books, and, on giving up to the agent peaceable possession of their respective holdings, he, on his part, with parental care, had them shipped off, like other live stock, from Belfast for America, in batches varying from a dozen to twenty, a person in the meantime accompanying them to see them on board, and prevent them, in the event of changing their minds, from returning and setting themselves down again upon the property. In justice to Prentice, it is only fair to say that no gentleman could have made greater efforts to keep up the rent-roll of the estate. The Caledon Farming Society was chiefly by his means kept in active operation—rotation of crops and model farms were also instituted—Scottish agriculturalists, men of capital and skill, were also brought over and located in the vicinity. It was found, however, in the course of time, that Scotch farmers, on Irish ground, were as liable to be affected by the plague of poverty as their neighbors. Some of them have already given way, and the conviction is beginning to force itself, not only on the mind of Mr. Prentice, but of landlords generally, that rents must either come down, or the land become waste. Tenant right, once so much sought after on the Caledon estates, has now become of little or no value.—*Derry Standard*.

FRIGHTFUL CASE OF PARRICIDE IN BELFAST.—On Sunday morning, between the hours of three and four o'clock, a dreadful crime was committed in a lane off Stanley-street, known as Wylie's place, in this town: being nothing less than the murder of an aged man, named Edward McManus, by his son. The instrument with which the fatal wound was probably inflicted was a pocket knife, of something more than the ordinary size, and which he appears to have parties who had means of knowing the circumstances, it appears that the deceased was of a quiet, harmless disposition, and that his son has been married but a few weeks, and, together with his wife, occasionally resided with his parents. He had been allowed to leave his work at the mill on the afternoon of Saturday, about three o'clock, and between that hour and the period when the offence was committed, he had been on two occasions at home. The last time he had come in, he had abused his wife and sister and his mother; and, owing to the violence he then exhibited, it seems to have been agreed upon by the family not to open the door to him when he should arrive. He did not present himself for admittance, however, until the hour mentioned above, and then demanded an entrance with threats and loud imprecations. Deceased was at that moment preparing to retire to rest, and answered him from the fire-side in a way to denote his anger at the treatment which the females had, at an earlier hour received at the prisoner's hands. Actual force was then applied to the door by the prisoner, when the deceased, sooner than have expensive damage committed, opened it, at the same time striking at the son, while the latter entered. A minute or two afterwards the wife of deceased and her daughter (the prisoner's sister) were terrified to hear the old man cry out that he had been stabbed, and, on their coming down into the kitchen, where the transaction had occurred, they found him bleeding profusely, and medical aid was at once sought for. It was found necessary to remove the sufferer to the General Hospital, where every attention was paid him. He lingered till about half-past seven the same evening, when he died. After the examination of several witnesses, the Coroner briefly stated the law to the jury, who found a verdict of wilful murder against the prisoner John McManus. He was immediately removed.—*Northern Whig*.

SALE OF DERRYANE ABBEY.—The *Evening Packet* has some remarks, written in a kindly spirit, respecting the fallen fortunes of the family of the man who "but a few years ago stood among us, possessed, probably, of more individual influence and authority than any private person in the world." After touching gently on the decline and fall of "the Liberator," the *Packet* proceeds to tell this sad tale:—

"It was Mr. O'Connell's ambition, and a laudable one too, provided it was controlled by prudence, to initiate in very respect a good old Irish gentleman. The hospitable gates of Derryane-abbey were always open, not only to the friend, the stranger, or the traveller, but even to his political opponents. And the only absolute law that controlled the guests was that which forbade the introduction at his table of political topics. And long will the cordial welcome and cheerful hospitality of the abbey be remembered in the south of Ireland. But these pleasant days are now passed, and we regret very much that the distress which has overtaken the landlords of Ireland has at length found its way to the halls of the Liberator. At a sheriff's sale at Derryane, some time since, the whole of the splendid furniture and household goods were sold for the sum of £364 3s. 8d., and were bought in by the National Bank of Ireland. The goods were left there pending some contemplated arrangements, but they

were again recently brought to the hammer by the sheriff. The purchase of the furniture by the National Bank has been impeached as fraudulent, and on application to the Court an issue was granted last week to try the fact by a jury. All the rest of the property will be sold as a matter of course. Alas! how are the mighty fallen! The prices at which the National Bank bought the furniture may be imagined from the fact that the entire furniture, &c., of 'The Liberator's room,' state bed, &c., sold for £3 5s. 6d.!"

REVENUE SEIZURE.—On Monday last a seizure of a very extensive nature was made at Cloonagovra, near Ballinasloe, by Lieutenant Maitland's party, from Athlone, of stills, worms, heads, vessels, and all the other apparatus used in illicit distillation, together with a large quantity of malt, potale, &c. &c. The stills were at full work, but on the appearance of the revenue party the persons occupied about them fled, and, after a severe chase, eight prisoners were captured, who were subsequently convicted and committed to gaol. So great has been the increase in the manufacture and sale of the "mountain dew" in this locality, that for miles along the route of the party could be traced by the burnings they left after them. Two loaded guns, capped and ready for action, were amongst the first seizures made.—*Westmeath Independent*.

A man named Walsh, the alleged murderer of Mr. North some few weeks since, and who had absconded from that period, was arrested by the Wolf-hill police near Tinaloe, in the Queen's County, on the morning of the 4th instant, after a sharp chase. The prisoner was transmitted to Maryborough gaol, preparatory to his removal to the county in which the murder was committed.—*Carlow Sentinel*.

ARREST OF A SUPPOSED MURDERER.—On Friday, John Lonnergan, charged with the wilful murder of John and David Kinnally, perpetrated at Lisnatigue, in this county, last April, arrived in this city, from Dublin, under police escort, and was lodged in the county gaol, to take his trial next assizes. The prisoner was arrested in Liverpool by a constable of the Cullin district.—*Kilkenny Advertiser*.

Two women, named O'Dea, residing at Movenllen, and connected with the murder of Kearney, near Bournacorney, in September last, were arrested by some countrymen on Monday last and brought into the town. The parties arrested were fully committed for trial by the coroner.—*Galway Mercury*.

"NO POPERY."—A miscellaneous rabble, calling themselves the "Dublin Protestant Association," held a meeting in the Rotunda on Wednesday evening last. Amongst those present were Mr. W. Beers, of Dolly's brae notoriety, and three or four Parsons. A letter and subscription of £5 were received from Lord Roden. The proceedings were devoid of the slightest interest, consisting entirely of repeated rounds of the "Kentish Fire," and of very abusive, and, in many cases, blasphemous epithets applied to the practices and the heads of Catholicity.

THE NEW MILITARY DISTRICTS IN IRELAND.—According to the new arrangements that have been made in consequence of the order of the Adjutant-General, issued at Dublin, Ireland has been divided into the following five military districts:—1st District, Dublin (Head-quarters, Dublin). This district contains—1. The entire counties of Dublin, Kildare, Meath, Westmeath, Longford, Roscommon, and Mayo, together with the towns of Drogheda and Carrick-on-Shannon. 2. The northern and eastern portion of King's County, bounded by the river Ballynacarrig, Boughal, Silver-on-Milbrook, and the Brosna, thus including Philipstown and Tullamore. 3. That portion of the county of Wicklow which lies north of the parallel of latitude of the town of Arklow, that town remaining in the Kilkenny district. 2d District, Cork (Head-quarters, Cork). In this district are comprised the counties of Cork and Kerry, with the exception of that small portion of the latter which is to the north-west of the river Feale. The arrangements will leave the several forts on both banks of the Lower Shannon in the same district with Limerick. 3d District, Belfast (Head-quarters, Belfast), to remain as at present, with the addition of the counties of Sligo and Leitrim. 4th District, Kilkenny (Head-quarters, Kilkenny). This district to contain—1. The entire counties of Kilkenny, Waterford, Wexford, Queen's, and Carlow. 2. That part of Wicklow which lies south of the town of Arklow, including the town. 3. The eastern part of the county of Tipperary, bounded by the river Snir from Newcastle near to Roscrea, with Clogheen, Cashel, Golden, Holycross, Thurles, and Templemore. 5th, Limerick District (Head-quarters, Limerick). In this district are contained—1. The entire of the counties of Limerick, Clare, and Galway. 2. That small portion of the county of Kerry which lies to the north-east of the river Feale, as detailed under the Cork district. 3. The whole of the north of Tipperary, and the western part of the same county; and 4th, the south-western portion of King's County, the boundary being formed as follows:—Frankford, Shannon Harbor, and Shannon-bridge.

BRIDGEWATER.—We read an excellent letter in the *Bridgewater Times*, from the Rev. Dr. English (Catholic Pastor of Cannington), from which we quote the following paragraphs relating to the charge that Catholics are striving for a supremacy of their religion over other religions in the country:—"Catholics wish to be free in England as elsewhere, and wish, therefore, to be allowed to remodel and improve the internal government of their own Church, without let or hindrance from any other religionists. But we wish for no such supremacy as the Establishment enjoys in this country, nor would we ever accept of such. For we have just seen that such a supremacy implies a state of slavery towards the State, whilst it confers a power of tyranny over all other religions. For the State employs its lawyers, and not the Divines of the Establishment, to impose upon it the settlement of a theological question; and on the other hand, the Establishment imposes its own heavy bill of costs upon all alike—although considerably more than half the population of England and Ireland disapprove of its teaching, and refuse to acknowledge its authority."

CLOCK FOR THE GREAT EXHIBITION.—An ingenious townsman of Dudley is engaged in constructing a very curious clock, which is intended for the Great Exhibition of 1851, its chief peculiarity being the length of time it runs without winding. The clock occupies, in standing, only eight superficial inches; the motive power is only 28 lbs., and yet the machinery is so nicely adjusted that it will take 426 days to run down. Consequently, the second-hand will make 613,440 revolutions, and the balance 147,225,600 vibrations, in the above time.—*Worcestershire Chronicle*.

THE TRUE WITNESS AND CATHOLIC CHRONICLE,

WILL BE PUBLISHED EVERY FRIDAY AFTERNOON,

At the Office, No. 3, McGill Street.

TERMS:

To Town Subscribers. . . . \$3 per annum.
To Country do. . . . \$2½ do.

We request our subscribers to remit, without delay, the amount of subscription, addressed—Editor of THE TRUE WITNESS AND CATHOLIC CHRONICLE; who will give receipts for the same.

All communications to be addressed to the Editor of THE TRUE WITNESS AND CATHOLIC CHRONICLE, post paid.

Subscribers not receiving their papers regularly, are requested to make their complaints known to the Editor of the Journal.

The Agents for this Journal, who are authorized to receive subscriptions, and to give receipts, are, for—

Alexandria.—Mr. D. McGillis.
Aylmer, C. E.—Mr. Jas. Doyle.
Brantford, C. W.—Mr. John Comerford.
Bytown.—Mr. Ewd. Burke.
Carillon.—A. E. Montmarquet, Esq.
Chambly.—Mr. John Hackett.
Cornwall, C. W.—Mr. A. Stuart McDonald.
Counties of Kamouraska and L'Islet.—Rovd. L. A. Bourret.
Dundas County.—Mr. Alex. McDonald, (Ich).
Eastern Townships.—Mr. Patrick Hackett.
Lockiel.—Mr. Owen Quigley, P. M.
Norwood.—Rev. Bernard J. Higgins.
Oshawa.—Rev. J. B. Proulx.
Pembroke, C. W.—Mr. Thomas Lee.
Perth, C. W.—Mr. John Doran.
Picton, C. W.—Rev. Mr. Lalor.
Quebec.—Mr. Mathew Enright, 24, Mountain St.
Sorel.—Mr. Robert McAndrew.
St. Hyacinthe.—Mr. Patrick Flynn.
Shipillon, Danville, and Melbourne.—Mr. A. Donnelly.
Terrebonne.—M. Prevost, Esq., N. P.
Three-Rivers.—Mr. John Keenan.
Toronto.—Mr. Thomas Hayes.

THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JAN. 17, 1851.

The news which every arrival brings from England, cannot fail of imparting pleasure to the heart of every true Catholic. God, who maketh even the wrath of man to praise Him, is causing in England the folly and impiety of the adversaries of our Holy Religion to work together to the glory of His name, and the good of that Church against which sinners do continually blaspheme. No day passes which is not marked by some conversion of the best and noblest amongst the ranks of Protestantism. Daily, the Lord is adding to the Church such as shall be saved. The religion from which a nation apostatized—the Church which a tyrant strove in his wrath, and in the madness of his lust, to destroy, is once more triumphant. "The stone which the builders rejected; the same is become the head of the corner. This is the Lord's doing, and it is marvellous in our eyes." A miracle, no less than a spiritual resurrection, is being worked before us; as if the portals of the tomb had been rolled back, and Protestantism, rebuked before the Majesty of the Redeemer, were hastening to yield up its dead—the victims whom it hath slain. The spirit of the Lord is moving over the face of the turbid waters of heresy, and at His command there shall again be light—the Sun of Justice shall arise with healing on its wings, to heal the sores of the people.

No less encouraging is the prospect of the permanence of the great work of conversion now taking place in England. The most cheering sign of the tendency of the age, is to be found in the fact, that the spirit of enquiry is beginning to prevail amongst Protestants. They are no longer content to derive their knowledge of Catholicity from the malicious writings and envenomed tongues of its adversaries. They seek the dogmas and the practices of the Church, in her liturgies, in the decisions of her councils, and the writings of her divines, and not in the invectives of an apostate adulterer like Achilli, or in the filthy narrative of a Maria Monk. When once a man gets thus far, when once he begins seriously to enquire, there is little doubt of the result, provided his enquiries be conducted in the proper spirit, that is, with humble prayer to God to remove the obstacles which the unregenerate heart opposes to the reception of truth,—with an ardent thirst after information, and a firm resolve with God's assistance to embrace the truth, wheresoever found, and at whatsoever cost. There is no fear for such a man. He who begins to enquire in this spirit, will ere long finish by becoming a Catholic. How can it be otherwise? He soon finds out that the Catholicity against which he has been all along protesting, exists no where, save in his own morbid imagination; that, not to Catholicity as it really is, but as he had imagined it to be, had he hitherto been objecting. And here it may be remarked that the very grossness of the calumnies with which the Church is assailed by

evangelical men, is of essential service to her. There is but one small service that these poor wretches can render the Church—to lie—and that they do cheerfully enough. The first feeling, therefore, produced in the mind of an honest Protestant, who has been crammed with evangelicalism, when he takes up a work on the Catholic religion, and sees what it really teaches, is to exclaim, "Why, what lies are these things which have been told me of Catholicity, from my youth upwards; and what a silly, credulous fool, I must have been to believe them." A great point has been gained; the enquirer has discovered that the protest wherewith Protestantism protests against the Church, is a lie. He begins to admit that Catholicity may be true: the Grace of God will do the rest. It is, therefore, with unfeigned pleasure that we learn that one effect of the anti-Papal excitement in England has been, to cause an immensely increased circulation of controversial works. This is all that can be desired. To be loved, to be embraced, Catholicity only requires to be known. The Church which has been the mother of all the Saints, which has reared the noble army of Martyrs in her bosom,—the Church of St. Augustine and of St. Bernard, of a Loyola and a Francis Xavier,—can never dread, but courts the minutest scrutiny. Prejudice, begotten by ignorance, out of the soul heart of man is her only foe; when, therefore, we hear that a man is beginning to enquire, we know that the Church is about to add unto the number of her children. The torch of Reason, rightly directed, will dispel the dark clouds which obscure the intellect, and the Grace of God will soon break down the strongholds of Protestantism,—human pride and human passion—barriers which the corrupt heart of man opposes to the progress of Catholic truth.

CONFESSION, AND HOW PAPISTS GO
AND DO IT.

(From an authentic source.)

If Mons. Jourdain, in Molière's *Bourgeois Gentilhomme*, was surprised when he discovered that he had been unconsciously speaking prose all his life, no less were we astonished at reading in the *Montreal Witness*, a full and graphic account of the Confessional and all its horrors, as copied from the *British Banner*, an unctuous and decidedly evangelical paper, from which our estimable contemporary is very fond of quoting. "Popery," we are told, "to be hated, must be seen, and to be seen it must be exhibited," and certainly a most excellent "stir-it-up-with-a-long-pole" kind of exhibitor has Popery got, in the person of the worthy editor of the *British Banner*. But for this evangelical Barnum, we, poor, blinded Papists, would never know what a set of stupid, ignorant devils we are. We should not even be able to tell what, and how many, are the Sacraments of the Church, in whose efficacy we have been taught by the Word of God to place so much reliance, were it not for the pains that well-informed, truth-loving, Popery-hating writers, like the editors of the *British Banner* and the *Montreal Witness*, take to set us right upon these important points. "It is universally known," says our highly erudite contemporary, "that Confession is held as a Sacrament of the first class." There is news for you, you poor Papists; you would never have found out, that Confession was a Sacrament from reading the decrees of the Council of Trent, or any of the symbolical writings of your Church. You must go to the *British Banner*, if you want to obtain real, useful information: there you will read of a Sacrament unknown to Pope or assembled Fathers of the Church. You will also learn that Sacraments are divided into first and second classes, like places in a railroad carriage. "Live and learn" is an old motto; and it is not the fault of the *British Banner*, if we do not learn something, before we have done with him. For instance: Having kindly volunteered the information that Confession is a Sacrament, it next teaches us the usual mode in which this Sacrament is administered. Listen Papists, and don't laugh.

"Everything is done to render the deed impressive and supernatural. When the penitent comes into the Church so-called, he takes holy water and sprinkles his face, and making the sign of the cross, he says over a prescribed prayer; then he goes on and kneels down before the great altar, where the great host is kept, in a neat and rich tabernacle, with a brass or silver lamp hanging before it, burning continually night and day." Having informed us of all about the great host, the author should have informed us wheroin it differs from the little host, and also where the latter is reserved. Well, then, kneeling down before the great altar, where the great host is kept, "he makes a prayer to the Holy Sacrament of the Altar, afterwards to the Virgin Mary, and then to the titular Saints of the Church." This, one would think, must be very "impressive." The next thing the penitent is called upon to perform, is perfectly "supernatural." "He then turns about" Jim-Crow

fashion "on his knees, and visits five altars," at the imminent risk of ruining his pantaloons, "or if the edifice be one of a humble character, with only one altar, he approaches it five times, saying each time a Pater Noster, an Ave Maria, and a Gloria Patri." All this be it remembered is done, as we shall see by the sequel, by the penitent upon his knees—a difficult and supernatural task of agility, and the performance of which we should like to impose as a penance upon the writer of the above nonsense, as a slight atonement for his offence. Well, having visited the five altars, on his knees, "he then rises," and we are introduced to the fell monster who presides over all these "impressive and supernatural" exploits. Now, Barnum, stir up the Priest, and let us hear him roar. Here he is drawn to the life, like the representation that we gazed upon in our youth of Daniel in the lion's den, seated upon a three-legged stool, a-reading of the New Testament. Having duly accomplished these strange gymnastic and spiritual exercises, the penitent rises from his knees, which must be rather tender by this time, and "goes to the Confessionary—that is, the place where the confessor sits in awful silence, with a cap in the form of a cross," (we would recommend the addition of a cocked hat, a pair of top boots, and knee breeches,) "holding a crucifix, with the body of Christ suspended thereon, then the poor, trembling creature kneeling down implores his blessing; and then commences the work of confession, stimulated by the most pungent interrogatories that the skill of man can apply." Popery having been thus exhibited in the person of confessor and penitent, we are next informed of what passes within the Confessional itself. We now copy from an article from the same *British Banner*, headed "Beguillement to Romanism," and purporting to contain the revelations and personal experience of a Miss Smith. She thus recounts the incidents of apparently the general confession made previous to her reception within the Church. "The most simple, childish follies were recounted and magnified into mortal sin, and as day after day I knelt, sometimes for hours, at the feet of that man," (that is, of the man who sits in awful silence, with a cap in the form of a cross, holding a crucifix with the body of Christ suspended thereon,) "answering queries and listening to reproofs calculated to bow my very soul in the dust, I felt as though I should never raise my head again. The confession lasted at intervals over the space of a fortnight, that is, I went to him" (the man with the cap in the form of a cross, &c.,) "thrice in the week for that time." Oh, Miss Smith, what a naughty young lady you must have been, to have had so much to confess! But the best of the joke is, that upon one occasion the Priest made her confess her sins over again; as thus—"I was desired to repeat what had most harrowed my feelings over again." We should have thought that the walking about the Church on her knees previous to confession, must have been the circumstance most harrowing to her feelings; but we are mistaken. She was desired by the Priest to confess a certain sin, which the Priest it seems particularised. "I replied I had confessed it once already, and ventured some demur; when I was told in the most merciless manner, that if I had, he had forgotten it." Fortunately, the blasphemers of God's Holy Church are as ignorant as regardless of truth. No lie, however gross, but will go down with your evangelical Protestant. It is in vain to prove to him that in the Confessional it is not the Priest who asks the questions which these hypocrites pretend to regard with so much horror. It is useless to prove that it is never incumbent upon the penitent to confess a sin of which he has once accused himself. But here, from her own words can we convince this Miss Smith of falsehood. She says that the Priest insisted upon her confessing a certain sin, a second time, upon the plea that he had forgotten it, whilst at the same time his memory was so retentive that he could point out to her what sin he wished her to re-confess. Miss Smith lies, as do all her tribe, with a good will, but with a very bad grace. We have alluded before to this unhappy person, whom we strongly suspect to be none other than that light of the Conventicle, the gentle Maria Monk, under a new name. Were it possible to have any doubts as to Miss Smith's real character, the following passage, which we continue to copy from the *British Banner*, would set the matter at rest. Miss Smith retires to a convent, "but had still a spice of the Saxon lady"—we suppose that means, a good deal of the devil—"in her bosom, and made a somewhat refractory and doubtful nun." Not doubtful, good *Banner*, not doubtful at all. Purity of mind and body are indubitably essentials for a nun, and these clearly Miss Smith possessed not, for we further read that the Superior "interdicted intercourse" between her and some other inmates of the convent, such a person as Miss Smith being enough to corrupt a whole community. After all, we know not if there really be a Miss Smith or no. She may

be a myth, or sportive creation of the brain of the worthy editor who records her trials. But whence this hatred of the Confessional, upon the part of those who never approach it? We answer with another question. Why did the Fox, who had lost his tail in a trap, endeavor to persuade his brother Foxes to cut off theirs also, as useless and dangerous appendages? Because the presence of his brother's brush reminded him painfully of the loss of his own. Because, in spite of their poverty, the purity and chastity of the women of Catholic Ireland, are a constant reproach to the impurity and profligacy of Protestant Scotland. Therefore do our evangelical Reynards, jealous of the incontestable superiority of the moral standard in Catholic countries, and knowing that this is, under the Grace of God, owing to the use of the Sacrament of Penance and the healing counsels of the Confessional, try and persuade the Catholic to refrain from confession, in order that, with heart uncleaned from sin, he may become corrupt, and altogether as one of themselves.

The mantle of the Prophet has descended upon the Kingston correspondent of the *Montreal Witness*. From him we learn that our foundation is built on the sand,—very good sand it is, to judge by the way in which our subscribers come down with the dust,—and moreover, we are assured that every wave of the truth is undermining it, (truth such as flows from the cowardly libellers of the Rev. Mons. Faucher, we suppose,) and that He who is the truth and life will, ere long, send refreshing gales of His spirit, so that the foundation will be entirely swept away. Somehow or another we do not think that the TRUE WITNESS has much cause to be afraid of refreshing gales of truth. We have been so much accustomed to the poisonous blast of falsehood from the evangelical furnace over the way—witness, for instance, the "History" of the "Convert Priest's Protection Society,"—that a little truth from that quarter will prove as acceptable as unexpected.

JOHN O'BRIEN; or, *The Orphan of Boston*. P. Donahoe, Boston; J. Sadlier, Montreal.

To those who read for instruction, rather than for amusement—who seek after a sound moral, more than a well-connected story—we heartily recommend the perusal of the adventures of John O'Brien. Of story, or plot, there is little or none; but plenty of good, sound, Catholic advice and reasoning. The hero has the misfortune to be the son of a liberal Catholic, who allows his son to attend Protestant Sunday-schools—schools where Catholic faith and morals must inevitably be corrupted. The liberal Catholic is the deadliest foe of the Church—the enemy within, who is therefore more to be abhorred than the foe, without the walls. He it is, who, ashamed of his religion, apologizes for her doctrines—admits that she is behind the age, or, perhaps, if unusually bold, ventures to express an opinion that, after all, Catholicity is not so very bad, and in some respects is almost equal to Protestantism—that there is no such great difference. Like Mrs. Winnifred Jenkins, who described the Highlanders as "men who speak Welsh, only the words are different," &c.—would these liberal Catholics fain persuade us that betwixt faith and infidelity—Catholicity and Heresy—there is but a verbal disagreement.

John O'Brien grows up as the son of a bad Catholic may be expected to grow up. His father dies, and he is thrown upon the world unsustained by the Sacraments of the Church. He changes from place to place, escapes out of the clutches of one of those volunteer agents of Satan, who go about doing the work of demons before their time, and whom men call philanthropists, and, falling in with his Bishop, at last is snatched as a brand from the burning. Such is a general outline of the story of John O'Brien, which concludes with an excellent piece of advice to little Catholic children:

"Little boys and girls! You see Protestants every day. You have to see them, and go with them. When you grow up, you will have to do the same, because you must earn a living. Now, if you will hear me, I would like to have you do what my father learned me. When you go into the street, or into a house, or store, where there are Protestants, make the sign of the cross; and, if you have time, say one Hail Mary, and add to it, Queen, conceived without original sin! Help of Christians, pray for me! My father told me that I ought to do it for the same reason that makes Catholics take holy water at the door of the church. Little boys and girls, good-by!"

The *Pilot* of Thursday announces that the sentence of the convict Lacoste has been commuted by the Executive to imprisonment for life in the Provincial Penitentiary.

We thankfully acknowledge the receipt of the following amounts:—Rev. P. Dollard, Kingston, £2 10s.; Mr. Alex. McRae, Dundee, 10s.; Rev. Chas. Bourke, Tyendinaga, £1 5s.

CORRESPONDENCE.

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,—Yesterday was a grand gala-day in the Congregation Nunnery, being the anniversary of the death of its venerable and beloved foundress, Sister Marguerite Bourgeois. The festival, when the revolving year brings it round, is ever one of charity, showing forth that first of all virtues in its loveliest and brightest form. On that day it is that the young ladies of the Convent School have the happiness of clothing the naked, and giving bread to the hungry, with the accumulated savings of their pocket-money, and it is morally certain that they do feel more real pleasure in giving, than do the objects of their charity in receiving what they bestow. You can scarcely imagine a more beautiful scene than that of yesterday—what with the fair and blooming almoners, moving about so quietly and so gracefully in their ministry of love and charity—the venerable presence of Monseigneur Prince and the Rev. Superior of the Seminary, together with some other priests—the calm, serene faces of the holy sisterhood, as they moved about amongst their pupils like guardian spirits; and high over all, on a raised pedestal, stood a large statue of the Blessed Virgin, looking down as it were on the lovely scene, with just such a look on the chiselled features, as we might expect her to have at the moment, in that Heaven where she holds so high a place.

There was also a little drama performed by the young ladies. It was the martyrdom of St. Catherine, and the two principal parts were taken by Miss Quinn and Madlle. Chaurin, the former of whom succeeded admirably in giving us an idea of the sublime devotion, and the burning eloquence of the virgin martyr, while the latter gave a very fair representation of the mother's despairing efforts to prevail on her daughter to save her life at any cost, and the keen anguish with which she bewailed her disappointment, when she found her daughter inflexible in her resolution to suffer and to die for her faith. I think there were few present who were not affected even to tears by the parting scene between the mother and her heroic daughter. Some of the inferior parts were well sustained; but those which I have mentioned were thrown forward in such strong relief, that they engrossed the attention.

And here let me pause to admire the wisdom and the fitness of the piece thus selected. St. Catherine, whose trials and whose glorious death were thus commemorated, was as illustrious for her great learning and for her eminent talents as for the firmness of her faith and the fervor of her piety. In her was shown forth what a Christian lady ought to be, and how all learning should be made subservient to the great end of our being—the service of God, and the salvation of the soul. In a two-fold point of view, then, St. Catherine of Alexandria is the great model of Catholic ladies, who ought ever to aim at promoting the honor and glory of God, while they labor to cultivate the intellect He has bestowed upon them.

Some of the young ladies read their compositions, both in English and in French, after which our ears were regaled by some excellent music, both vocal and instrumental. There was a grand *Gloria* sung by several voices, with a piano accompaniment, and some French *cantiques*, which gave unbounded pleasure to the numerous audience.

His Lordship, the coadjutor of Montreal, delivered a short but comprehensive address suitable to the occasion, in which he made especial allusion to the life and eminent virtues of the venerable Sister Bourgeois, to whom, under God, Canada is indebted for that most excellent blessing—the admirable sisterhood of the Congregation of Our Lady. His Lordship addressed the young ladies with all that paternal kindness which belongs pre-eminently to him, and I am quite sure that his approbation was no trifling addition to their happiness on that occasion.

I wonder whether any one remembered, while these scenes were going forward, that the ark of peace and holiness wherein they were enacted, is the identical house which the unhappy Monk tried of old to bedaub with the filth of her own soul?—Does any one ever think of that wretched woman, while breathing the atmosphere of purity and peace which pervades every corner of that vast establishment. Alas! poor, miserable Monk has long perished—the inmate of a prison, where her crimes had brought her, even in that mighty Sodom—New York—and the community against which she directed her puny but venomous darts,—poor, drivelling puppet, as she was—is going on flourishing and spreading its branches on every side—its name a word of love, and its memory enshrined in the hearts of its thousands of pupils, when they go abroad into the world, from the shelter of its convent walls.—I am, Sir,

Yours truly,
AN IRISH CATHOLIC.

Montreal, Jan. 15, 1851.

To the Editor of the True Witness and Catholic Chronicle.

MY DEAR SIR,—I proposed in my last letter to give you some idea of "a revival," &c. &c. a revival of evangelical religion. Now, these revivals are supposed to consist of two things; first, an excitement in the minds of "the elect;" and secondly, an analogous process in those of the "adherents." It is a little remarkable that whether Calvinistic or Pelagian, whether regarding conversion as purely the work of God upon "stocks and stones," or as a change which every man can, when and where he list, commence and perfect in himself, the same machinery and the same processes are employed. In fact, you have only to put the staunchest predestinarian in the midst of a Methodist revival, and he soon catches the enthusiasm, and calls on sinners to turn to the Lord, and work out their own

salvation, as if, forsooth, they had despite of his theology, the freedom of choice. Thus all of the so-called evangelical sects, embracing these extremes of doctrine, unite in the system of revivals; self-preservation indeed compels them to result to it, as without the occasional re-inforcements to their ranks thus obtained, they would very soon become extinct.

Revivals of religion they are, in a sense which Catholics can hardly understand, for men without the sacraments of the Church of God are habitually in a state in which these sudden excitements are as life from the dead, or rather, as they are like the spasms and ineffectual throes of a galvanised corpse, which the wire-pullers would fain make the world believe to be the natural movements of a living organism.

A revival is "got up" either as a camp meeting, or else by what is called a "protracted meeting;" the former mode is in the Eastern States confined almost exclusively to the Methodists; but in the Western portions of the country, Baptists and even Congregationalists do not scorn to avail themselves of this "means of grace."

A revival season may occur at any time of the year; but the winter, with its leisure and its long evenings, is generally selected as most propitious. Brother L——, who feeds the Methodist flock in a quiet village down east, announces that he intends to hold a protracted meeting during the holidays; the brethren have, he says, discussed the matter, and come to the conclusion that something may and must be done for the salvation of sinners, and *entre eux* for enlarging the borders of their Zion, or in other words, for increasing the number of their church members, which, what with those who have left the village, and what with those who have "backslid," is getting rather small. The drama commences with a series of sermons, preached to audiences who seem instinctively to flock to the meeting house upon the announcement of a revival, and who listen with strangely excited feelings to the speaker, as he paints, often with all the eloquence of words and gestures, the certainty and the horrors of future torments. Hell is laid before you, and you see yourself in a path which must inevitably lead you thither, and make you like one of those damned souls, whose hell-racked forms have first been conjured up before you; and when speech fails, and the orator pauses in his task, the dismal chant which breaks upon your ear, seems a wail of lost souls from the bottomless pit. An excitement which is not to be comprehended except by those who have seen and felt it, seizes upon the audience, and they leave the house only to communicate it to their friends and associates. Curiosity and a strange sympathy brings a much larger crowd on the following nights, and thus the excitement continues to increase; death, judgment and hell, are set forth in a way to make the stoutest tremble under a fearful conviction of sin and of God's eternal wrath. So much is man's work, but beyond this man is impotent; the preacher can speak of turning to God as the only way of escaping the fate which awaits the sinner, but he can do no more. It is man's work to display the terrors of the law, to convince and to condemn; but it is God's work to give the grace of true repentance. The preacher and the brethren, however, talk to the conscience-stricken souls, of mercy, of pardon, and of something to be done to secure salvation; and the assurance is repeated that not a single one need leave the house that night without having received the grace of conversion. To judge from the language used, one would imagine that all that is necessary to give this grace of repentance is to come forward to the "anxious seat." But I am reminded that my readers, poor benighted Papists, are in a state of lamentable ignorance as to the nature of the anxious seat, this evangelical invention. Well, it consists of nothing more nor less than sundry benches or pews, immediately before the altar. Oh! now you understand when I speak of the altar! but no, I see you are still in the dark: in fact it is necessary to commence *ab initio* in speaking of these things; the altar in a Protestant meeting house is very like what we Papists call an altar, except that upon it is built a pulpit, in which man, instead of God, is exposed to the reverence of the worshippers.

In a few evenings the excitement is sufficiently advanced to justify the introduction of this second act of the drama, that of "coming forward." The sermon is ended, the audience rise, and while the "invitation hymn" is sung, the brethren and sisters are moving about among the crowd, and urging their friends to go to the anxious seats. It is a curious scene to contemplate; three or four hundred persons thus standing and uniting in the dolorous chant, intoned by voices trembling with emotion, while figures pale and shivering with the strange excitement, are seen, more dead than alive, led forward by their friends to the vacant seats. This scene is over, and thirty, forty or more "subjects," of which the greater part are boys or the weaker sex, are kneeling at the anxious seat, their backs to the altar. Then commences the invocation of the Holy Spirit upon this strange assembly, that He would descend as on the day of Pentecost. Prayer follows prayer, each one more loud and boisterous than the last, as if the actors were determined to literally take the kingdom of Heaven by force, interrupted with cries of Lord come down! Lord come quickly! O come just now! Glory, Hallelujah! The burden of the prayers is, that the Holy Spirit would as of old come down and miraculously convert the souls of those laboring under a sense of sin. Evangelicalism recognises after all no ordinary channels of grace, and expects that all conversions are to be effected by direct interposition of divine power. With the Catholic, these are not impossible, but they are improbable. The kingdom of grace is, it is true, supernatural; but it has no less its natural and divinely appointed channels, which Protestants can never know.

But to return; after these prayers, which may last

an hour, the whole congregation rise from their knees, singing:

"My God is reconciled,
His pardoning voice I hear,"

or some other hymn suggestive of similar ideas, and the brethren approach the subjects with the interrogatories, How do you feel now? Has the Lord blessed your soul? Do you feel any better now? &c., questions, the import of which may easily be gathered from what has been said, but to which the answer and the state of mind implied thereby, are by no means so easily understood. Sometimes the first night, and sometimes only after days and nights of this deep conviction, during which the subject is taught to expect the divine gift which shall remove his fears, and give him a supernatural assurance of pardon, a something comes, a reaction, or perhaps a delusion of the Devil, which in an hour changes the whole current of his feelings, and which is hailed as the *new birth!* But I must continue this sketch in another letter.

Montreal, Jan. 13, 1851.

CANADA NEWS.

THE MONTREAL PROVIDENT AND SAVINGS BANK.—It will be seen on reference to our law report, that a very important judgment was rendered, on Tuesday, in a case which very materially affected the interests of the depositors in this Bank. The case was that of Morris v. McGinn; but upon the principles which governed the decision of the Court, a great number of other cases depend. Mr. McGinn was a debtor to the Bank, in the sum of £150, which, of course, he was bound to pay in full. But after the Bank got into difficulties, and when it demanded this payment of him, he replied that he had purchased the claims of some depositors, for an amount exceeding this sum, and that he would set off his claim against his debt. It was plain that the effect of his course would be to pay Mr. McGinn, or those from whom he purchased, in full, while depositors, not so lucky, would have the ten or fifteen shillings in the pound, to which their property was reduced by the losses of the Bank, still further diminished, to say 10s. or 7s. 6d., by the necessity of paying some at the expense of the rest. It is also plain that this method of proceeding would have given rise to great wrong; for if a debtor, who owed the Bank £100, after the Bank became insolvent, could buy a depreciated claim of that amount for £50 or £75, he would make a profit, while he added to the misery and loss of the unfortunate depositors, by paying them only half what he owed, instead of the entire amount. The judgment of the Court has prevented this further injury to persons who have already suffered too much. The debtors of the Bank will have to pay their debts in full, and all the creditors will come in for their equitable share in the distribution of the assets. We are not aware to what extent this will affect the winding up of the affairs of the Bank; but we imagine that it must prevent a material reduction of the assets. If a number of depositors could have obtained payment in full to an amount equal to the debts due to the Bank, it would have made a horrible reduction in the dividends of those not smart enough to perform the operation in time.—*Herald.*

IMPORTANT NOTICE TO THE SCHOOL COMMISSIONERS OF LOWER CANADA.—Having been informed by a Letter from the Honorable Mr. Leslie, Provincial Secretary, dated the 28th December last, that it has pleased His Excellency the Governor General in Council, to divide in equal portions between Upper and Lower Canada, the Legislative Grant of £50,000 appropriated for the support of Public Schools in the Province of Canada, by virtue of the Act 4 and 5 Vict. chap. 18, it is my duty to inform you of that decision for your guidance until such time as I shall have made a new calculation apportioning £25,000 instead of the £29,000, which were formerly granted to Lower Canada for the above purpose, among the School Municipalities, in proportion to their respective population. They must therefore expect a certain diminution in the amount of their yearly grant, as by a new General Return, the basis of a new division, according to the respective populations of the two sections of the Province, shall not have been transmitted to the Government. J. B. MELLEUR, S. E. Education Office, Montreal, 10th Jan., 1851.

CHILD BURN.—A melancholy accident occurred on Monday last, by which a little girl, about four years and a half old, daughter of William Pierpoint, blacksmith, at Mr. P. Smith's paper mill, at Port Neuf, lost her life. The mother went out to get water, and, on returning, found the child's clothes all in a blaze. It lived 30 hours in a state of awful suffering.—*Quebec Gazette.*

At last night's meeting of the City Council, Mr. Morton the eminent Civil Engineer, was named the engineer to survey the proposed routes on the north shore for the line of railway from Quebec to Richmond. A. Larue, Esq., Provincial Land Surveyor, was also nominated to assist him in his professional capacity. Half the expense to be incurred will be borne by the city, and the remainder by the Company. We have reason to believe that the best and cheapest line, after actual survey, will be selected by the Corporation.—*Quebec Mercury.*

A singular feature of the present season is, the large flights of will pigeons now roaming about this country. We have observed numberless flocks, of immense extent, pass over Galt during the week. In Blenheim and Puslinch they are more plentiful, we are informed, than during the season they hatched there in 1849. From Galt to Goderich, flock follows flock in endless succession, travelling in the morning towards the north, and at evening returning to roost in the south. This would appear to prove that the season is less severe in the north than with us, inasmuch as the birds seem to get a living there, which they cannot procure here, owing to the depth of the snow. In fact, the chief part of the prodigious fall of snow now covering our lands, came from the eastward, and the north may therefore be comparatively free. Of course few of these pigeons are killed—at this season of the year they are mere bunches of skin and feathers, not worth the powder that brings them down.—*Galt Reporter.*

UNITED STATES.

Dr. Brownson.—We are happy to learn that Dr. Brownson will shortly commence a course of lectures in this city, on the church. This visit will be very opportune, and furnish a timely antidote to the poisonous effusions which such men as Borg have been

belching out upon the community for the last few weeks. Dr. Brownson will deliver his first lecture, we believe, on the 13th of January.—*Phil. Catholic Herald.*

SLAVERY AND MISSIONS.—The following astounding advertisement appears in the *Religious Herald*, Baptist paper, published in Richmond, Virginia:—"Who wants 35,000 dollars in property?—I am desirous to spend the balance of my life as a missionary (!) if the Lord permit, and therefore offer for sale my farm—the Vineyard!—adjacent to Williamsburg, and containing about 600 acres, well watered, well wooded, and abounding in marl, together with all the crops and stock, and utensils thereon. Also my house and lot in town, fitted up as a boarding establishment, with all the furniture belonging to the same. Also about forty servants, mostly young and likely, and rapidly increasing in number and value (!) To a kind master I would put the whole of the property at the very reduced price of 35,000 dollars, and arrange the payments entirely to suit the purchaser, provided the interest be annually paid.—*Servant Jones.*

An Irishman named Martin Dooly, smuggled a passage from Liverpool to Boston in the ship *South Carolina*. He was obliged to take up his berth on some old sails during the long passage. When the ship arrived at quarantine, Dooly was taken from his quarters, literally covered with filth, and both feet and legs frozen up to his knees. Mortification has taken place, and both legs will have to be amputated.—*N. Y. Sun.*

Married.

In this city, by the Rev. Mr. Connelly, Mr. James McDonnell, to Ellen Deery, sister of Mr. Henry Deery, all of this city.

Died.

In this city, on Sunday last, 12th inst., after a long and severe illness, Elizabeth Richards, relict of the late Mr. Patrick Bushier, aged 65 years. She was a native of the County of Wexford, Ireland.

In this city, on Sunday, the 12th instant, Francis Maguire, senior, aged 76 years, from the parish of Ahilloger, Maguiresbridge, county Fermanagh, Ireland.

MONTREAL MARKET PRICES.

CORRECTED BY THE CLERK OF THE BONSJOURS MARKET.

Thursday, Jan. 16, 1851.

	s.	d.	s.	d.
Wheat per minot	4	6	a	4
Oats,	1	4	a	1
Barley,	2	6	a	3
Peas,	2	6	a	3
Buckwheat,	1	10	a	2
Rye,	2	9	a	3
Potatoes per bushel	1	3	a	1
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	4
Pork, per lb	0	2	a	4
Butter, Fresh	0	10	a	1
Butter, Salt	0	6	a	0
Cheese,	0	4	a	0
Lard,	0	5	a	0
Maple Sugar,	0	4	a	0
Eggs, per dozen	0	7	a	0
Turkeys, per couple	4	0	a	6
Geese,	3	9	a	5
Apples, per bar	5	0	a	12
Onions,	6	0	a	7
Flour, per quintal	11	0	a	11
Oatmeal,	7	6	a	9
Beef, per 100 lbs	20	0	a	25
Fresh Pork, per 100 lbs	20	0	a	27

NEW YORK MARKETS.

New York, Jan. 15, P. M.

Ashes steady. Sales 1000 bbls. at \$5.66 $\frac{1}{2}$ to \$5.75 for Pots, and \$5.62 for Pearls.

Flour.—Western and State steady, and more active. Canadian firm. Sales 500 bbls. at \$4.87 in bond. Sales of Domestic 4500 bbls. at \$4.75 to \$4.87 for Common to Straight State, and \$5 to \$5.12 for Pure Genesee.

Wheat quiet and nominal for Domestic. Canadian held firm at \$1.07 to \$1.12 in bond.

Corn less firm and very quiet. Sales 8000 bushels Southern Yellow.

Old Pork dull. Sales 300 bbls. at \$12.18 to \$12.25 for Mess. Prime quiet at \$9.25. New York Mess firm at \$14.—*Pilot.*

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

GRAND

CHARITABLE SOIREE.

THE THIRD ANNUAL SOIREE

OF THE

YOUNG MEN'S

ST. PATRICK'S ASSOCIATION,

UNDER THE PATRONAGE OF THE

LADIES' CHARITABLE SOCIETY

Of the St. Patrick's Church,

WILL BE HELD

ON TUESDAY EVENING, JANUARY 28,

AT

CORSE'S NEW BUILDING,

Great St. James Street.

The Refreshments will be provided by Messrs. Compain & Co.

Mr. Maffre's QUADRILLE BAND will be in attendance.

Gentlemen's Tickets, 6s. 3d.; Ladies' Tickets, 3s. 6d.; which may be procured at the principal Hotels, the Book and Music Stores, and from any member of the Committee.

Montreal, Jan. 16, 1851.

THE ERA OF O'CONNELL.

BY REV. HENRY GILES.

(Concluded.)

Upon the whole range of this genius or on its varieties in detail, I do not venture to enlarge. It is unnecessary, at this time, to do so. O'Connell's oratory in every department, has been so often and so accurately criticised and described—upon the whole, so justly estimated, that any, except some incidental observations on it, would now, be very much out of place. One observation of this kind, I will begin with: it is, that O'Connell, as I have generally heard him, would greatly disappoint any one, who went to listen to a *set orator*. An impression forces itself on my mind, that many of the general notions of an orator are mistakes; mistakes arising out of our school boy fancies; strengthened by misapprehensions of the classics, and by the formal declamations of the stage. From books of elocution, also, and from elocutionists, we acquire the idea, that an orator is a man of modulations and attitudes, of exordium and perorations, until the conception of natural speech is lost in cut-and-dry, and stifled artificialism. We do the ancients, I fancy, injustice in our notions of them. We take them from books; but books will not give us the fullness of men as they were in actual life. They were men of like passions with us, and passions with them as with us, did not speak after the manner of books. Their speaking concerned real and serious business as well as ours, and no doubt they spoke as men of their time would speak, as men of their time would expect them to speak, on real and serious business. Their civilisation, their manners were so different in many points, from ours, that how this would be, we cannot realise from the mere reading of Demosthenes or Cicero. And, whatever their method might have been, though natural in them, it would only be in us imitative, frigid, and artificial. The idea of an orator from the lessons of an elocutionist, are likely to be still farther from the truth, if these lessons are not regarded as they ought to be, as mere subordinate discipline. To regard them otherwise, is as absurd, as to make the lessons of a dancing master the test of graceful, natural walking. It is, however, very difficult to rid the mind of the prejudices which such influences leave in it. By means of them we find it hard to conceive of an orator as a free, natural, informal speaker—a speaker that uses words in their simple order, and for their simple end. A child, that I knew, had got the idea into his head, from reading ancient stories, and from prints, that a philosopher wore a gown, and had a long beard; he was extremely chagrined at being told that a certain gentleman who drank tea with his parent, who talked as others did, and worse than all, wore pantaloons and a swallow-tail coat, and had no long beard, was an eminent philosopher. We carry many of us this childishness into our whole lives, concerning orators. I am so persuaded as to the extent of the prejudices, that in general, I take the statement which most persons make to me about speakers, in the reverse order—and when I am told of one speaker that, he was very powerful, but no orator—and of another, that he was not very strong, but very eloquent, I understand that the former was a master both of sense and words—that is—an orator—that the other was master of neither—that is—a prater. But O'Connell was not likely to meet the best formal conception of an orator. He was apparently very *inartificial*; yet, he was a speaker of most industrious, and most elaborate preparation, but his preparation was general; a preparation guided by no outward or foreign model, but of his own inward and individual personality. His knowledge mingled with his nature, and imbued the life of it—his observation, which was rapid, intense, tenacious, acute, and extensive, was incorporated with his knowledge, all that he got from reading, all that he learned from men entered into his vital being; his nationality, his prejudices, his passions, became portions of this living identity—out of this he spoke, and all that made the *man* for the time, made for the time, *the speech*. Of words he was always master, and words of purest Saxon, and the speech was, therefore, only prepared as the *man* was prepared. But, the *man* was changeable on many points, and capricious,—and so O'Connell's speaking was, comparing one time with another, inconsistent. The man was also versatile, manifold in his mode, varied in the phases of his mind, as the sun and shade upon the grass and heather-clad hills of his own country, or upon the autumn-colored forests of ours—with a phraseology that reflected every changing mood and phase. It was this constitutional versatility and susceptibility of genius which made him the greatest of popular orators. He had strong sense, but it was put into aphorisms, when he spoke, and not into arguments—he had a rich and capacious fancy; but sought not to soar to the wilds of imagination—it gathered its beauties, and it scattered them, in the familiar and home-consecrated regions of human hearts. He was not the man for a task, which demanded a sustained and concatenated logic; and, therefore, at the bar, he was not considered great on cases that involved profound and complicated difficulties of title and property. But his equal was not known, in sifting a witness or in addressing a jury.—More powerful speakers there were in parliament, but none came near O'Connell before a multitude; and for the reason, that I have already given. A genuine multitude is intolerant of formality, it is impatient of a stately arrangement; laughs at obtruded sentiments; and it will not endure long-winded or discursive philosophising. None of these faults, belonged to O'Connell. He made his facts speak for themselves, and speak forcibly, because he left them to themselves. He did justice to the masses—and did not treat them as children, that must be instructed with abundance of illustration,

familiar to the most ordinary capacity. He therefore put his positions into broad, brief, and homely statements; and when he had clinched them with some pertinent instances—he let them take their chance. Knowing that the mind, above all things, craves variety, and that men standing and crushed together, sweltering and uneasy in a crowd, must have it or tire of an angel, he ever and ever changed his manner, and his topic—and joke, story, insinuation, sarcasm, pathos, merriment, a lofty burst of passion, or a bold personality, indignant patriotism; or subdued and conciliating persuasion, came and went in quick transition, so that all within hearing of his rich, strong, musical voice, became unconscious of inconvenience, and wished only for the enchantment to continue. O'Connell did as much justice to popular taste, as he did to popular intellect. He was never boisterous; he was seldom even vehement; he used only moderate gestures; and though he could, and often did, rise to transcendent figurative and impassioned speech, his general manner was easy and conversational. The multitudes that O'Connell was accustomed to address, were, of course, Irish multitudes; and if this was the cause of some faults in his speaking, it was also the cause of striking and peculiar beauties. No other multitudes can be so electrified by flashes of emotion, or can be so aroused by the expression of a sentiment; they are susceptible to every allusion of tenderness; and to wit, humor, sadness, every fibre in an Irish mass trembles. They do not mock at poetry of expression; for that is their native language, and their daily phraseology. Speakers in sympathy with them in their views, fear not to speak with the utmost freedom of impulse and fancy, and all true eloquence is the child of confidence; it cannot be born, or it cannot live, if born, in the severe climate of criticism. Yet, O'Connell, though in the very spirit of his temper, and in the spirit of his words *Irish*, was not peculiarly so, in the structure of his language; not certainly, as Grattan was, or Curran, or even Shiel; and this un-Irish manner was a subject both of surprise and of remark to the critics of the provincial press, who heard him, for the first time, in England. Still it was with the Irish multitude that O'Connell was in his glory. O'Connell understood the Irish soul from its lowest note, to the top of its compass. Schooled in human nature, generally by original genius, and professional experience, the knowledge of Irish nature was not an acquirement with him—it was his breathing, it was his life. His genius was the genius of the nation, and faithfully expressed it—now soft as its harp, and now rugged as the storm in its mountains—now in sparkling jest and laughing banter—then in fierce invective and tempestuous wrath. The people felt their being in the personality of O'Connell: the sorrow of the past, and its anger—the love of their country and its afflictions—and they felt this in words plain to their intellect, and in a manner endearing to their hearts; in a poetry as rich as their own wild fancies, and in passions as ardent as their hopes.

O'Connell did not often make what is commonly called an oration. His speech had seldom that orderly regularity, which the term oration implies. His speaking would not meet the Greek standard, as we judge according to Greek books—but, then we are not certain that even Greek speaking itself would. Neither would O'Connell's speaking accord with the standard of the French, nor am I sure, that it would with the standard of this country. It accorded better with the English idea, than with any of these standards—in its generally easy, practical, and conversational directness. Yet O'Connell did often make connected and very finished speeches. Some of his pleadings at the bar were instances of consummate forensic oratory; and some of his efforts in parliament, were very artistically conceived and constructed. Even when he seemed to be desultory there was method in his apparent want of method. He never forgot his object; and in all the wildness of his negligence, there were contrivance and calculation. When he appeared to scatter prodigally, he wasted nothing—he scattered only, that he might the more profusely gather. Directly or remotely, he made everything he said, subservient to his design, and while to those, who would judge by artificial rules, he might be least the orator, he gained the sublimest triumph of oratory.

Still, I return to my original position, that in the popular assembly it was, that O'Connell held his proudest rule.—For this sphere of speech he was opulently gifted; with commanding height, he had great breadth of body, an elevated head—an open face—a full sweet voice—imperturbable cheerfulness—ready wit—a strong vernacular style, and an earnest address. Of strong thoughts as vivid as they were athletic—of glowing passions, kindly or angry, as the case might be—of varied impulses, touching feeling in every chord, and sounding it in every tone—O'Connell swayed a popular assembly with despotic will, aroused to indignation, or melted to tears, convulsed to fury, or soothed to prayer. O'Connell was a true speaker for great masses of men. He had hearty sympathy with masses, and masses by an instinct, knew the speaker who sympathises with them. Mirabeau could not establish a more intimate communion between himself and a multitude, than could O'Connell. Nor, was O'Connell's power in this way, confined to an Irish multitude. He went once through the length of Britain, denouncing abuses in the House of Lords, and proclaiming the necessity of its reform. His speech in Edinburgh, with its accessories and its effects, had surpassing grandeur. He stood on Calton hill, which overlooks the city. The sky was clear and blue, and a mellowed sun-light spread afar and along upon flood and mountain, some tens of thousands ranged themselves on the side of hill, with their sea of upturned faces on the stalwart man from Ireland. The city of palaces lay below them—the city of romance and story—the city of Mary—of Knox—of Scott—the city of resplendent

genius, and of heroic memories. The panoramic vision stretched into the infinite through glory and loveliness—and the eye gazed over frith, and lake, and brae, and highland, until it was dazzled and drunk with beauty. To this sublime scenery O'Connell pointed, and opened with an earnest eulogium upon Scotland. The palace of Holyrood was beneath. He called up the shade of Bruce, and quoted Burns. He glorified the beauty of Scottish women, and the bravery of Scottish men. He said to the women, that he would tell their sisters beyond the channel, that the daughters of Scotland could feel for the woes of Ireland. He dwelt with enthusiasm, on the independence which Scotland had always maintained—giving sovereigns, but receiving none, and allowing no foreign tyrant to keep his foot upon her heathered hills. He spoke of the covenanters whose ashes lay around them in every quiet church yard. He paid a hearty tribute to that honesty of conscience, for which those noble men had fought—for which they prayed—for which they died. He then turned in most eloquent despondency, to Ireland. He pictured the hard and desolate sway of the oppressor—the humiliation which for centuries had crushed his countrymen, who unable to be free, were unwilling to be slaves. He enlarged on the beauties of his native land, and her miseries—the waste of all her energies—the hope deferred until her very heart was sick.—With patriotic sorrow, he mourned that she had yet no true place among the nations—had yet no history. Then with strongest indignation, he denounced unequal laws—a compulsory church—an oppressive oligarchy—and he denounced them as an incubus on the people, a bane to their welfare and their liberty—alike the curse of Englishmen—of Scotchmen, and of Irishmen. After three hours, he was silent. Then the collected enthusiasm of that sublime mass arose in one loud shout; it rent the skies with its boomings, and rolled in long drawn echoes through the rocks and hills.

REFORM OF THE CHURCH SERVICE.

(From a Correspondent of the Spectator.)

London, December 10, 1850.

In the stir and strife of our lively ecclesiastical politics, I have looked with anxiety into most of our papers, waiting to know if any one who abuses Tractarianism suggests the idea of a reform in the rubric; or whether, amid the volleys of anathemas against Romanism and Puseyism, some stray shot may not be directed against those parts of our Sunday services which, in spite of our dull silence about them, I believe are felt to be very great obstacles to the heartiness of our worship. Do you think, Sir, seriously, that on any given Sunday of the year, in any English parish-church whatsoever, twelve people could be found who would not rejoice to hear that the morning service was henceforth to be made shorter? I do not think of the careless and undevout in asking this question, but of the religious part of a congregation, even those who least easily tire, and who have a real enjoyment of the Liturgy; yet these, I believe, from regard for all around them—for children, for servants, for ignorant persons, especially—would be thankful for a curtailment of the repetitions, for a selection from the Psalms, and for a careful revision of our translation of the Scriptures, or at least for the omission in our public readings of what is indecorous and in point of instruction wholly valueless. It is a painful thing to say, but it is I fear true, that in public schools, at college, and afterwards in the reading-desk, our clergymen become hardened to these things. I almost give up the hope of their pleading for the removal of what common men and women feel to be intolerable. They are scarcely, perhaps, aware of the occasion given for profane jesting at the sacred Scriptures, or at the pain and deep consciousness of this, which passes over the minds of many sensitive persons when those passages are read. The very obtuseness with which good and pure-minded men, who would not tolerate an immodest word in a heathen author, pass contentedly over these things in the Scriptures, should be a lesson to us not too uncharitably to presuppose an immoral state of mind in the Roman Catholic priest, who has perhaps only been subjected to a hardening process of a very similar kind, and scarcely views as wrong that which disgusts others.

Most unjustly, surely is the cry against Tractarianism raised by those who have always hushed up all attempts to reform the rubric: yet what so obvious as this, that if candles, if the use of the cross, if the exhibitions at St. Barnabas, be admissible according to the rubric, it is the rubric rather than St. Barnabas which is in fault. I will only advert to one other omission in our Book of Common prayer, which our beloved Queen might, one would think, be the happy means of bringing about. It must be allowed, that neither in times past or future can we always possess the blessing of "a most religious and gracious" King or Queen. It has not been always true; it cannot be true for ever in future: then why compel both priest and people to utter before the face of God, in the solemnities of worship, words like these? He who knows the secrets of all hearts can alone say who is "religious and gracious." Who of royal birth and race can wish in such a presence for more than to be devoutly and affectionately prayed for by the people?

A MEMBER OF THE CHURCH OF ENGLAND.

PROTESTANT WORSHIP AT ROME.

To the Editor of the Times.

Sir,—In Mr. Walter's speech at Reading on the 25th ult., as reported in *The Times* of the following day, are these words:—"What is the case now in Rome, the head-quarters of Romanism? Why, English Protestants are not allowed to have a chapel within the walls, and yet they say we persecute them."

In this, Sir, there is a slight unintentional error. It is solely on account of convenience that the English Protestant Church at Rome is now situated *extra muros*. The present Dean of Lincoln and myself are, I believe, the only survivors of its first establishment. The English clergymen then at Rome at the end of the year 1816 applied to Cardinal Gonsalvi (Minister of Pius VII.) for permission to have divine service on the Sundays, on account of the great number of British Protestant subjects then at Rome. The answer to the petition was that no "formal and direct permission" could be granted, but that British subjects would be allowed to assemble in any large room for divine service, provided they did so quietly and without noise or ostentation. For some years we met every Sunday in a large room in the square of Trajan's Column; afterwards for some years in a street near the Barberini Palace; and at length, on account of the increasing number of British residents at Rome, and of temporary visitors, the place of worship was voluntarily removed to a large corn granary, a little out of the Porta Flaminia, where I have seen from 800 to 1,000 British subjects assembled for the purpose of public worship, and where it has since been uniformly celebrated without the least molestation from the Papal Government.

I have the honor to remain, Sir,

Your obedient servant,

JOHN B. MAUDE, Senior Fellow.

Queen's College, Oxford.

A "LAPSUS LINGÆ" OF DR. McNEILLE.

On Sunday last, the 8th ult., the Rev. Dr. McNeille, Canon of Chester, and Incumbent of St. Paul's, Liverpool, preached a sermon on the difference between the "judgment of God and the judgment of man." In the progress of this discourse the Rev. gentleman referred to the "Confessional" as an organ used for "man's judgment of his fellow-man." He described in glowing and impassioned terms its whole catalogue of abominations, and then demanded, in the name of justice and religion, the punishment of all Priests who wielded so fearful an organ of spiritual tyranny. There might be many modes of punishment suggested, but the only one effectual for the purpose was death. "Many good and tender-hearted men," continued the Rev. gentleman, "felt a prejudice against capital punishment; but let them remember that banishment would only be to spread to our colonies and to other climes the pestilential influence." This sentiment caused a marked sensation, and was much canvassed after the service. It is said that one gentleman wrote a letter immediately on reaching his house to demand a recantation of the sentiment. In the evening the Rev. doctor did not preach, but after reading the Belief he left his pew, and ascending the reading-desk, between the Curate and the Reverend Mr. Minton, he thus addressed the congregation:—"My Christian Friends—I generally address you from another place, but must make an exception on this occasion. I desire to withdraw the atrocious sentiment which I uttered in the morning. I have withdrawn it before God, and now withdraw it before you. Those who heard me in the morning will understand my meaning: those who were not here will please not to trouble themselves about it."—*Correspondent of Morning Chronicle.*

THE ALLEGED IMMORALITY OF CATHOLIC PRAYER-BOOKS.

(From the Tablet.)

An illustrious writer of the present day has truly and forcibly remarked, "it is the boast of the Catholic Church that she keeps the young heart pure." The boast is a just one. The Immaculate Spouse of Christ has an almost agonising desire to keep the young and unwary little ones committed to her charge free from the stain of impure thoughts, words, and deeds. But the devil, who is impure as he is malignant and unholy, seeks, above all things, to make the world believe that the Church is the teacher and patroness of impurity. He raises a loud shout and clamor, bellowing out what he is anxious all souls should believe, that he may the more easily make them a prey to the very ruin about which they pretend to be so frightened.

Specimens of this artifice of the impure spirit have lately been afforded by letters in the *Times*, signed "A Protestant, Thank God," and "Another Protestant, Thank God," in which the writers revived the old charge about questions occurring in Catholic books of self-examination, suggestive, as they say, of immodest ideas. Of course, the moment a thing of this kind was mentioned, there would be a rush of Protestants to buy the book, not certainly from any necessity they had to see it, but just because they wished to satisfy an impure curiosity. A correspondent of the *Coventry Herald* observes:—

"The only good that I have heard of produced by the letter of 'A Protestant, thank God,' is, that it has enabled Rockliff and Co. to dispose of a great number of 'Daily Companions,' which had long lain unheeded on a dusty bookshelf; and I doubt not Messrs. Rockliff will dispose of the remaining stock, and their sins into the bargain, to 'A Protestant, thank God,' if he has not already enough of his own, and at a very moderate price."

Well, we make no doubt that the Devil has cheated himself, and that the *Times* has only defeated its own end by the detestable letters to which it invites attention, by heading them "Roman Catholic Obscenity." The simple state of the case is this. The human heart is desperately wicked; it is liable to be continually tempted to impurity. Protestantism leaves it to the mercy of its own passions. Catholicism insists that, at whatever cost, it shall either not be overcome, or, having unhappily been overcome, it shall and must be cleansed. It will not permit the Christian soul to rot in sin; but it insists that the

foul serpent shall be torn out of the heart—yes, even though it should be necessary for that heart to ask itself some very plain questions.

ENGLAND.

OFFICIAL ANNOUNCEMENTS.—We have reason to believe that Parliament will be summoned for the despatch of business on Tuesday, the 4th of February, 1851. A commission to inquire into the practice and pleading of the Court of Chancery has been issued to the following commissioners:—The Attorney-General, G. J. Turner, Q.C., R. Bethell, Q.C., James Parker, Q.C., W. P. Wood, Q.C., C. Crompton, Esq., and W. M. James, Esq. Charles C. Barber, Esq., will be the secretary. The Queen has directed letters patent to be issued conferring upon the Right Hon. Sir R. M. Rolfe the dignity of a baron of the United Kingdom, by the title of Baron Cranworth, of Cranworth, in the county of Norfolk.—*Globe*.

THE LAW OF DIVORCE.—A Royal Commission is about to issue to inquire and report upon the whole subject of the law of divorce—not merely the proceedings in Parliament—not the divorce *a mensâ et thoro* alone, but the more weighty and important question of the divorce *vinculo matrimonii*, which troubles many an honest man, and, we have no doubt, many an honest woman too. This was precisely one of these questions which, although palpable to all, yet on which it is most expedient, as it is most easy, to collect and condense an overwhelming weight of testimony. The commission is chosen from most eminent lawyers and members of both Houses of Parliament. There could not possibly be a better selection. It will be composed of the following:—Lord Campbell, Lord Beaumont, Lord Redesdale, Dr. Lushington, Spencer Horatio Walpole, M.P., W. Page Wood, M.P., and the Hon. E.P. Bouvierie, M.P.—*Observer*.

RESIGNATION OF MR. BENNETT'S CURATES.—The following letter was sent to the Bishop of London on Sunday last:—"My Lord—We, the undersigned Curates of the district church of St. Paul, Knightsbridge, and St. Barnabas, Pimlico, in your Lordship's diocese, having heard from the churchwardens that it is your Lordship's desire that the services in these churches should be performed in a manner different from that which we have had the great privilege of enjoying hitherto, beg to resign our cures into your Lordship's hands.—G. F. De Gex, F. A. G. Ousely, Curates of St. Paul's; H. Fyffe, Curate of St. Barnabas, St. Barnabas College, Pimlico, December 13th 1850."

Mr. Dodsworth has written to the Bishop of London, complaining of his Lordship having condemned his ritualistic proceedings, in one of his letters to Mr. Bennett. "The only occasion," says Mr. Dodsworth, "on which your Lordship ever interfered in reference to the observances in my church was six or seven years ago, upon an anonymous complaint being made to you of the profusion of flowers which (owing to the well-meant zeal of some members of my flock) decorated the altar and chancel on a Whit-Sunday. You then told me that you did not object to such use of flowers in moderation, but that you thought, from my description, that, on that occasion, we had exceeded moderation. I immediately promised that this excess should not occur again, and, as your Lordship already knows, I have faithfully kept my promise." The Bishop replies, stating that his observations, applied to St. Andrew's, Well-street, and Margaret Chapel. He had never had occasion to interfere with the observances in Mr. Dodsworth's church, except on the one referred to.

THE CHURCH OF ENGLAND A COMPROMISE.—"The Church of England, it must always be remembered, was a compromise effected between the adherents of the old and the promoters of the new faith—between those who were anxious to adhere, with Melancthon, as far as possible to antiquity, and those who sought with Calvin to reconstruct the Church on a new basis. Like most compromises, it failed to satisfy the extreme members of either party. From that time to this there have been within the Church two sections, differing widely from each other, though both included in the same pale. Both have contributed many names to our Ecclesiastical literature, of which England may well be proud. One of these parties relies more on the Articles, the other on the Prayer-book; but both are fairly included within the intent and scope of the Church which the law has established in this country. We trust that if ever the ritual of the Church shall be revised, it will be with a view not to narrow, but to extend her boundaries—not to drive out of her those whom she has always included, but to include in her many who, from minute differences, are separated from her in communion, though not in faith."—*Times*.

From a report issued by the Committee of the Malta Protestant College, dated December 2, it appears that Dr. Achilli, who has been the lion of the Evangelicals in the United Kingdom for some time past, was dismissed from his office of Professor of Theology in the Protestant College, Malta, because he had refused to submit to an investigation of "various unpleasant statements made to the Committee with regard to his past history; and had also sent out of the way one Signor Saccares, a renegade priest, an officer in the same College, against whom certain charges of gross immorality had been preferred. The Committee say that the "true reasons for his dismissal are to be found in conduct which they could not consider to be consistent with moral rectitude."

At a late meeting of the Leicester Town Council, W. Biggs, Esq., read the following significant extract from a letter he had received from the Roman Catholic priest of Derby:—"As for ourselves, we are prepared; and if a bill is introduced to make it penal to bear territorial titles, I do not doubt, in a week after it has passed, all our bishops will joyfully incur the risk of imprisonment; and then by suffering we shall conquer. When all are lodged in prison, what is religious liberty will be better considered by Dissenters and others."

ONE HUNDRED AND FIFTY CHILDREN RESCUED FROM THE JAWS OF HERESY.—The Parsons, some time ago, established a Ragged School in Hodson-street, one of our most densely populated Catholic districts; and their avowed object was to make it a House of Refuge for Catholic children. Unfortunately it was daily and nightly crowded; and amongst the bitterest of the teachers were a master and mistress—both apostates. Last week the vigilant and watchful Pastor of the Mission, the Rev. Father Noble, determined to make an effort for the rescue of these poor, misled little ones of his flock. Accordingly, on Wednesday evening, he went boldly to the school, and demanded admission. He was confronted at the door by a Parson and two policemen. His request was rudely refused; and

upon his firmly repeating it, the Parson ordered the policemen to take him into custody. Father Noble charged them to be cautious how they did so, warning them that he was the Catholic Priest of the District, and had a perfect right to seek his own. Upon this he ordered two or three by-standers to go round the street, and gather together all Catholic parents having children in the school. This was soon accomplished, and an immense crowd at once assembled. "Now," said the Priest to one man, "have you any children in this house?" "Yes, Sir; two boys—Thomas and James Burke." "Do you wish them to be called out?" "I do, Sir." To the Policeman—"I charge you to cause this door to be opened, and bring out this man's children." The door was now locked, but a few significant taps caused it to be speedily opened, and the children were produced at once. Other fathers and mothers now stepped forward, demanding their children; and this went forward until upwards of a hundred and fifty were brought out. The beauty of the transaction was, that the Parson was obliged to "pass the word" himself to his pet apostate, who stood at the top of the stairs; and the two leeches had the pleasure of disgorging, as described, and also of hearing the opinions which the crowd outside the door entertained of their proceedings. At a temperance meeting, held in the same street on Friday evening, the school was again denounced, and, in consequence, business has been slack with the "soup-givers" ever since. Father Noble has since established a Catholic Ragged School in the same locality, in order to provide an antidote.—*Liverpool Correspondent of the Tablet*.

MICE POWER.—A gentleman in Kirkcaldy, Scotland, has trained a couple of mice and invented machinery enabling them to spin cotton yarn. The work is so constructed that the common house mouse is enabled to make atonement to society for past offences, by twisting twine, and reeling from 100 to 126 threads per day. To complete this, the little pedestrian has to run 10 1/2 miles. A half-penny's worth of oatmeal, at 15d per peck, serves one of these thread-wheel culprits for the long period of five weeks. In that time it makes 110 threads per day. At this rate a mouse earns 7s 6d per annum. Take off 6d for bread and 1s for machinery, there will arise 6s clear for every mouse annually. The mouse employer was going to make an application for the lease of an old empty house, which will hold ten thousand mouse mills, sufficient room being left for keepers and some hundreds of spectators. Allowing for rent, there will be a balance of \$10,000 per annum.

JUST Published by the Subscribers, and for sale, Wholesale and Retail:—

THE CASTLE OF ROUSSILLON; or, Quercy in the 16th Century. Translated from the French, by Mrs. J. Sadlier. 18mo., illustrated with a fine steel engraving and an illuminated title, and handsomely bound in muslin. Price, 2s. 6d., or 20s. the dozen.

Cobbett's History of the Reformation in England and Ireland. To which is added three letters never before published, viz.—Letter to the Pope,—to the Earl of Roden,—and to the Clergy of the Church of England. 2 vols. bound in one. Price, 3s. 9d., or 30s. the dozen.

Remember that SADLIER'S Edition is the only complete Edition published in America.

Cheap Prayer Books, published and for sale at the annexed prices:—

The Garden of the Soul. A Manual of fervent Prayers, Pious Reflections, and solid instructions for all ranks and conditions of the Catholic Church. To which is added an explanation of the Mass, by the late Bishop England; with the approbation of his Grace the Archbishop of New York. 18mo., of 600 pages, plain sheep. Singly, 2s. 6d., or 20s. the dozen. Roan, 3s. 9d., or 30s. the dozen; Roan, gilt, 6s. 3d., or 50s. the dozen; Turkey Morocco, extra, 10s.; do, with clasp, 12s. 6d.; fine velvet, with clasp, 20s. The above is illustrated with 10 plates.

THE KEY OF HEAVEN; or, A Manual of Prayer. To which is added the Stations of the Cross. 18mo., handsomely illustrated. Price, in plain sheep, 1s. 10d., or 15s. the dozen; Roan, 2s. 6d., or 20s. the dozen; Roan, gilt, 3s. 9d., or 30s. the dozen; Turkey, extra, 7s. 6d., or 60s. the dozen; fine velvet, clasp, 15s.; Morocco, clasp, 10s.

THE PATH TO PARADISE; or, The Way of Salvation. To which is added Short Prayers at Mass, in large type. 32mo., of 512 pages. Price, in plain sheep, 1s. 3d., or 10s. the dozen; Roan, 1s. 10d., or 15s. the dozen; Roan, gilt edge, 2s. 6d., or 20s. the dozen; Morocco, extra, 6s. 3d., or 50s. the dozen; Morocco, clasp, 8s. 9d., or 80s. the dozen; Velvet, with clasp, 11s. 3d.; do., clasp and corners, 15s.

THE DAILY EXERCISE: A miniature Prayer Book. Plain sheep, 7d., or 5s. the dozen; Roan, 1s., or 7s. 6d. the dozen; Roan, gilt, 1s. 3d., or 10s. the dozen; Turkey, extra, 1s. 10d., or 15s. the dozen.

VADE MECUM: A Pocket Manual. Plain sheep, 1s., or 7s. 6d. the dozen; Roan, gilt, 1s. 10d., or 15s. the dozen.

The above Prayer Books are printed and bound in our own establishment, at New York. They are got up in the very best manner, and are cheaper than any Prayer Books published in the United States. We have, in addition to the above, always on hand, St. Vincent's Manual, the Ursuline Manual, Poor Man's Manual, &c., &c., in a variety of bindings, at publishers' prices, both by wholesale and retail.

IN PRESS,

And will shortly be ready, THE GOLDEN MANUAL, being a guide to Catholic devotion, public and private. It will be printed from large type, on fine paper, and will be elegantly illustrated. It will be altogether superior to any Prayer Book ever before published in one volume. It was compiled in England by the Oratorians (of which Society the Rev. Father Newman is a member), and a great many additions have been made by a distinguished Rev. Gentleman of the United States.

Orders from the country (when accompanied by the money) promptly attended to.

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

Montreal, Jan. 8, 1851.

CATHOLIC BOOKS.

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

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

ST. VINCENT'S MANUAL, which has been recommended for general use by the Most Rev. Archbishop of Balt. and the Rt. Rev. Bishops of the U. S., who composed the Seventh Provincial Council, held in Baltimore, in May, 1843, as being the Most Complete, Comprehensive, and Accurate Catholic Prayer Book ever published in this country.

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

ST. VINCENT'S MANUAL, containing a selection of Prayers and Devotional Exercises, originally prepared for the use of the Sisters of Charity in the United States, with the approbation of the Superiors. Fifth edition, revised, enlarged, and adapted to general use. 787 pages, 18mo., illustrated with elegant Steel Engravings, an Illuminated Title, Presentation Plate, &c. It is printed from new type, on good paper, and is sold at the following very low rates, viz.:—neatly bound in sheep, 2s. 6d.; the same, black roan, 3s. 6d.; roan, gilt edges, 7s. 6d.; arabesque, gilt edges, 10s.; alto relievo, et. ed., 7s. 6d.

DAILY EXERCISE: a very neat little Miniature Prayer Book, consisting of the holy Mass and Vespers, with Morning and Evening Prayers. To which are added a selection of Hymns, Prayers for Confession, Communion, &c. Tenth edition, enlarged and improved, 48mo., cloth, 9d.

SPIRITUAL EXERCISES OF SAINT IGNATIUS. Translated from the authorized Latin, with extracts from the literal version and notes of the Rev. Father Rotham, Father-General of the Company of Jesus, by Charles Sanger, M.A. To which is prefixed a Preface, by Cardinal Wiseman, cap. Svo. cloth, 3s. 3d.

Wiseman's Lectures on the Principal Doctrines and Practices of the Catholic Church, 12mo., cloth, 5s. Gems of Devotion, a selection of Prayers for Catholics, 48mo., cloth or sheep, 1s. 3d.

This small, but comprehensive Prayer Book, is universally considered the best selection in the English language. It is comprised in a neat 48mo. volume of 336 pages, neatly done up in various styles of plain and fancy bindings, and sold at exceedingly low prices. Child's Prayer and Hymn Book, for the use of Catholic Sunday Schools in the United States. 20th edition, greatly enlarged and improved. 224 pages, illustrated with 36 Engravings. This little work, compiled by a competent clergyman, contains Morning and Evening Prayers, short Prayers at Mass, Instructions and Devotions for Confession, Communion and Confirmation; also, the Vespers, and a suitable collection of Pious Hymns, cloth, 1s.

And many other Catholic Standard Works, for sale at the New York prices, by

JOHN M'COY.

Montreal, Dec. 19, 1850.

THE POPULAR CYCLOPEDIA OF MODERN DOMESTIC MEDICINE. By Dr. IMRAY, Fellow of the Royal College of Physicians, &c., &c.

The Subscribers having purchased a large number of the above work, are enabled to sell it for Twelve Shillings and Sixpence, being seven shillings and sixpence less than the New York price. It makes a large octavo volume of nearly 900 pages and is substantially bound in leather.

NOTICES OF THE PRESS.

"We conscientiously recommend this book as the best, and only one, that will supply in all respects, the want of a scientific treatise on popular medicine, which has long been felt by those to whom the work is addressed. To the Clergy, therefore, who feel it their duty to know in some degree the principles and practice of medicine, in order that they may administer relief, in slight cases, amongst their parishioners, and, in cases of emergency, before the arrival of proper medical assistance; to foreign Missionaries; to Settlers in the new Colonies; to Captains of Vessels; to Heads of Schools and Families: to each, and to all, we would strongly recommend this admirable work."—*Church of England Quarterly Review*.

"The book is intelligibly and clearly written; and as a mere general view of the more important diseases to which miserable man is subject, and in which all miserable men ought to take a sharp interest, it has a value quite apart from anything more directly practical. Dr. Imray's book is worth ten thousand of those ordinary Family Medicine Instructors that it would be difficult not to detect, in some corner or other, of almost every country house."—*Examiner*.

"There are, in almost every page, some useful hints and advice, that cannot fail to be of great advantage to all who consult the volume; while the reader will find much to instruct him 'de morbo occurrente.'"—*Globe*.

"We consider Dr. Imray's Cyclopaedia to be a work of much merit and value, showing a large acquaintance with all the diseases which flesh is heir to. The articles on Consumption, Indigestion, and Diel, are worthy of the attention and remembrance of every person."—*Manchester Courier*.

"Dr. Imray's name is a guarantee for the value of his work. It is a large volume, embracing all the leading maladies incident to the human frame, and appears to us one of the most suitable works a family could have in their possession."—*Observer*.

"We feel happy in being able to speak most favorably of this work, as the only one we are acquainted with that will tend to instruct those to whom it is addressed, and remove the erroneous views under which the public labor on the nature and cure of their bodily sufferings. We most strongly recommend this 'Cyclopaedia of Popular Medicine' to all. We would wish it to find a place in every family; but most especially would we direct it to the attention of our Clergy residing in remote rural districts,—to them such a work must be an especial boon."—*Churchman*.

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

Montreal, Dec. 3, 1850.

THE WORKS FOR THE AGE!

JUST received at SADLIER'S CHEAP CASH BOOK STORE:—

Protestantism and Catholicity Compared in their Effects on the Civilization of Europe, by the Revd. J. Balmez. 8vo., of 500 pages, price 10s.

John O'Brien; or, The Orphan of Boston. A Tale of real life. By the Rev. John T. Roddan. 12mo., price 2s. 6d.

The Duty of a Christian, and the Means of acquiring himself thereof. Translated from the French, by Mrs. J. Sadlier. 12mo., handsomely bound in muslin, price 2s. 6d. singly, or \$4 the dozen.

Religion in Society; or, The Solution of Great Problems; placed within the reach of every mind. Translated from the French of the Abbé Martinet, with an Introduction, by the Rt. Rev. Dr. Hughes, Archbishop of New York. 2 vols. 12mo., handsomely bound in muslin, price 7s. 6d.

This is a new and corrected edition of one of the most popular controversial works of the day. The fact of its being recommended by such men as Archbishop Hughes and Dr. Brownson, speaks volumes in its favor.

Choice of a State of Life, by Father Rossignol, S. J., translated from the French, price 2s. 6d.

Archbishop Hughes' Lecture on the Decline of Protestantism, price 4d.

Saint Colum Killie's Sayings, Moral and Prophetic, extracted from Irish parchments, and translated from the Irish, by Rev. Mr. Taulé, price 7d.

Duffy's Irish Magazine, bound, 15s.

Prayer Books in every variety of binding, and at prices from 7d. to 25s., and by the dozen, from 5s. upwards.

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

Montreal, Dec. 12, 1850.

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

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

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

C. GALLAGHER, MERCHANT TAILOR, has for sale some of the very BEST of CLOTHING, warranted to be of the SOUNDEST WORKMANSHIP and no humbugging.

N. B. Gentlemen wishing to FURNISH their OWN CLOTH, can have their CLOTHES made in the Style with punctuality and care. Montreal, Oct., 19th 1850.

RYAN'S HOTEL,
(LATE FELLERS),

No. 231, St. PAUL STREET,
MONTREAL.

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

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

THE TABLE

Will be furnished with the best the Markets can provide, and the delicacies and luxuries of the season will not be found wanting.

THE STABLES ARE WELL KNOWN TO THE PUBLIC, AS LARGE AND COMMODIOUS, And attentive and careful persons will always be kept in attendance.

THE CHARGES WILL BE FOUND REASONABLE.

And the Subscriber trusts, by constant personal attention to the wants and comfort of his guests, to secure a continuance of that patronage which has hitherto been given to him.

M. P. RYAN.

Montreal, 5th September, 1850.

ATTENTION!!

Cheap Dry Goods & Groceries.

FRANCOIS BRAIS

WOULD respectfully inform his Friends and the Public, that he still continues to keep on hand a large and well-assorted STOCK OF DRY GOODS and GROCERIES, which he will dispose of at a moderate price, for Cash. He also continues his

EVENING AUCTION SALES;

Corner of St. PAUL & BONSECOURS STREETS, OPPOSITE THE BONSECOURS CHURCH. 23rd Aug., 1850.

LA MINERVE,

The Largest and Oldest French Newspaper in Montreal.

THIS Paper is the oldest French Newspaper in Canada, and has undoubtedly by far the largest circulation among the French part of the population. It is therefore a most desirable medium for BUSINESS ADVERTISEMENTS; and, in addition to advantages arising from its large Subscription List, all persons engaged in commerce are necessarily obliged to refer to its columns for notices connected with the Corporation, the Bankrupt and other Courts, Sales of Land by the Sheriff, and other Legal Sales, the advertisements of the Customs Department, &c., &c., and numerous similar announcements, for which the most influential Journal is always selected. Office—15, St. Vincent Street.

JOHN M'COY, BOOKSELLER,

Great St. James Street, Montreal, BEGS to inform the Catholics of Montreal and vicinity, that he has made such arrangements as will enable him to keep constantly on hand, and supply all the Standard Catholic Works specified in this Catalogue, at the very lowest prices, wholesale and retail.

- STANDARD CATHOLIC BOOKS: Bishop England's Works, published under the auspices and immediate superintendence of the Rt. Rev. Bishop Reynolds, the present Bishop of Charleston, 5 v. 8vo., cloth, \$10. The same, library style, marbled edges, \$12. Butler's Lives of the Fathers, Martyrs, and other principal Saints, compiled from original monuments, and other authentic records, illustrated with the remarks of judicious modern critics and historians, 2 vols. 8vo., cloth, \$5. The same, 2 v. 8vo. sheep \$5.—2 v. 8vo. cloth, gilt edged, \$6.—2 v. imit. turkey \$6.—2 v. imit. gilt edged \$7 50, 4 v. 8vo. cloth \$6.—4 v. sheep \$6.—4 v. cloth, gilt edged \$7 50.—4 v. imit. gilt ed. \$10. Banquet of Theodulus, or Re-Union of the Different Christian Communions, by the late Baron de Starck, Protestant Minister, and first preacher to the Court of Hesse Darmstadt, 12mo. paper, 25 cents, flexible cloth 38 cents, full bound cloth 50 cts. Brief Explanation of the Ceremonies of the Mass, \$6. Choice of a State of Life, by Father Charles J. Rossignoli, S.J., translated from the French, 18mo. cloth 50 cents. The same, cloth, gilt edges, 75 cents. Christianity and the Church, by the Rev. Charles Constantine Pise, D. D., author of "Father Rowland," "Alchida," "Zenosius," etc., etc., cap 8vo. cloth, 75 cents. Cobbett's History of the Reformation in England and Ireland, 12mo. paper 30 cents, half bound 38 cts, cloth 50 cents. Concilia Provincialia, &c., 1829-46, complete, cloth \$1 50. The same 1829-46, n. gt. ed. \$2.—turkey, sup. extra \$2 50.—1846, 8vo. paper 25 cents, (1849 will be issued soon.) Christian Catechism of an Interior Life, by J. J. Olier, 32mo. cloth 25 cents.—cloth, gilt edges, 38 cents. The same, roan, stamp'd sides 50 cents, imitation turkey, gilt edges 75 cts. Character of the Rev. W. Palmer, M.A., as a Controversialist, &c., 18mo. paper, 12 cents. Catholic Christian Instructed, in the Sacraments, Sacrifices, ceremonies and observances of the Church, paper, 25 cents. The same, flexible cloth, 38 cents.—cloth extra, 50 cents. Defence of the Catholic Dogma of the Eucharist against the recent attacks of Adversaries, 12mo. paper, 18 cents. Father Oswald, a Genuine Catholic Story, 18mo. cloth, 50 cents. The same, cloth, gilt edges, 75 cents. Fenelon on the Education of a Daughter, 18mo. cloth, 50 cents. The same, cloth, gilt edges, 75 cents. Garden of Roses and Valley of Lilies, by a Kempis, 32mo. cloth, 25 cents.—cloth, gilt edges, 38 cts, roan, stamped sides, 50 cts. The same, imitation turkey, gilt edges, 75 cents, turkey morocco, super-extra, \$1. Golden Book of Humility, 32mo fancy paper, 12 cents. Life of Christ, by St. Bonaventure, 18mo cloth, 50 cts. The same, cloth, gilt edges, 75 cents. Life of Saint Vincent of Paul, Founder of the Congregation of the Missions and of the Sisters of Charity, flexible cloth, 38 cents.—cloth extra, 50 cents.—cloth, gilt edges, 75 cents. Life of St. Stanislaus Kostka, of the Society of Jesus, Patron of Novices, 18mo cloth, 38 cents.—cloth, gilt edges, 63 cents. Life of St. Patrick, St. Bridget, and St. Columba, 12mo cloth, 50 cents. Ligouri's Preparation for Death, or Considerations on the Eternal Maxims. Useful for all as a book of Meditations, etc, 12mo cloth, 75 cents. Last Moments of a Converted Infidel, by Rev. J. P. Donelan, 32mo, paper, 13 cents.—cloth, 19 cts. Lingard's History & Antiquities of the Anglo-Saxon Church, with a Map of Anglo-Saxon Britain, &c., 8vo, cloth, \$1.50. Lorenza, or the Empire of Religion, 32mo, cloth, 25 cents. The same, cloth, gilt edges, 38 cents. Milner's End of Religious Controversy, in a Friendly Correspondence between a Religious Society of Protestants and a Catholic Divine. By the Right Rev. John Milner, 12mo, paper, 30 cents.—half bound, 38 cents.—cloth, 50 cents. Pauline Seward, a Tale of Real Life, 12mo, cloth, \$1. The same, cloth, gilt edges, \$1.50. Pore Jean, or the Jesuit Missionary, a Tale of the North American Indians, by J. McSherry, 32mo, cloth, gilt edges, 38 cents. Pastoral Letters of Provincial Councils, 1843-46-49, 8vo, paper, each, 12 cents. Ritualis Romani Compendium, 12mo, sheep, \$1. The same, roan, gilt edges, \$1.50.—turkey, sup. extra, \$2.50. Ritual Romano Excerpta, &c. (a new, enlarged and Rubricated edition), 32mo, roan, 50 cents. The same, roan, gilt edges, 75 cents, turkey, super extra, \$1.25. Short Introduction to the Art of Singing, cap 8vo, paper, 13 cents. Spiritual Exercises of St. Ignatius. Translated from the authorized Latin, with extracts from the literal version and notes of the Rev. Father Rothaan, Father General of the Company of Jesus, by Charles Seagar, M.A. To which is prefixed a Preface, by the Right Rev. Nicholas Wiseman, D. D., cap 8vo. cloth, 63 cents. Catholic Tracts.—On the Invocation of Saints.—Promises of Christ to the Church.—On Religious Intolerance.—The Catholicity of the Church.—The Doctrine of Exclusive Salvation Explained and Proved.—Communion, under one kind.—The Apostolicity of the Church.—3 cents each.

A liberal discount to Booksellers, country Merchants, Clergymen, and others, purchasing in quantities, for sale or gratuitous distribution. All New Works received as soon as published, and supplied at Publishers' Prices, Wholesale and Retail.

AT COST PRICE! A Stock of Ready-made Clothing, Dry Goods, &c., VALUED AT \$55,000. NOTHING EQUAL TO THIS HAS YET BEEN OFFERED TO THE PUBLIC. AT No. 122, St. PAUL STREET.

THE Subscriber wishing to be prepared next spring to receive a great assortment of READY-MADE CLOTHING and DRY GOODS, is desirous to SELL HIS PRESENT EXTENSIVE STOCK, at COST PRICE, for CASH, commencing on the 25th NOVEMBER instant, at NOON! He will give the most convincing proofs that all his Stock will be sold at COST PRICE, on and after the 25th of NOVEMBER, at NOON. The Public is particularly requested to visit his Establishment, even although they may not come with the intention of purchasing—the Proprietor being satisfied that when they examine the quality of his Goods, and the extreme Cheapness of every article in his line, they will not be able to resist the temptation to make purchases. This is the most favorable opportunity ever offered to purchasers in Canada.

GO AND SEE! AT THE SIGN OF THE BEAVER! No. 122, St. PAUL STREET, L. PLAMONDON. Montreal, Nov. 21, 1850.

JOHN M'CLOSKEY, Silk and Woollen Dyer, and Clothes Cleaner, (FROM BELFAST,) No. 33 St. Lewis Street, in rear of Donegana's Hotel, ALL kinds of STAINS, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., CAREFULLY EXTRACTED. Montreal, Sept. 20, 1850.

GROCERIES, &c., Wholesale and Retail.

THE Undersigned respectfully informs his friends and the Public, that he still continues at the Old Stand,—Corner of MCGILL and WILLIAM STREETS, where he has constantly on hand a general and well-selected assortment of GROCERIES, WINES and LIQUORS, consisting in part of:—SUGARS—Refined Crushed and Muscovado TEAS—Old and Young Hyson, Gunpowder and Imperial Hyson, Twankay and Twankay of various grades, Souchong, Pouchong and Congo WINES—Maderia, Port and Sherry, of different qualities and various brands, in wood & bottle LIQUORS—Martel's and Hennessy's Brandy, De-Kuyper's Gin, in wood and cases, Old Jamaica Rum, Scotch and Montreal Whiskey, London Porter and Leith Ale FLOUR—Fine and Superfine, in bbls. SALT—Fine and Coarse, in bags MACKAREL—Nos. 1 and 2, in bbls. and half-bbls. HERRINGS—Ariehat, No. 1, and Newfoundland Cassia, Cloves, Allspice, Nutmegs, Indigo, Cop-pers, Blue, Starch, Mustard, Raisins, Maccaroni, and Vermicelli All of which will be disposed of cheap, for Cash. JOHN FITZPATRICK. August 16, 1850.

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

R. TRUDEAU, APOTHECARY AND DRUGGIST, No. 111 SAINT PAUL STREET, MONTREAL: HAS constantly on hand a general supply of MEDICINE and PERFUMERY of every description. August 15, 1850.

EDWARD FEGAN, Boot and Shoe Maker, 232 SAINT PAUL STREET, OPPOSITE THE EASTERN HOTEL: BEGS leave to return his sincere thanks to his Friends and the Public, for the liberal support afforded him since his commencement in business, and also assures them that nothing will be wanting on his part, that attention, punctuality and a thorough knowledge of his business can effect, to merit their continued support. On hand, a large and complete assortment, WHOLESALE AND RETAIL, Low, for Cash. Aug. 15, 1850.

THOMAS BELL, Auctioneer and Commission Agent, 179 NOTRE DAME STREET, MONTREAL. EVENING SALES OF DRY GOODS, BOOKS, &c.

NEW CATHOLIC MUSIC. THE Subscribers have just published EIGHT EASY PIECES OF SACRED MUSIC, for four voices, with the accompaniment for the Organ,—dedicated to the Right Rev. Dr. Fitzpatrick, Bishop of Boston; by A. Werner, Organist of the Cathedral of the Holy Cross. Contents—Asperges Me—Alma—Ave Regina—Regina Cali—Salve—Tantum Ergo—Veni Creator Spiritus—Passion Canticle. It is printed the ordinary size of sheet music, and contains 15 pages. Price, only 1s. 10d., or 15s. the dozen.

THE CATHOLIC HARP; containing the Morning and Evening Service of the Catholic Church, embracing a choice collection of Masses, Litanies, Psalms, Sacred Hymns, Anthems, Versicles, and Motettes, selected from the compositions of the first masters. To which is added Instructions in the Elements of Vocal Music. Price, singly, 2s. 6d., or 20s. the dozen. This is decidedly the cheapest Music Book published in America.

THE MORNING & EVENING SERVICE OF THE CATHOLIC CHURCH; comprising a choice collection of Gregorian and other Masses, Litanies, Psalms, &c., &c.; for the use of the Diocese of Boston, with a Dedication to the late Right Revd. Bishop Fenwick; by R. Garbett. 256 pages, 4to., price 12s. 6d., or £6 the dozen. This is the cheapest and best collection of Music (considering the quantity of matter) yet offered to the public. Orders from the country promptly attended to. D. & J. SADLIER, 179 Notre Dame Street. Montreal, 19th Dec., 1850.

JUST RECEIVED, and for Sale by the Subscribers, "WILLY BURKE," or, The Irish Orphan in America, by Mrs. J. Sadlier, 18mo., handsomely bound in muslin, price only 1s. 3d. The prize was awarded to this Tale, by Mr. Brownson. D. & J. SADLIER, 179 Notre Dame Street. Montreal, 3rd Oct., 1850.

DRY GOODS. "TO SAVE IS TO GAIN."

W. McMANAMY, No. 204, Notre Dame Street, NEAR M'GILL STREET, RESPECTFULLY begs leave to inform the Citizens of Montreal and surrounding Country, that he has on sale a cheap and well-selected Stock of DRY GOODS, suitable for the present and coming seasons, which he is determined will be sold at the lowest remunerating price for Cash. GENTLEMEN'S SHIRTS, GENTLEMEN'S COLLARS, BOYS' SHIRTS, CHILDREN'S DRESSES, (quite new styles.) W. McM., availing himself of the advantage of Cash purchases, at auction, feels warranted in stating that he can sell his goods twenty per cent. below the ordinary prices. N. B.—No Goods sold for anything but what they really are. Montreal, 20th August, 1850.

AMERICAN MART, UPPER TOWN MARKET PLACE, QUEBEC.

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

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

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

EVERY ARTICLE SOLD FOR WHAT IT REALLY IS. CASH payments required on all occasions. Orders from parties at a distance carefully attended to. Bank Notes of all the solvent Banks of the United States, Gold and Silver Coins of all Countries, taken at the AMERICAN MART. Quebec, 1850. T. CASEY.

L. P. BOIVIN, Corner of Notre Dame and St. Vincent Streets, opposite the old Court-House, HAS constantly on hand a LARGE ASSORTMENT of ENGLISH and FRENCH JEWELRY, WATCHES, &c. Montreal, 20th Sept., 1850.

BOARDING SCHOOL FOR YOUNG LADIES, (CONDUCTED BY THE SISTERS OF CHARITY.) BYTOWN.

THE SISTERS OF CHARITY beg leave to inform the inhabitants of Bytown and its vicinity, that they will instruct Young Ladies placed under their care, in every branch becoming to their sex. The Sisters engage, that every thing in their power will be done to contribute to the domestic comfort and health of their pupils; as well as their spiritual welfare. They will likewise be taught good order, cleanliness, and how to appear with modesty in public.

The position of the town of Bytown will give the pupils a double facility to learn the English and French languages. As it stands unrivalled for the beauty and salubrity of its situation, it is, of course, no less adapted for the preservation and promotion of the health of the pupils. The diet will be good, wholesome and abundant.

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., &c. Lessons in Music, Drawing and Painting, will be given; and, if desired, the pupils will learn how to transfer on glass or wood. They will also be taught how to imitate Flowers and Fruit, on wax: but these different lessons will form an extra charge.

Table with 2 columns: Item and Price. Board, 15 0 0; Half-board, 7 10 0; Quarter-board, 3 0 0; Music, 4 8 0; Drawing and Painting, 1 7 6; Washing, 2 0 0. Payable per quarter or per month, but always in advance.

[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 Baudet, 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 powder 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.

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

MONTREAL TYPE FOUNDRY.

THE Proprietor of this Establishment, takes this opportunity to inform the Printers of the British North American Provinces, that he continues to manufacture and has constantly on hand all things necessary to furnish a Printing Office in the very best style. The great improvements lately introduced into this Foundry, both in workmanship and materials, will enable him to give perfect satisfaction to all those who may favor him with their orders. Printers will find, in the Specimens just issued, a selection of Book Letter, Fancy Type, and Ornaments, suitable to the Canada Trade. Should their fancy carry them further, Mr. Palsgrave's connection with the most extensive manufacturers in the United States, enables him, at a short notice, to supply their wants; while the Agency in Toronto, under the management of Mr. FEEHAN, gives the Printers of Canada West every facility, a general assortment being kept there, for their convenience. Old Type taken in exchange for new, without deduction, at fivepence per lb. Twenty per cent. advance is added on American Imports, to cover duties and charges.

CHAS. T. PALSGRAVE, Corner of St. Helen and Lemoine Streets. 14th August, 1850. Printed by JOHN GILLIES, for the Proprietors.—GILSON & CO. E. CLERK, Editor.