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# CATHOLIC CHRONICLE.

VOL. I.

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NO. 43.

## THE CHARITIES OF ROME.

(From the 'Three Romes' of the Abbé Gaume.)

No traveller has hitherto undertaken the tour of Christian Rome, nor has its itinerary been traced by any guide; and yet, it is full of interest. What has resulted from this omission? As queen of the fine arts, Rome is admired by all; as the mother of the poor, and the model of all nations, Rome is calumniated; her good works, more beautiful than her monuments, have been forgotten; and the divine spirit to which they owe their existence, hardly discerned by some, and an object of sarcasm to others. Because she does not participate in the factitious life, nor in the feverish activity of modern industry, she is called dead. It is a calumny! The Rome of Pius the IX. is a thousand times more noble than the Rome of Augustus, the mother of men, and the nurse of nations; charity is the life of her city, and of her people; yes, divine charity flows largely in the reins of Christian Rome, it is alike its instinct and its essence. And it should be so; those who are accustomed to reflect will not be astonished. The centre of faith, the city of the Pontiffs, ought to be the home of love. Reader, consent but to accompany us in our travels, through the eternal city, and the truth of our assertions will be apparent.

Leaving the Propaganda early, we directed our course towards the Castle of St. Angelo, passing by the place of the people, and the tomb of Augustus, that is to say, we took the road of the scholars. During our walk we recollected the numerous monuments of Roman charity, which forms the prominent character of the subject we are about to study.

Catholic is the distinctive sign of her faith, which flows from her royal hills. Catholic also is the predominant character of Roman charity. Catholic, because Roman charity excludes no one. Its establishments are the fruit of its own savings, and the gifts of nations formed in its school. Sublime conspiracy of charity! In the eyes of faith, the monarchies and republics of Christian Europe, associated themselves with their mother church, to found these asylums in the centre of Catholicity, which are always open to the stranger, whatever might be his wants, his country, or name. We rarely find foreigners in the hospitals of other European nations. In Rome there is not an hospital, nor a house of refuge, which does not contain the citizens of other nations. In looking through the names of the founders and benefactors of these pious establishments, we find that all ranks have contributed to them; and the old archives mention together the names of popes, cardinals, prelates, kings, princes, with the more humble and obscure, and also many of the saints. Catholic, because its charity is more abundant than elsewhere. In its solicitude for charity, Rome amassed a great patrimony, which, although considerably diminished, by convulsions, still doubles the amount of the most charitable city in Europe. The population of Paris is five times that of Rome, (I have not calculated the voluntary alms of the philanthropic society of Paris,) but in adding those we find that the charities of Rome double those of Paris, although the northern cities have more wants to satisfy than those of the south.

Catholic, because in the establishment of its works of charity it has the priority over all other countries. I shall only now cite three examples. The hospital of St. Roch, the hospital of the Convalescents, and the Penitentiary prison of St. Michael. The hospital of St. Roch is a lying-in hospital, open gratuitously to all women, who may there bury in mysterious silence the secret of their faults, whilst they find all the care and attention which their state requires. It was formed in 1770, and was the first ever established. The hospital of Convalescents was founded in 1548, by St. Philip Neri, and is anterior by two centuries, to all others of the same kind, and the penitentiary prison of St. Michael, this is the third example I shall cite.

At the end of the last century, when the United States offered to the eyes of wondering Europe their numerous penitentiaries, it was never doubted but that these institutions were of American origin. Protestantism gloried in them, and no one thought of disputing their triumph; but at length their true origin was brought to light. Our publicists sent to all parts of Europe and to America, agents to study the penitentiary system, who at length arrived at Rome. M. Cerffier, charged in 1839, by the minister of the interior, to inspect the prisons of the peninsula, expresses himself thus in his report:—

"I do not hesitate to declare, that penitentiary reform began in Italy, from the centre even of that country—from Rome—where Pope Clement the XI. constructed, in 1703, a large house of correction for young prisoners. The correctional system is Christian and Catholic; it took its birth in monasteries. America has neither invented nor perfected it; she borrowed it from Ghent, which took it from Milan,

and Milan from Rome. It was Rome who created the first cellular house, and who made use simultaneously, of absolute or mitigated isolation: it was a Pope, who wrote with his own hand the first rules of a house of correction. . . . I attach a great importance to restoring to the Roman Pontiff, Clement XI., the honor of the first idea of penitentiary reform, for I find in it a powerful reason for gaining the numerous disciples of religion to the cause of this reform, which, to be salutary, ought to be consistent in its origin, essentially Christian.

Catholic, because it is humble. Rome observes to the letter, the command of the Saviour: 'When thou doest alms, let not your left hand know what your right hand does. Rome has no newspapers who publish her good works; and yet travellers so ready to blame the mother and mistress of the churches, have never said a word which might lead us to learn the treasure of charity which is hidden in her bosom. We believe ourselves, Rome is at the head of all true progress. Our ideas, our plans, our least attempts for the amelioration of the suffering classes, are published as discoveries. Still Rome is silent, and contents herself with showing at home the realisation of thought, which with us are still projects, or are only about to be carried into action.

Catholic, because it embraces all human miseries. Misery is the indestructible net-work which envelopes the children of Adam, from the cradle to the grave, and beyond; hence, to be Catholic, charity ought to be as long as life, and as varied as suffering; its remedies must be prepared with wisdom, and administered with love, and disposed of in such a manner as to form a complete system, without defect or deficiency. To Rome, and to Rome alone, belongs the glory of having realised this wonderful achievement. Children of this immortal mother, let us rejoice; if the tree is known by its fruit, what stronger proof can be given of the truth of a doctrine, which develops itself by such spirit and works?

These reflections had conducted us to the bridge of St. Angelo. It was time to convince ourselves that this beautiful system of charity was not a chimera, but a reality; to follow it in all its ramifications, a conducting thread was necessary; it was supplied by the following reasoning: three species of misery, relative to the three-fold life of man, compose the inseparable cortege of man through this valley of tears; the physical miseries are poverty, sickness, and death; intellectual miseries are ignorance and error; the moral miseries are the passions and their effects. Furnished with this guide of sorrow, we began to follow man in the lamentable path which he traverses from infancy to the tomb.

He is born, and sometimes death waits for him on the very threshold of life. Roman charity presents herself and interposes between the homicidal mother and the young victim; she has discovered the secret of saving the honor of one and the life of the other. We are near the triumphant gate: on this fatal spot, where pagan Rome caused the car of the conqueror to pass, followed by humanity in chains, rises the hospital of Santo Spirito: it is the most ancient, and with those of Naples and Milan, the most beautiful of all the palaces built for the unfortunate. In the year of our Lord 1193, Innocent the III., occupied the chair of St. Peter. As he was walking one day on the banks of the Tiber, he was told that a fisherman in drawing his nets, had brought up, instead of fish, three little children. The excellent Pope was so much affected, that he caused immediately to be established, near the hospital of Santo Spirito, a turning box, lined with a mattress, where at any hour of the day or night, abandoned children might be deposited. It was forbidden, under severe penalties, to inquire the names of those who placed them there, or even to look after them. Yes, they were received by charity, which has hands to accept, and ought not to have eyes. These children were brought up, educated, and provided for, in this hospital; thus was the first permanent and regular asylum opened in Europe, to the young and innocent victims destined by Satan to an early death. At Paris, the first home of foundlings was that of St. Vincent of Paul, in 1678; London did not possess one until a century later.

The charitable work of Innocent the Third has been perpetuated through centuries, and thanks to Roman charity, it continues to be in a prosperous state. When old enough to work, the boys are sent to Viterbo, to an asylum belonging to Santo Spirito, and are there taught a trade. At seventeen, if no one adopts them, a sum of money equal to a year's expenses at the hospital is given to them; this money procures them tools and things necessary for the exercise of their profession; being then enabled to provide for themselves, they are sent away. The girls are equally objects of a solicitude, for nothing escapes. They form an establishment of about 600 souls. Under the direction of pious mistresses, they are formed to virtue, and instructed in all that is ne-

cessary to their sex. All the linen of the immense hospital is confided to their care. Some are occupied with the childrens' clothes, others plait the toilets and surplises, or embroider in silk and gold. A three-fold future is open to their choice: perpetual residence in the hospital, marriage, or the religious life. In the first case, their living is secure. In the second, the hospital gives them a marriage portion of nearly £22 sterling. But observe the maternal foresight of Roman charity! This portion must be placed in mortgage on an unencumbered property, in order that the daughter of Providence may never be deprived of it. Lastly, if they embrace the religious life, the hospital provides for them. But this is not all; Leo the Twelfth, of glorious memory, wished that these young orphans should have a right to a portion, payable at the hospital, if they either married or entered a convent. Whilst we blessed this intelligent solicitude, the contented air and rosy complexions of this multitude of children, the superb building which they inhabited, revealed to us the maternal care, and the royal magnificence of the charity. However, we had seen but a small part of the hospital; immense halls opened before us, airy, lofty, and well paved, and mostly ornamented with consoling pictures, which represent the miraculous cures worked by our Saviour. They are occupied by numerous ranges of beds: altogether, there are sixteen hundred. Each hall bears the name of the Saint who protects, or the Pontiff who founded or embellished it; the memory of Pius the VII. fills the place. His sufferings in the prison of Fontainebleau, did not cause him to forget those of the sick poor. By his orders, the buildings were greatly improved, so that in the opinion of strangers, unwilling to praise, no establishment in Europe can be compared with it.

These halls are warmed by pipes from large stoves placed in the centre, on which stand the drinks required for the sick. The hospital is cleaned four times a day. As soon as anything is soiled or spoiled, it is immediately replaced. Every thing is done to preserve the purity of the air, by ventilating and disinfecting the rooms with acids. Sewers containing a considerable quantity of water, are constructed under each floor, which convey rapidly to the Tiber all impurities. So much care is bestowed on the cleanliness of the hospital, that the most fastidious must be satisfied. The bedsteads are of iron, and comfortably furnished; between every two beds a marble table is fixed in the walls. Above them, little tablets, indicating the state and treatment of the patient, whether he ought to receive the Viaticum, Extreme Unction, &c., &c.

Their food is regularly served, by one of those delicate attentions, of which christian charity alone is capable. Three times a week the organ is played during the repast of the sick. Sunday presents a very touching scene; numerous brotherhoods arrive from all parts of the city, to tender to the sick their charitable services: some bring little delicacies, others arrange the beds, and render various services to the poor invalids. And what is the result of these pious attentions? The annual mortality is from nine to ten per cent.; a very low mortality for so vast an hospital, and is the greatest praise that can be given to this establishment.

This is the care bestowed on the body; but the soul!—too often neglected in hospitals of other nations—Rome knows its price, and surrounds it with admirable care. Twelve chaplains inhabit the hospital; night and day at the service of the sick, they celebrate mass every morning in the different wards, administer the Sacrament, and assist the dying. In order to procure to the sick every facility to fulfil their duty, each religious order resident at Rome, must, according to the prescriptions of Clement the XI., send once a month, two of its members to hear confession; their stay must be, at least, five hours. Several times a day a priest walks through the wards, and stops in each to suggest some good thought, some holy maxim, capable of consoling the sick, or inspiring them with regret for their faults. As all sorts of persons, without distinction of religion, are received, many priests, both secular and regular, come voluntarily, either to bring to the Catholic faith those who unfortunately do not profess it, or to confess, instruct, and console, the sick. The laity come also mostly on Sundays, to exercise the different works of spiritual mercy. In wandering through these vast halls, we fancy we see St. Camille de Lellis, the illustrious frequenter of this hospital, who, during several years, past nights and days by the bedside of the dying. I shall not speak of him now, but shall return to him later.

If the sick sink under their sufferings, they are left for two hours in their beds, and are then transported to the chamber of the dead, where they remain twenty-four hours. A string attached to the hand communicates with a bell placed in the surveillants' room. If the sick person should only be in a trance, the least

movement of returning consciousness would be known to the watcher. Every evening after the Ave Maria, a pious association of the laity repair to the place, where the dead are laid, with a covered car, and bearing torches in their hands, conduct them to the cemetery Janicule. Nothing is more touching than the cortege of these charitable brothers, who come from the most distant parts of the city, in spite of the cold and rain of winter. When there are no dead to bury, which often happens, they still go to the cemetery to recite the prayers for the dead, on the tombs. If the sick persons are cured, we shall see later what becomes of them.

To keep up the spirit of charity which produces the wonderful effects we have just related, they take care of the numerous persons attached to the hospital. At the approach of the principal feasts, all the family are reunited in the chapel to receive instructions to dispose them to frequent the Sacraments, on the day of the solemnity. During Lent, all make a retreat preparatory to the Paschal communion. Rome which art accused of doing nothing, behold what thou hast done for centuries without noise or ostentation! Such is the respect which you profess for suffering members of Jesus Christ; such the maternal charity with which you surround the bed of sorrow. Amongst all the cities of the Christian world, are there many? Is there one, which can flatter herself with surpassing, or even equalling her mother?

## NEW ENGLAND PROTESTANTISM AND PUBLIC MORALS.

The Shepherd of the Valley translates the following from the Propagateur Catholique of New Orleans:—

"We have always admired two things in the people of New England—the confidence with which they claim the first rank among civilised nations, and quote themselves as models in the way of liberty and perfectionism; and in the second place, the imperturbability with which they trample on all laws that are not to their taste, and laugh at the most sacred rights and liberties of others.

"The first point needs no proof. Take the first Yankee you meet with—and they are to be found everywhere—and he will tell you with genuine Protestant modesty, that the Yankee is the most perfect type of humanity,—man arrived at his highest point of development. We ourselves are, indeed, disposed to grant that, of all the bipeds who walk the earth, the Yankee, as a species, is the most singular and the most interesting to study.

"If we examine their claims to be a law-abiding people, let us ask an answer to our inquiries from the city of Boston—the Puritan pearl and pride of Protestantism—the model city of the model State. Boston, albeit all its Puritanical prudery, has mobbish tendencies; but as it cannot consent to lay aside the religious mask which Calvinism has placed on its face, its mobs are religious in principle, and religious in their instigators, the most notable of whom are preachers.

"To justify their mobs the Boston Puritans invoke a specious principle, which at bottom is the same that the radicals of Europe proclaim. These latter assert what they call their rights, as the pretext for violating the laws of their country: our Puritans invoke what they call 'a higher law' than that of man, which annuls all human laws incompatible with it. Doubtless, this principle is in itself just, because it may happen that laws made by men are opposed to the law of God, and hence have neither rational motive, nor moral sanction. But the certain application of this principle is only possible when there is recognised an authority which can infallibly interpret the law of God—an authority which can be found only in the Catholic Church, by which alone it is claimed. Catholics can then invoke this principle, as they frequently do against Protestants, who have, however, a marvellous facility of ignoring the principle, when they find it to be to their interest so to do.

"But in Protestantism, where there is no absolute authority,—no infallible interpretation—conscience and the law of God are given over to the arbitrary interpretation of each individual. Hence, in most cases, not to say in all, this higher law which Protestants invoke against human laws, is nothing more, in their system, than the personal opinion of each individual—his own will substituted for the law, or rather placed above the law, which is the very principle invoked by the radicals. Neither should we be astonished at this identity of principle between Protestantism and Radicalism. Protestantism is all built on an anarchical principle. This principle applied to religion, produces heresy; applied to politics, it has deranged the public law of Europe, and, at the same time, undermined the constitutions of the most vigor-



ous nations; applied to society, it has resulted in Socialism.

"Protestantism is Radicalism in the germ; and Radicalism is Protestantism fully developed. This is the only difference between them; and this difference explains the different expositions they give of their fundamental principle. Radicalism, which is a plain, straightforward, and consistent Protestantism, has for motto: the rights of man, as they are interpreted by each one; that is the absolute sovereignty of the individual will. Protestantism, a timid, hesitating, and inconsistent Radicalism, appears at first to proclaim the rights of God, in taking for its motto: the rights of conscience, or the higher law: but as these rights, this higher law, are left to the interpretation of each one, the phrase has no meaning, and expresses nothing, unless the absolute sovereignty of the individual reason—the very principle of Radicalism.

"Under both forms, this principle is nothing less than the deification of man, and might be called man-worship or self-worship, man worshipping himself, and making his individual reason the absolute rule of truth, and his individual will the rule of what is just and what is good; thus putting himself in the place of God! Hence, under the prudish, or if you will, the hypocritical formula of Protestantism, as under the clear and trenchant formula of Radicalism, we are forced to recognise the pride of the first rebel, of him who was from the beginning the leader of revolt.

"This identity of principle between Protestantism and Radicalism being once acknowledged, it is easy to explain, whence it comes, that New England is the hot-bed of Protestantism, numbers so many journals, and produces so many writers who defend Radicalism, and push its principle to the extreme limits of Communism. It is also easy to conceive how favorable such a soil is to the growth of abolitionism, and a necessary consequence of its fountain principle. All these poisonous plants germinate in the field of Protestantism.

"What is, however, inexplicable is, that Radicalism, which leads directly to abolitionism, is maintained and encouraged by men who, we will not say have been brought up in Catholicity, for long since they have practically renounced it—but who lay claim to defend the institutions of the South, and to battle for its rights. Such monstrous inconsistency can only arise from incurable stupidity."

#### THE TITLES BILL DEBATES.

London, May 16.

The Ecclesiastical Titles Bill drags its slow length along amidst repeated debates, and with very little progress. The most remarkable division in every way is that of Friday night, in which 201 members solemnly voted—and a good many other members, without voting, expressed the same opinion—that in making, what in the cant of the times is called the Papal Aggression, the Holy See had received direct and distinct encouragement from the Whig Government. Two hundred and one members of the House of Commons vote this, and a great many more believe it. Those who do so, are the best informed people in the country. They vote it, and believe it, after due inquiry, with all the facts brought carefully before them, and when a Government singularly unscrupulous, and prodigiously fertile of lies, has done its best to perplex the truth, to disprove the charge, and to clear themselves from the imputation. Two hundred and one members having heard all these Whig falsehoods, and hollow evasions, solemnly pronounce them to be false, and declare that Lord John Russell formally encouraged the Pope to establish a Catholic Hierarchy in England. Nay, some of the two hundred and one, and those not the least distinguished for honor and veracity, maintain, that to affirm Lord John Russell's encouragement of the Papal aggression is, to affirm a truism, is comparable to affirming the simplest arithmetical proposition. Not merely did Lord John, in their opinion, encourage the Papal aggression, but his having done so is as clear as that "two and two make four."

Well then, how stands the case? Because the Pope has taken the same view of Lord John Russell's conduct and speeches as 201 members of the House of Commons; because he arrived at a conclusion which 201 English legislators believe to be as certain and as clear as that "two and two make four;" because he came to that conclusion, and acted upon it, and in acting upon it violated no law, municipal or international—a new penal code is to be forged and brought into operation against seven or eight millions of British subjects!—*Correspondent of the Tablet.*

#### CATHOLIC INTELLIGENCE.

**CATHOLIC UNIVERSITY FUND.**—Nobly have the noble people of Ireland performed their part with regard to the great duty of the age. A letter has been just forwarded by the Right Rev. Dr. Vaughan, Vicar Capitular for the diocese of Killaloe, to his Grace the Archbishop of Cashel, enclosing the munificent contribution of £250 17s. 10d., as the subscription from his diocese. We may say his diocese, for, as we state in this days paper, the bulls from Rome for the consecration of the Right Rev. Dr. Vaughan, as Bishop of Killaloe, has been received by his Grace of Cashel.

**MONTHLY MEETING OF THE CATHOLIC UNIVERSITY COMMITTEE.**—The University Committee held their monthly meeting on Wednesday, at the Committee Rooms, Ormond-quay, Dublin. A variety of correspondence was read from different parts of Ireland, and the most encouraging statements, with respect to the enthusiasm prevalent throughout the country regarding this great undertaking, were made by the Prelates present at the meeting. Measures were adopted for sending out collectors to England,

France, Belgium, and America, to solicit assistance in aid of the University fund. On Wednesday six months the committee held its first meeting, and the aggregate of the donations and subscriptions already received, including £5470 received since the previous meeting, amounts to £19,000.

**THE CATHOLIC UNIVERSITY.**—The collection of Boyle, diocese of Elphin, the Rev. Joseph M'Tucker, P.P., amounted to the sum of £221., of which 47. were contributed by John Mulhall, Esq., and 11. each by Richard Dillon and Michael Dowd, Esqrs.

The Redemptorist Fathers have had a glorious day for the opening of their new Church. The Cardinal and three Bishops, with some foreign and about fifty English Clergy assisted. The music was magnificent, and the ceremonies passed off in a very creditable way. The Cardinal preached a most eloquent discourse, in which he noticed how in this Church of the Redemptorist Fathers, the first and last are united. The Church is dedicated to our Immaculate Lady of Victories, the first of the noble army of Virgins, Martyrs and Apostles; and the patron of the order of St. Alphonsus, the very youngest of the Saints—one whom persons still living can remember, and at whose canonisation the Cardinal himself assisted. He concluded by begging the Blessed Virgin, by her title of the Lady of Victories, to defend the holy women dedicated to her service, on whose honor there is a cowardly and filthy attack to be made this very evening in the House of Commons. The first prayer put up to her in that church was a petition that she would defend her Nuns.

On Thursday last, the Cardinal Archbishop laid the first stone of the new church of the Most Holy Trinity, Brook-green, Hammersmith, just opposite to the Poor School Committee's establishment of Brothers of Christian Instruction. The church will owe its existence to the activity and zeal of the Rev. Joseph Butt. Mr. Wardell is the architect. It will consist of nave and aisles, with clerestory, chancel, and side chapels, and a tower and spire at the south-western angle of the nave. There is also to be a north porch, and a Priest's house attached. His Eminence made a short and eloquent address on the occasion.—*Correspondent of Tablet.*

**ST. GEORGE'S, CLAPHAM.**—In the midst of all the withering blasts of the anti-Catholic winter that still pinches and tries us, and that steadily holds on to the sorrow and distress of God's people, this erection of our Lady of Victories' Church cheers and rallies us as her banner did the battling sons of the cross of Lepanto and elsewhere, in time of sorrow long since passed.

What a change! Clapham—canting, whining, bible-and-ten Clapham—what, a beautiful substantial Cathedral church in the midst of it, and a peal of Catholic bells, monastery, schools, and convent, and all shot up like a vision, and standing boldly and without fear, withal meekly, and ready to hope and endure all things for the sake of Christ?

Holy wayfarers from a distant land—strangers to our soil, differing in all ideas, feelings, and views, and customs, but identified with us in faith, and teeming with faith's charities, they, the religious of Clapham Catholic Church, crossed the seas, and came to raise the cross amongst the semi-infidels of canting Clapham, and to gain souls to God, and to gain nothing else. Blessings be on them, and success to all their holy undertakings.—**FATHER THOMAS.**

**CONVERSION.**—A correspondent informs us of the conversion, at Rome, on the 28th of last month, of the Rev. John Rodwell, of Trinity College, Cambridge.—*Tablet.*

Mr. Robert Thompson, of Kildroughan, parish of Windgap, in this county, was received on last Wednesday from the tenets of the Protestant religion into the bosom of the Catholic Church, by the Rev. T. Dowley, parish priest of Carrickbeg, in this diocese.—*Waterford News.*

#### IRISH INTELLIGENCE.

(From the Dublin Freeman.)

The simultaneous movement of Sunday last exceeded in extent, in enthusiasm, and in unanimity, the most sanguine anticipations which we ventured to entertain. However saddening the cause which rendered that movement necessary, the result is one which fills the heart with gladness to contemplate. Never before did a nation join more cordially or more universally in giving expression to an opinion. At a given hour, as it were by an electric impulse which could pervade the whole land at the same instant of time, the Catholic inhabitants of every town, and hamlet, and rural district throughout the length and breadth of Ireland, might be seen assembled, as if for some sacred rite, and the voice of the nation might be heard sending forth one unanimous shout of abhorrence for the measures introduced into the British parliament to invade their religious freedom, of eternal hostility to the men who dared to introduce those measures, and of approbation for the faithful representatives of the people, who have banded themselves to resist the persecuting minister. The call of the Aggregate meeting of the 29th of April, has been most nobly and most generously responded to. If there were any exceptions to the universality of the movement, it was almost exclusively in the case of places where demonstrations for the same purpose had already taken place within the preceding week, and might be looked upon as only the anticipations of the simultaneous meetings.

We are in a position to state that arrangements are in progress for the formation of an Association for the protection and increase of Catholic freedom in these countries. The letter of the Primate, read at the aggregate meeting, clearly pointed out the necessity and the duties of such a body. Several mem-

bers of parliament have declared their intention of actively co-operating. The details will be placed before the public in a day or two.

We have never ceased to urge on the Irish people, since the important question of founding a Catholic University was first mooted, the great truth that it was only requisite to make a beginning in order to ensure a successful end. The result of the labors of the committee must have already satisfied the most sceptical that ample funds will be forthcoming for the perfecting of the great work. The committee is now only a few months in operation, and already we find a new class of fund being added: The *Kilkenny Journal*, in a paragraph announcing the death of a gentleman named Desmond, states that among his bequests is one of £150 towards the Irish Catholic University. This, we believe, is the first bequest made to this great national institution; and we have no doubt but time will show that the largest source of its revenue will yet be found derivable from the bequests of men who respect education, and desire to see it promoted and purified by religion.

The following important letter was received by the Catholic Committee from the Bishop of Ross:—

Skibbereen, May 9th, 1851.

"Dear Sir—Your circular of the 7th inst., sent first to Middleton, and thence directed to Skibbereen, has this moment come to hand.

"In reply I lose no time in assuring you that in carrying out the objects contemplated in the resolution, of which you sent a copy, the Catholic committee may rely on the cordial, zealous, and persevering co-operation of the Clergy of Ross. Already measures have been taken to secure the greatest possible number of signatures to the petitions, which, early next week, will be presented to both houses of parliament.

"When the Faith of the Catholic Church is menaced with persecution—when the preservation of its essential discipline is to be visited with fine and exile; and when its religious establishments, the sanctuaries of innocence and usefulness, are to be opened to the gaze of the profane, and their consecrated inmates are to be protected by the mockery of poorhouse shelter, then do the Clergy feel that they are called on to recommend to their faithful people the sacred duty of offering unrelenting opposition to any government that undertakes to carry through parliament the whole, or only a part, of these measures.

"The past proceedings, and the persevering efforts of your committee, have established a strong claim, which is cheerfully recognised on, besides the approbation of your own conscience, your country's gratitude. The petition is drawn up in language clear, concise, and comprehensive, placing in a few words before the eyes of the people the dangerous consequences of the policy of the government, and conveying at the same time, a salutary warning to that government that conciliation, and not persecution, ought to be its aim—that petition will, doubtless, be numerously signed on Sunday next. And yet, though every parish in Ireland may so far do its duty, the petitions, it is to be feared, will be so much waste paper, if the committee, the Clergy, and the people will not, in language not to be mistaken, require of the Irish members to offer the most strenuous opposition to any attempt that may be made to trample on the liberties of the Catholics of the united empire.—I have the honour to remain, with great respect, dear Sir, your obedient servant,

WILLIAM KEANE.

TO THE EDITOR OF THE TABLET.

Ballinakill, Clifden, Co. Galway,  
May 6th, 1851.

Dear Sir—The state of this part of the west is daily becoming more alarming. I found Pat Cloonan, of Innishark, dead, under a cliff in Boffin. All admit that he was starved to death. I found the family of Michael Sculle in a dying state from want, one of whom, a son, perished before I had the prayers of the Rital read over him.

The average number of deaths in the workhouse varies from thirty to forty every week, and it is no cause of surprise, as none are admitted there until they are literally starved and exhausted outside. And strange to be told in any Christian country, the only remedy proposed by our "mummy Prime Minister" for the redress of those evils is the annihilation of the Catholic Church, by destroying her Hierarchy, and by subjecting her cloistered religious virgins to indignities more cruel and intolerable than the tortures to which the "Abbess of Minsk" was exposed by a Russian savage.—Yours, &c.,

WILLIAM FLANNELLY, P.P.

**DEATH FROM STARVATION—VERDICT OF MANSLAUGHTER AGAINST A RELIEVING OFFICER.**

A Hosty, Esq., coroner, held an inquest at the workhouse of this town on Monday, and a subsequent inquiry on Thursday, on the body of a poor man named John McCormick, who was found dead on the roadside at Cuilbeg, within three miles of Tuam, on the Sunday morning previous. A respectable jury having been sworn,

James Connor proved that on Saturday evening he found a man stretched on the roadside at Meelick; he was in a weak and dying state; said his name was John McCormick, that he lived at Kiltulla, and that he was going (if he could reach it) to the Tuam workhouse; witness then, with another's assistance, carried him about 200 yards into the lands of Cuilbeg, and placed him inside a wall, where he saw him dead on the following morning; the body was then identified by the witness.

Catherine Connor being sworn, said she was at Glenamaddy on Thursday last for the purpose of getting a ticket from the guardians there to the Tuam workhouse; John McCormick was also there, and witness saw Michael Wynne, the relieving officer, handing a ticket to him; when McCormick asked Wynne for a cart to carry him, he refused to give it; deceased then said he would take four days to reach Tuam, and asked for a few halfpence to support him; and Wynne told him if he was not there on Saturday night he would not be taken in, and refused the money also; McCormick then sat down in the street, and began to cry; witness did not see him again till she saw him dead on the roadside; he was lame, and unable to walk without a crutch, and had the use of but one leg and one hand; from his weak state, she thought he could not walk more than one mile a day. The body was then duly identified by the witness. Some other witnesses having been examined and

corroborated the above testimony, the jury found that the deceased came by his death from destitution and exposure, and found Michael Wynne, by his culpable neglect, guilty of Manslaughter.—*Tuam Herald.*

Major-General his Royal Highness the Duke of Cambridge, K. G., has returned to Dublin, and resumed the command of the district. Major-General Thomas E. Napier, C. B., has returned to Limerick.

The *Cork Examiner* states that Francis V. Bennett, Esq., Thomastown, Frankford, will offer himself for the representation of the King's County at the expected dissolution of parliament. Mr. Bennett is a Catholic.

**REPRESENTATION OF DUBLIN.**—We (*Morning Herald*) understand that the Earl of Bective, son-in-law of that staunch Protestant and Protectionist, Mr. Alderman Thompson, M.P., will present himself to the electors of Dublin, at the next election, as a candidate for the representation.

It is reported that at the next general election, the present independent representative of a constituency in the south of Leinster, will be requested to retire, and that the constituency will invite Sir James Graham, to offer himself for the representation.—*Morning Herald.*

We are glad to learn that Mr. J. J. M'Carthy, architect, has been appointed to conclude the works of the great Cathedral at Armagh, the building of which was commenced ten years ago by Primate Crolly. The late Mr. Duff, of Newry, designed this splendid edifice which, owing to a want of funds, has been but slowly proceeded with.

**BEQUEST OF THE LATE MICHAEL DESMOND, ESQ.**—One hundred pounds towards the erection of the Catholic cathedral of Ossory. One thousand pounds to the disposal of the Right Rev. Doctor Walsh, Bishop of Ossory, to be invested by him, and the interest appropriated in procuring fuel and clothing for the poor of Kilkenny without distinction of religious persuasion; one thousand pounds to the use of Mrs. Desmond, the mother of the testator, during her life; and, after her death, to be invested by the Right Rev. Doctor Walsh, and the interest applied to the same purpose as the foregoing; one thousand pounds to the disposal of the Catholic Bishop of Cork, to be applied to the assistance of the medical and other charities of Cork; one thousand pounds to the disposal of the Right Rev. Dr. Walsh, on condition that the testator should be interred in the Catholic Cathedral of Kilkenny, and a monument erected to his memory; one thousand pounds to the aunt of the testator and her sons, his cousin; one hundred and fifteen pounds towards the funds of the benevolent society of Kilkenny; two hundred pounds towards the funds to be applied to charitable purposes by the Kilkenny society of St. Vincent de Paul; two hundred pounds towards the funds to be applied to charitable purposes by the Sisters of Charity or the Sisters of Mercy—the sum to be given to the community of either which shall be established in Kilkenny; two hundred pounds to the Kilkenny dispensary; one hundred and fifty pounds towards the funds of the Irish Catholic University; twenty pounds to be applied in procuring the celebration of a holy office and Masses for the eternal repose of the testator's soul. The amount of the several bequests is six thousand one hundred pounds. The will of Mr. Desmond was executed on the 12th of April. He lived until the 5th instant.—*Kilkenny Journal.*

**LORD CLARENDON'S LETTER TO LORD SHREWSBURY—THE LIBEL ON MR. MARTIN BURKE.**—Last week we announced, on what we stated to be good authority, that our estimable fellow-citizen, Mr. Martin Burke, was about to institute proceedings against Lord Clarendon for the gross libel published against that gentleman, and which is said to have emanated from the pen of the noble lord. We are now in a position to state that, among other steps which have been taken, a letter has been forwarded to Lord Clarendon, under legal advice, requesting his lordship to name his attorney, and also inquiring whether it was his lordship's intention to admit the authorship of the letter, or to put Mr. Burke on his proof. To this letter no reply has been yet sent by his Excellency; but we presume that a suitable reply will be sent, and that Lord Clarendon will not needlessly delay the candid avowal that he did pen the libel if he did pen it, or the indignant repudiation of the gross, we had almost said the infamous, libel attributed to him.

**DISTRESSING SUICIDE.**—Mr. J. Power, J.P., of Gurteen, one of the largest landed proprietors in the South of Ireland, has committed suicide. Mr. Pierce Netherville Barron deposed at the inquest that he and the deceased had dined on Sunday last at Glen-Jodge with Mr. Galway and some other gentlemen, that they returned about twelve o'clock to Gurteen, and from the incoherency of his manner for some days past, Mr. Barron removed a case of pistols and a dagger out of Mr. Power's bed-room, as he apprehended he would use them for self-destruction. On Mr. Barron retiring from Mr. Power's bed-room, he proceeded to his own. About one o'clock on Monday morning he heard a shot, and ran back immediately to Mr. P's bed-room, where he saw him stretched dead, and a duelling pistol lying near him. Mr. Power was not under the slightest influence of drink, but had been for some time in a very desponding state of mind, owing to heavy pecuniary embarrassments. Dr. Purcell stated he was his medical adviser, and had observed him, from the cause already stated, for some time back greatly depressed in spirits, and frequently betraying great incoherency of manner. The verdict of the jury was to the effect that John Power, Esq., died from a pistol wound inflicted by his own hand while laboring under temporary mental derangement. He was formerly Member for Waterford, was married to the daughter of Sir John Power, Bart., of Kiltane, and has left a youthful family. He was the step-son of the Right Hon. R. L. Sheil.

**RIOTS AT HOLYHEAD.**—Kingstown, May 14.—By the railway steamer Cambria, which has arrived from Holyhead, I learn that parties there are in a fearful state of excitement. On Tuesday a vast mob, consisting of nearly three thousand men, principally laborers and workmen, congregated in a most riotous manner at the pier. The greater portion of this mob was composed of English and Welch laborers employed in the works at the new harbour. This demonstration was soon ascertained to be of a most determined hostile character, and was got up in a spirit of inveterate opposition to the unfortunate Irishmen who were employed at the harbour works. A *sortie* of English and Welch was made against these poor Irish, and they were compelled to abandon the works in order to save their lives.—*Correspondent of Freeman.*



**EMIGRATION.**—Notwithstanding the numbers which have already left our shores for a more promising land still the emigrant crowd is daily increasing. Not a day passes by but whole families are on the move, from the poor pauper, rescued from poverty by the first earnings of former emigrant relations to the farmer, who, by sale of cattle and furniture, and desertion of land, scrapes up a few pounds—there seems a general desire to escape from this country. It is frightful to look around at the blackness of desolation which stares us in the face in several districts of this county, and a visit to our fairs will make us witnesses of the chief vendors of cattle being intending emigrants; and our streets on market days turned into marts for the sale of furniture of every description and construction. When or how, we ask, will this end? We fear sadly for our poor country.—*Mayo Constitution.*

**CONVICTION UNDER THE PASSENGERS' ACT.**—At the petty sessions on Friday, Henry Willett was prosecuted by Captain Wm. Kerr, government emigration agent, for acting as a passage broker for America without license. He was convicted and fined in a mitigated penalty of 20l. or 10 days' imprisonment. He was committed to gaol on Saturday, not having paid the penalty.—*Waterford Mail.*

**DREADFUL SHIPWRECK AND LOSS OF LIFE.**—BANTRY, MAY 9.—At about five o'clock this morning, during a sudden and violent hurricane from the N.W., the Swansea brig, Jolly Tar, laden with coals and pollard for the Castletown workhouse, was driven from her moorings; and before effective aid could be rendered, went to pieces on the Pumper Rock. Melancholy to relate, the master, Captain J. Lambrish, and part of the crew perished. The mate, Wm. Kilmon was rescued apparently lifeless, and no hopes are entertained of his recovery.

**SUICIDE.**—A man named John Edwards, who was employed as coast guard at Cooly Point, near Carlingford, committed suicide on yesterday, by shooting himself with his own pistol in the head. The deplorable circumstance took place in his own house. The cause assigned for his having committed the rash act is that his officer, Captain Sibbold, threatened to have him removed from the service or put on the superannuated list. The unfortunate man has left a widow and five children to deplore his melancholy death.—*Dundalk Democrat.*

**MURDER OF MR. NORTH.**—The constabulary have arrested a man named Daly concerned in this murder. The brother of this man has absconded to America.—*Athlone Independent.*

On the 6th of April last, a man named David Carey received at a hurling match at Carrigreeva a blow of a hurl which fractured his skull, for which he was placed in the Cashel infirmary. On Monday last he died, and next day a coroner's jury inquired into the circumstances of his death. The blow was given by a man named Tom Dwyer, but not designedly.—*Verdict accordingly.*

**EJECTION OF TENANTS IN THE COUNTY ANTRIM.**—On Saturday, the 3d instant, the sub-sheriff, Mr. Charles Kirkpatrick, escorted by a large constabulary force, and accompanied by two bailiffs, proceeded to the parish of Layd, in the lower half-baronry of Glenarm, for the purpose of ejecting three families on the property of Edmund Cynpage, Esq., of Coolock, near Dublin. The names of the tenants ejected are—Daniel McAnlay, Charles Magee, and Patrick McGloughlin. No resistance whatever was offered by these poor people, and the display of such a force by the sub-sheriff seemed altogether uncalled for. On the 22d ult. a dwelling-house and barn were burned at Ballyboy, in the barony of Carey, on the property of John McGildowney, Esq., supposed to be done maliciously, as the landlord has offered a reward of fifty pounds for the discovery of the perpetrators of it.—*Best's Financier.*

A part of Killamey known as Boherdale was on Tuesday morning the scene of a ferocious, and it is to be feared, a fatal affray. A spirit dealer named Foley, in a state of intoxication, entered the house of a man named Lynch, and addressed some improper observations to the wife of the latter. A quarrel then ensued, blows were given on both sides, and Foley, catching up a carving knife, cut Lynch in a shocking manner on the back and shoulders, inflicting wounds of the most dangerous character. On seeing her husband attacked, Lynch's wife got a hammer and struck Foley on the back of the head, fracturing his skull in a frightful manner. Foley and Lynch are both in a dangerous position at present.—*Cork Examiner.*

**THE SHORTSTONE TRAGEDY.**—On Thursday a meeting of magistrates was held in the gaol of Dundalk with regard to the murder of Mr. Samuel Coulter. The proceedings were strictly private. There are already well-grounded hopes that the assassins will be brought to justice. Evidence of a very strong nature has been developed by the police, who, in a neighborhood where Mr. Coulter was murdered, have found a hammer covered with blood and hair, and also the stock of a gun into which the lock fits that was discovered on the road near where the unfortunate man was murdered.—*Newry Examiner.*

**DEATH FROM GLANDERS.**—We regret this week to announce the death of a very respectable inhabitant of this town, Mr. Patrick Kelly, merchant, from the effects of glanders. It appears that some time back Mr. Kelly bought a horse in the fair of Clones, knowing him to be glandered. Having purchased the horse, which was a very good one, at a low price, he hoped to cure him, but unfortunately he caught the infection, and after much suffering he died at his house in Market-street, on Saturday last. We are informed, on the best authority, that a young countryman in the neighborhood of Monaghan is also suffering from the same disease, and not likely to recover. Lately this disease has become frightfully prevalent, and it would be greatly to the benefit of society if the police were empowered to destroy all glandered horses—it could be very easily made an *addenda* to the new police act.—*Monaghan Standard.*

**THE CENSUS.—DIMINUTION OF THE POPULATION.**—The *Carlton Sentinel* says:—"We give the following particulars relative to the census in reference to the barony of Slievemarague, Queen's county, which, although not official, will be found nearly correct. In 1841 the population amounted to 17,014, in 1851 the number is about 11,500, exhibiting a decrease in this barony alone of about 5,514 persons, or more than one third of the population of 1841. The above district became fearfully impoverished after the potato failure in 1846, and was necessarily thinned by famine, disease and emigration. This is the first statement respecting the Irish census given on anything like authority and certainly the decrease is very considerable for a district in a midland county."

**NEWLY DISCOVERED MINE.**—A vein of rich mine has been accidentally discovered in Glenafoca, near Curraghmore, in this county.—*Waterford News.*

**ENCUMBERED ESTATES.**—The *Globe* states, for the information of parties interested in the renewal of the Commission for the sale of Irish encumbered estates, and in the proposed legislation with respect to the advance of loans on the security of landed property in Ireland; that the Master of the Rolls only waits a favorable opportunity for applying for leave to introduce two distinct Bills on those subjects. It was originally intended to embody both objects in one bill, but upon a more mature consideration of the distinctions which exist between the two cases, separate legislation for each has been decided upon as more advisable.

**EXECUTION OF THE CONVICT CATHERINE CONNELLY.**—The execution of this unhappy female, convicted for murder at the last assizes, took place in front of the County Gaol on Saturday. From an early hour of the day every spot from which a glimpse at the hideous spectacle might be obtained was filled with spectators. Order was preserved by a body of police, two troops of hussars, and a party of the 90th Regiment of Foot. During the few days preceding the execution, the unfortunate woman seemed deeply penitent. She was attended by the Very Rev. Dr. Barry, the Rev. P. Begley, and by the Sisters of Mercy, and she invariably joined in the prayers which they offered up with every semblance of fervor. All through she declared that she was innocent. On Saturday morning the Rev. gentleman already named were with her at ten o'clock, and prayed with her until about one. She was then conducted into the press-room, where she remained until half-past one, still engaged in prayer. She was then led out with the rope around her neck, being supported by the Rev. Mr. Begley, and the nurse, and followed by the Rev. Dr. Barry, &c. When on the drop, which she ascended with firmness, the Rev. Mr. Begley, read the prayers for the dead, in which she joined with great earnestness. She then addressed a few words to the crowd in Irish, the purport of which was to reiterate the declaration of her innocence. The executioner then attached the rope to the beam, the prisoner was left alone on the drop, and in a few seconds the bolt was withdrawn. The unfortunate woman struggled but for a moment. The crowd soon after dispersed.—*Cork Examiner.*

**DEATHS FROM STARVATION IN LIMERICK.**—On Saturday last W. C. Murphy, Esq., coroner, held an inquest at Ballylanders on the body of a man named John Hayes. From the evidence adduced, the jury were led to return a verdict of "Died from desitution." On the same day, Dr. Murphy held an inquest at Herbertstown, on the body of a man named John Morony.—The jury returned a verdict of "Died from desitution."—*Limerick Examiner.*

**DEATHS BY DROWNING.**—On Sunday morning the neighborhood of the quays in the vicinity of Bachelor's-walk, presented a scene of most painful excitement, in consequence of its being rumored that two young lads had been just unfortunately drowned by the upsetting of a small boat on the river. This report was found unhappily correct. The facts of the sad occurrence were as follows:—It appeared that the two lads, Denis White, 13 years of age, and James Gannon, aged 17 years—the latter resident in Jervis-street, and the former in Strand-street—both having been up during Saturday night at a wake, got into a small boat which was moored at the Bachelor's walk quay, for the purpose of rowing about for amusement. They sent a third party who was with them to fetch the boat's paddles, and in the interim the two unfortunate boys entered the boat and commenced to loosen the moorings. By some awkwardness or giddiness on their part, the boat upset, and both the ill-fated lads perished. The accident occurred at the early hour of four in the morning, and no one was by to render assistance. On the alarm being given by some persons who happened to be passing Carlisle-bridge, Police constables 98 C and 172 C, were promptly on the spot, but the two young men had sunk, not to rise again with life. As soon as possible, the above-named men of the police force, procured ropes and drags, and succeeded in raising the bodies, which were conveyed to Jervis-street Hospital; but it was evident that all hopes of restoring animation were vain.—*Freeman.*

IMPERIAL PARLIAMENT.

HOUSE OF COMMONS—MAY 2.

SYNOD OF EXETER.

A question from Mr. Childers led to some remarks from Lord J. Russell concerning the Diocesan Synod contemplated by the Bishop of Exeter. His lordship said, that whatever purpose the Bishop had in view, he did not intend to contravene the Act of Henry VIII., or, as it was called, the Act of Submission. The Attorney-General and Solicitor-General did not think such an assembly of clergymen would be unlawful.

The Attorney-General said that canon applied more particularly to provincial synods. The Act which it was thought the Bishop had offended against was the 24th and 25th Henry VIII. The canon was either invalid or insufficient. He should say the latter, for it was clearly evident, that unless an Act was passed for enforcing it more strongly it would be quite incapable for effecting any alteration in the Bishop of Exeter's movements.—(cheers).

MAY 6.

**THE IRISH POLITICAL CONVICTS.**—In answer to Mr. Anstey, Mr. Hawes stated that the Lieutenant Governor of Van Diemen's Land had thought it his duty to withdraw the tickets of leave which had been granted to the three prisoners, M'Manus, O'Doherty, and O'Donohue, in consequence of their misconduct, in acting in direct disobedience to the regulations, by deliberately leaving their districts without leave, and that he had sentenced them to certain terms of imprisonment. Mr. Anstey said that on the first day on which the House went into Committee of Supply he would move a vote of censure upon the Lieutenant Governor of Van Diemen's Land.—(hear, hear, from the Irish Members.)

**HOME-MADE SPIRITS IN BOND—ANOTHER DEFEAT OF THE GOVERNMENT.**

Lord Nans moved that the House should immediately resolve itself into a committee of the whole House, to take into consideration the present mode of levying the duty on home-made spirits in bond.

Lord J. Russell said he considered this a motion to reduce the duty on Scotch and Irish spirits, and regarding it as a question of revenue, this was not a tax he was prepared to reduce, nor did he think it fair to give an advantage to Irish and Scotch spirits over English. The House having divided, the numbers were equal

—159 on either side; whereupon the Speaker, according to usage, to afford an opportunity for another division in the Committee, gave the casting vote in favour of the motion. Whereupon the reporters state, there was "tremendous cheering."

On their return to the gallery, the reporters found Mr. Roebuck appealing to Lord John Russell whether he ought, or was fit, to carry on the affairs of the country with the Government so completely in the hands of the House of Commons, as four recent divisions had proved it to be? He declared that any Minister who regarded his personal character, or the interests of his country, would not lend himself to such a condition of things as now existed. "Why, the noble lord lives on minorities, (cheers and laughter).—Ard I say it is contrary to the interests of England, it is contrary to the spirit of our Constitution, that any Administration should sustain itself by the mere difficulties of its position, and by mere sufferance, and be insulted every day by being conquered, and be unable to advance any one of the principles on which the Government was founded.—(hear).

Lord John Russell spoke amidst profound silence—"Sir, the honorable member for Sheffield has asked me whether I mean to retain office under the present circumstances. He has stated that he thought it unjust to the country for me to do so, and that the commercial interests especially would suffer by that retention of power. The hon. member has a perfect right to put a question of this kind, with a view to the interests of the country; but he has given me certain advice with regard to my own personal character (loud cheers from the Ministerial benches,) which I most respectfully decline to act upon (continued cheering.) Thanking him for his good intentions, I will take care of my own character myself"—(loud and repeated cheers.) His lordship then contrasted the recommendations Mr. Roebuck had given him that night, with the warning he had uttered that "Free-trade was in his (Lord John's) hands," when the Government was last in abeyance. He had never hesitated, as to the resignation of office, when principle demanded it; but he conceived that not only had he a right, but he owed it to his colleagues, to consider with them the fitting time for giving up his office. He referred to the four defeats which Mr. Roebuck had said the Ministry had sustained this session; and he refused to recognise any of them as defeats of such a character as necessarily compelled a Government to resign. He therefore declined to tell Mr. Roebuck what future course he might intend to take:—

"All I can say is, that I trust that those honorable members who have generally supported us, and who adopt our views with regard to public policy, will give us credit for weighing, upon every occasion, what is required by the situation in which we are placed—will feel that we are not disposed, on the one hand, to allow the character of the Government to be impaired and worn away in our hands; and on the other hand, that it is from no sense of affront—from no feeling of pique—that we should propose to make so important a decision as that of resigning our offices, with a view to a change of the Government of the country (cheers.) It is not a question really to be discussed and bandied about in debate; but it is a question for the decision of responsible men (cheers). I must ask them to leave it to us to make that decision, and making it, as I shall do, with the view to the welfare of the country, I shall not have to reproach my own conscience with having deserted those interests which I consider myself bound to maintain" (loud cheers.)

The House then went into committee; but after an attempt to take another division upon the resolution, the Chairman was ordered to report progress and ask leave to sit again.

MAY 12.

THE ECCLESIASTICAL TITLES BILL.

On the order of the day that the Speaker do leave the chair on going into Committee upon this Bill, Mr. Moore interposed an objection of form, that the Bill had been introduced without a compliance with the standing order, which requires that no Bill relating to religion, or for altering the laws concerning religion, shall be brought into the House until the proposition shall have been first considered in a Committee of the whole House, and agreed to by the House. He argued that the Bill applied not only to temporal incidents, but to vital and essential points of religion, and therefore fell within the purview of the standing order.

Sir G. Grey said, the question had not come by surprise upon her Majesty's Government, who, after mature consideration of the subject, and taking the opinion of the chair, had come to the conclusion, from the nature of the Bill, which did not interfere with religion, and from precedents, that the preliminary form of a Committee was unnecessary.

Mr. Roebuck sustained the objection. The Speaker said the question was one of some difficulty, there being no direct authority for the interpretation of the terms "relating to religion;" and "the laws concerning religion;" he was inclined to think that it was not necessary for any Bill to originate in a Committee of the whole House, unless it related not merely to the legal incidents, but to the spiritualities of religion; this the present Bill did not.

Mr. Milner Gibson, thinking that considerable doubt existed, suggested that a Select Committee should examine precedents and report their opinion.

Mr. Reynolds moved that the debate be adjourned. Mr. Keogh insisted that the Bill came within the standing order.

The Solicitor-General said that the faith and doctrine referred to in the standing order were those of the established religion of the country.

The adjournment of the debate was negatived by 179 to 53, and, upon a further division, by 145 to 36.

MAY 14.

THE RELIGIOUS HOUSES BILL.

On the order of the day being read for the second reading of the Religious Houses Bill, The Earl of Arundel and Surrey presented several petitions, from different parts of the country, and from the relatives of ladies resident in the houses which are the subject of the proposed legislation, against the Bill. The petitions expressed the opinions that were universally felt through the Catholic body in England with respect to such legislation, and were from Norwich, Chatham, St. Asaph, Bath, and other places.

Sir J. Graham and other hon. Members presented similar petitions.

Mr. Lacy, in moving the second reading of the Bill, said its object was, that all religious houses (Protestant included) in which ladies resided bound by monastic or religious vows, should be registered, and that, in all counties in which houses of this kind should be regis-

tered, six magistrates should be appointed, at quarter sessions, to visit such houses without notice, with power, if they found any lady there who wished to come out, to take her out. He had ascertained that there were fifty-three such houses in England and Wales, and that they were vastly on the increase, nineteen having been added within the last four years. If he showed that there was an occasional escape from such houses, he thought he might assume that there were persons within them who wanted to come out; and Mr. Lacy detailed, amongst other incidents connected with these houses, the circumstances attending the alleged escape of two females from convents in England. He drew a similar inference from the necessary irksomeness of conventual restraints, and, admitting the inconvenience that might accompany the unexpected visits of magistrates, he still maintained that it was slight in comparison with the evil of allowing a person to pine unwillingly within the walls of a convent.

Mr. Hume considered that the Bill was likely to irritate a large section of the religious community of the country, and hoped that it would not be passed.

Sir G. Grey also believed that the Bill was open to serious objections, and would, besides, fail to accomplish the object in view. He should support an amendment for postponing the second reading to that day six months.

Mr. Newdegate, Mr. Spooner, Mr. Freshfield, Mr. Plimpton, and Lord Bernard supported the Bill. Mr. R. Palmer and Mr. Grafton hoped that it would be withdrawn.

Lord Ashley thought the subject should be left in the hands of the Government, which he trusted was impressed with the fact that there was a growing feeling in the minds of the public that some supervision should be instituted over houses of this nature.

The Earl of Arundel and Surrey moved, as an amendment, that the Bill be read a second time that day six months, refusing to discuss a case which had so completely broken down.

The Solicitor-General thought that, for the House to agree to this Bill would be nothing less than to prefer a very grave indictment against a large body of our countrymen—to brand, in fact, the whole Catholic community, without any case being established to give the slightest warrant for doing so. To bring in a Bill to prevent what did not exist was not in accordance with the usual mode in which the Legislature proceeded. Forcibly to detain any person was a crime of a very grave nature, and a conspiracy to effect duress would render all the parties liable to a very heavy punishment. In any real case of forcible detention, the writ of *habeas corpus* afforded an effectual remedy.

Mr. S. Murphy and Mr. G. Berkeley, opposed the Bill.

Mr. S. Herbert intended also to vote against the Bill of the hon. gentleman; but in doing so, he wished to say that he thought the State had a right to exercise full power of supervision and control Monastic institutions, with perpetual vows, he looked upon as not only unnecessary, but hostile to the spirit of our existing institutions. On public grounds, and as a matter of State policy, he considered that Government had a right to regulate these establishments. Nay, more, we should afford no encouragement to establishments which necessarily must have a tendency to withdraw citizens from their duties and from the service of the State.

On a division, the House rejected the Bill by a majority of 123 to 91.

The writer of the letter in defence of the nunnery of the United Kingdom, is not the wife of the Earl of Arundel and Surrey, as at first supposed, but the wife of Baron Arundel, of Wardour Wilts, fourth daughter to Lord Sturton, and third wife of Lord Arundel, whose first wife was a daughter of Lord Clifford, all Catholics.

**MEDIAEVAL CUSTOMS IN BURGUNDY.**—The dim shadows of a good many mediæval customs still linger in Southern Burgundy. Marriage is celebrated with peculiar popular rites. In some districts the bridegroom, when going to claim his *fiancée*, is not allowed to enter until either he or some of his friends, whom he is careful to bring with him, have solved certain enigmas propounded to them through the keyhole. A common usage is, after the ceremony, to empty a bag of grain over the young couple—a whimsical fashion, called "*semer les époux*." In one or two arrondissements inter-marriages prevail to a great extent—the people having as great objections to the young men or women "marrying out," as if they were Quakers. Sometimes a village will raise a subscription and provide a damsel with a dowry, rather than that she should be obliged to take up with a stranger swain. The superstitions still lingering in remote localities are a belief in witchcraft and incantations, an aversion to begin any undertaking on a Friday, and a curious horror of the number 13. A custom by no means devoid of a fanciful grace, still exists among the cottagers of this part of Burgundy. A mother with a sickly child, goes into the fields, kneels, and prays for her offspring under the clustering flowers of the Hawthorn tree, the feeling being "that her prayer-laden breath will ascend sweeter to Heaven perfumed with the natural incense of the bursting buds of spring."

**PROTESTANT NOTIONS OF WHAT A CHURCH SHOULD BE.**—"The perfection to be aimed at, as it seems to me, and as I have said before, would be a Church with a very simple creed, a very grand ritual, and a useful and devoted priesthood. But these combinations are only in Utopians, Blessed Islands, and other fabulous places: no vessel enters their ports, for they are as yet only in the minds of thoughtful men. In forming such an imaginary church, there certainly are some things that might be adopted from the Catholics. The other day I was at Rouen; I went to see the grand old cathedral; the great western doors were thrown wide open right upon the market-place filled with flowers, and, in the centre aisle, not before any image, a poor woman and her child were praying. I was only there a few minutes, and these two figures remain impressed upon my mind. It is surely very good that the poor should have some place free from the restraints, the interruptions, the familiarity, and the squalidness of home, where they may think a great thought, utter a lonely sigh, a fervent prayer, an inward wail. And the rich need the same thing too. Protestantism, when it shuts up its churches, or allows discreditable twopences to be paid at the door, cannot be said to show well in these matters. In becoming so nice and near, it seems to have brushed away a great deal of meaning and usefulness with the dirt and irregularity."



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THE TRUE WITNESS  
AND  
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JUNE 6, 1851.

We noticed in our last, the most important item of news, brought to us by the "Canada"—the rejection of Mr. Lacy's and Mr. Spooner's Convent Visitation Bill. We can conceive two good reasons for this event. The first being, that after the demonstration of the true Catholic spirit, still existing in Ireland; as manifested by the aggregate meeting in Dublin, last month, and the plain language in which the determination, never to allow such a law to be enforced, was expressed, our prudent legislators took the hint, and saw clearly enough, that all such enactments would prove, not only useless, but very dangerous. The second reason we can find in the provisions of the bill itself: provisions so revolting to the feelings of every gentleman—so repugnant to every principle of liberty, or of common decency—that they could find favor in the eyes only of the basest and most degraded of mankind. In the hulks, and in the brothels of the metropolis, or amongst the Evangelical convent-burners of Boston, they might find admirers; but hardly amongst the gentlemen of England, or the sons of her proud barons and belted knights. The bill is now gathered to its fathers, and it is needless to say any thing more about it. That an assembly, constituted as is the British House of Commons, an assembly in which a Drummond is not reckoned vile, and in which a Lacy and a Spooner can lift up their heads, should reject such a measure, as cruel, unjust, and without any foundation in truth, for its allegations, is a sufficient proof how bad it must have been; for garbage that swine nauseate must be very loathsome.

From all parts of Ireland we have the most cheering accounts of the progress of the Catholic Defence Association. The feeling of hatred against the British government, is growing stronger every day. We have not room, in our limited columns, to enumerate one-half of the meetings which have been held, or to lay before our readers the resolutions, in which the people of Ireland seek to give vent to their long smothered feelings of indignation. As Catholics, we can hardly be sufficiently grateful to the Protestants of Great Britain, and to what Lord Clarendon so aptly calls "the predominant bigotry of the middle classes of England," for its attempts at persecution. We see the venom of the beast, which has the desire, but not the power to sting; and disgusting as the nasty little monster is, we can still afford to give a smile of contempt at its impotent wriggings; from being the object of our hatred, Protestantism has become merely the object of our scorn and derision. The rejection of the Convents Visitation Bill will go far to give it its coup de grace; and the memory of this victory will encourage the Catholics of the British Empire to further, and more strenuous efforts.

MONTREAL BRANCH OF THE CATHOLIC DEFENCE ASSOCIATION.

In our last, we gave a report of the addresses and resolutions agreed to by the members of the Montreal Branch of the Catholic Defence Association, at their meeting on Thursday, the 29th ult. Pursuant to notice, the society re-assembled on the Sunday following, after Vespers; and, although, owing to the unfavorable state of the weather, the attendance was not so numerous as it would otherwise have been, an additional collection, in aid of the objects of the society, to the amount of upwards of fifty pounds, was rapidly taken up. When to this we add the sum collected on Thursday, we have the splendid sum of £160, as the contribution of the Catholics of Montreal, to the funds of the Irish Catholic University. We will publish the names of the subscribers next week, and the amount subscribed, and if, unfortunately, the name of any subscriber shall be omitted, we beg of him to inform us of the circumstance, and the error shall be instantly rectified. Every pains have been taken to have the lists made up correctly; but from the confusion unavoidably attendant upon a meeting in the open air, and the rapidity with which the subscriptions come pouring in, it is almost impossible but that some mistakes may have occurred.

In reading the list of the subscribers, the truth of a remark we once heard from a gentleman of our acquaintance forcibly struck us. He was speaking of the hundreds of Catholic Churches and schools which, as if by magic, were springing up in every direction in the United States—"Whence think you," said he, "comes the money with which these Churches are built, and these schools endowed?" "For the most part," he continued, answering his own question, "from the pockets of the poor, hard working Irish." The same zeal we find displayed by the Irish Catholic in every part of the world. At home, within a few months, in spite of the famine, and miseries consequent thereupon—in spite of the poverty to which the Irish Catholic has been condemned, by Protestant ascendancy—more cruel than famine or plague—he has contributed, out of his hard won earnings, the sum of Nineteen Thousand Pounds, for the noblest and holiest undertaking of modern times. Let this be an answer to those who reproach the Irish, with an aversion to, or an indifference for, the blessings of education. And we, too,—Catholics of Montreal—have been permitted to have a share in this great work. When the memory of the Crystal Palace shall have passed away, and all the glories of the Industrial Exhibition shall be reckoned amongst the things that were, still will the Catholic University of Ireland remain a monument of the far-seeing wisdom of her Prelates, and the enthusiastic devotion of her children; and, although the contribution that we are enabled to send to the assistance of our persecuted brethren may be but small, if we consider the greatness of their wants; if, on the other hand, we regard the means of many of the contributors, it cannot but seem large. But large or small, thankfully will it be received by our brethren on the other side of the Atlantic, as a proof of the deep sympathy with which we contemplate their heroic resistance, to the adversaries of our beloved Church. We have heard it mentioned, that in several other districts in Canada, the example of the Catholics of Montreal is about to be followed: Quebec will not, we think, be last in the field.

The Church, as we fully expected it would; has acknowledged its error, with respect to the Act incorporating the Catholic Bishops of Lower Canada; and we hope that for the future, it will be more careful in regard to the statements it inserts, reflecting on the Catholic Church in this country, and be less ready to receive as truth, the assertions of that unprincipled portion of the press, which seems to imagine, that religion, pure and undefiled, consists in abusing the clergy, and Sisters of Charity in their convents, and in setting all the obligations of common honesty at defiance.

Having admitted the falsity of the statement of the Patriot, to the effect that by Act 12 Vic. Cap. 136, the Ecclesiastical Corporations thereby constituted, were authorised to hold real property to an unlimited extent, the Church continues, "Will the TRUE WITNESS have the goodness to give us a reference to our cotemporary's other blunders?" and promises that they shall be speedily corrected, if pointed out. Blunder is not the word we would make use of to denote the deviations from the truth, of which the Patriot is guilty. The word blunder signifies an error of the head; the word we consider more appropriate to the circumstance, is much shorter, and denotes a fault of the heart. But let that pass. Will the Church undertake to correct the blunder, which we will, for the second time, point out? We quote from the Church. "In speaking of Protestant enactments, the Patriot merely cited one, (the Church of England Temporalities Act) in order to show the fish of one, and flesh of the other policy, pursued by the Legislature when called upon to act in their Roman Catholic, or their Protestant character." Which being interpreted, means, that the Patriot cited a particular Act, (the Church of Eng-

land Temporalities Act) in order to make it appear, that the Legislature was actuated by one spirit when legislating for Catholics, by another when legislating for Protestants, and that the former were more favored than the latter. It is of this piece of dishonesty that we complain; for we hold, that the deliberate suppressio veri, is as dishonest and ungentlemanly, as the deliberate enunciatio falsi. In comparing the relative situations of the Anglican and Catholic Churches, in this country, a conscientious writer would not have suppressed the Act 7 Vic. Cap. 68; an Act which confers privileges upon the Anglican Ecclesiastical Corporations, greater than any that have been conferred upon the Catholic Ecclesiastical Corporations. If favor has been shown to one party more than to another, it is to the Protestants. Of this we do not complain; we envy not our separated brethren what they possess; neither will Catholics ever join in a senseless clamor against them. But we do complain, that such being the case, Protestants should be incessantly railing against the Acts incorporating Catholics, as if the latter alone had been so dealt with by the Legislature. We ask, then, of the Church, to give a straightforward reply to the following questions:—

1. Does not the Act 7 Vic. Cap. 68, incorporate the Anglican Bishops of Quebec and Toronto, together with certain other gentlemen therein mentioned, giving to these Corporations the right to hold real estate to an unlimited extent, either in Upper or Lower Canada, and without any restrictions either as to the periods within which, acquisitions of property must be registered, or as to the manner in which such property may be acquired? 2. Have any of the Catholic Ecclesiastical Corporations been so highly favored? Are there not restrictions upon most of them, as to the amount of property they may hold, and upon all of them, as to the time allowed for the registration of deeds, conveying to them any property? 3. Does it consider that the Patriot acted honestly, when, whilst professing to show the difference between the animus which actuated the Legislature, when legislating for Protestants, and that which actuated them when legislating for Catholics, it cited the Church of England Temporalities Act, and passed over in silence the Act 7 Vic. Cap. 68; an Act which confers upon Protestants, privileges higher than have been conferred upon any Catholic Ecclesiastical Corporations? We put these questions to the Church, confidently expecting a straightforward reply. In this hope we are strengthened, by the generally entertained opinion, that the Church is under the control of one, not only incapable of doing or saying anything dishonorable himself, but also incapable of countenancing such conduct in others.

By dispatches received from Sir Harry Smith, we learn how little reliance can be placed upon the conversions effected by Protestant Missionaries. The Caffres, he informs us, have not been defeated; their number is overwhelming, and they have found considerable sympathy among the colored tribes of the country. The Kat River Hottentots rose in a body. "It is," observes Sir Harry, "an occurrence unprecedented, I believe, in the history of the world, that a mass of civilized men, the greater part born in the Christian faith—in Protestantism he should have said—"and the remainder converted and improving Christians"—Protestants again Sir Harry means—"for years assembled in societies and villages, under excellent clergymen, should suddenly, and without any cause whatever, rush back, in nearly one torrent, to barbarism and savage life." Had these Kat River Hottentots been really converted, had they been made Christians, and Catholics; taught to affirm something, instead of having been made merely Protestants—that is, taught to deny something—the catastrophe which Sir Harry deplures, would not have occurred. But even Protestants are becoming weary of their attempts at missionary enterprise; they begin to see, that not unto them has been committed the task of converting the nations, and of making the Heathen, members of the kingdom of our God. In a recent meeting of the American Baptist Union, we find a speaker—the Rev. Mr. Haswell, of the Maulmain Mission—giving utterance to the following Jeremiad:—"More missionaries must be supplied, or the missionary work must cease. Men were now greatly needed, at various stations in Eastern Asia. The Karen station was now vacant; a man was wanted; and must be had for that station; and the Great Head of the Church would hold them responsible if they did not provide a man." We would commend Mr. Haswell to apply to Ben d'Israeli; he alone, seems to know any thing of the whereabouts of the long expected coming man. He continued—"There was but one active missionary at Maulmain, and he trembled to receive his letters from the missions, lest it should be announced that the health of that missionary had failed. The mission must be reinforced. Where should the men come from?" (and echo answers where; that is, it would, if it were an Irish echo.) "It was necessary that the missionary should have a thorough intellectual training; but if thoroughly educated men could not be obtained, others must be found. How should we get them?" Aye, there is the rub. "Ministers of the Gospel were guilty. He knew there were many who would have gone years ago, had the means been supplied." That is, if the missionaries were well paid for the job, and found in tea and sugar. "There were now means enough; what was wanted was preachers of the gospel." Lots of these sordid ministers of the gospel are, to be found likewise, where they are not wanted. We would undertake to find one, for as many tubs

as could be stuck upon end, from here to the other end of the city, provided always, that the worthy men were not expected to go through any hardships, or to expose themselves to any danger. Lots of missionaries are to be found for the benighted French Canadians; but then, to be sure, the only risk is, to the souls of those to whom the missionaries are sent. Lots of missionaries for home missions, in which there is much pudding to be got, and little work to be done. Lots of ministers of the gospel, for anniversary meetings, for tea and thanksgiving parties, for the sake of being smiled upon by the old women in the galleries, and pointed out on the platform as that dear Mr. Elias Squash, or that powerful preacher, Mr. Howlen Cursen—at pulchrum est digito monstrari, et diciere sic est—but not one, for the Maulmain or Karen missions—not one, for any service of real danger, or places where, as that wicked wag Sydney Smith observed; the nerves of the new comer are in danger of being startled, by the announcement, at breakfast with some hospitable native chief, of "Cold missionary on the sideboard." Well, after all, it is no great loss to the heathen; they will be all the better off in this world, and none the worse in the next, because they have not been taught the whine of the conventicle, or had the cant and hypocrisy of the tabernacle, superadded to the vices of the savage; and the missionaries of the Church of Christ—the gallant band of Jesuits—of whom it is not yet on record, that the complaint has been made, "a man cannot be found," will have fewer difficulties to contend with.

CHARGE OF THE ANGLICAN BISHOPS TO THE PUBLIC AT LARGE.

This charge, which, as Punch observed, was formerly twopence for admission to St. Paul's, and, we believe, very nearly a dollar for Westminster Abbey, has been revised and corrected. Westminster Abbey has been opened to the public free of charge, and at St. Paul's, the price has been much lowered, if not entirely abolished. The visitors, whom the fame of the Great Exhibition has attracted to London, will thus have an opportunity of admiring the beneficial effects of the glorious Reformation upon the fine arts; and will be permitted to admire (gratis) the esthetic abominations, with which Protestant taste has defiled the walls, of what was once a temple dedicated to the service of the Most High God. It is to be hoped that Madame Tussaud will imitate the excellent example set by the Ecclesiastical authorities of England, and that, for a time at least, the extra sixpence demanded for admission into her Chamber of Horrors, will be dispensed with. After an examination of the monuments in St. Paul's, the sight of the skull of Fieschi, or of the knife with which Courvoisier cut his master's throat, will prove an agreeable relaxation. We congratulate the sight loving public, upon this important change, which, if destined to last, may prove highly beneficial to the nomad tribes, so vividly described by H. Mayhew, in his letters on "London Labor and the London Poor." With churches open gratis to the public, religion will be found cheaper than skittles, and a visit to Westminster Abbey, a less costly amusement than a "go half-price to the gallery of the Surrey theatre, or the twopenny hop."

ECCLIASTICAL INTELLIGENCE.

EPISCOPAL VISITATION.—At about half-past 2 o'clock, P.M., on Saturday last, His Lordship the Bishop of Montreal, left town on an Episcopal visitation of the different parishes of the Island of Montreal, which will continue till about the 1st July. On the same day his Lordship the Bishop of Martyropolis, started on a like mission, for the parishes of the North-west portion of the diocese. Their departure was announced by the ringing of all the bells of the city.

Monseigneur Baillargeon, coadjutor of his Grace the Archbishop of Quebec, arrived at St. John's at 8 o'clock A.M., on Saturday last, on his return from the Eternal City, accompanied by the Rev. Mr. Sax. He was there met by a number of Clergymen from Quebec and Montreal, and several other gentlemen who went to receive him. The joy of this first interview was great indeed, as is the affection which all classes entertain for the worthy prelate.—Accompanied by his friends, he started for Montreal, where he arrived at about three o'clock P.M. He first visited the Sanctuary de Notre-Dame-de-Bon-Secours, when he returned thanks to Almighty God, for his happy return. He afterwards visited the Episcopal Palace, and at half-past seven embarked for Quebec, where he was anxiously expected.

We learn from the Canadian that Monseigneur Baillargeon arrived at Quebec at 7 o'clock on Sunday morning. The wharf, streets, and windows, through, and by which he was to pass, were densely crowded by the most respectable citizens, anxious to catch a glimpse of their beloved prelate, friend, and fellow-citizen.

The St. John-Section of the Society de St. Jean Baptiste, were drawn up on the wharf with banners, insignia, and the colours of the Canadian Militia, under which his Lordship proceeded on foot to the Cathedral, where the Te Deum was chanted before his saying mass. Such an assemblage has never been witnessed in Quebec, since the day on which Monseigneur Plissy landed in the same place, on his return from Rome.



The proceedings in the Colonial Parliament are singularly devoid of interest. We copy from the Montreal Herald the following conversation, relative to the Clergy Reserves:—

In answer to the Hon. Mr. DeBlaquiere, the Hon. Mr. Leslie replied, that he believed it was not the intention of Government to introduce the discussion of the Clergy Reserves, during the present session.

Hon. Mr. DeBlaquiere had not asked the question through any indiscreet curiosity, but he had some important papers which he would wish to lay before the House.

Hon. Mr. Leslie could not conceive that it would be in the power of Government to take any action respecting the Clergy Reserves, until the bill now before the Imperial Parliament is disposed of.—*Herald.*

Mr. Baldwin, in reply to Mr. Sherwood, said that the Rebellion Losses Commissioners were continuing their enquiry; that ministers had not determined to pay the claimants till after another application to Parliament, but they did not know what to do till the Commissioners had reported.—*Pilot.*

We copy the following, which has been going the rounds of the Protestant papers. "The Montreal Courier says, that three Roman Catholic institutions in Lower Canada possess a total income larger than the whole provincial revenue." We do not think that there is any one fool enough to believe such a barefaced lie; but still, we would ask the author of the above, to name the institutions referred to, and we pledge ourselves to name the amount of their incomes.

We have received from Mr. B. Cosgrove of Quebec, a specimen of a cheap compilation from Butler's Lives of the Saints, a volume of 270 pages closely printed, for the sum of one quarter-dollar. We have been favored also from the same gentleman, with a copy of the Little Catholic Hymn Book, containing a choice selection of Songs of Catholic piety, designed for the use of Schools; published by E. Dunigan & Brothers, New York, from which we extract the following, as breathing the very spirit of Catholic charity:—

GOOD FRIDAY.

O Deus, ego amo Te.

My God, I love Thee, not because  
I hope for Heaven thereby;  
Nor because they, who love Thee not,  
Must burn eternally.

Thou, O my Jesus, Thou didst me  
Upon the Cross embrace;  
For me didst bear the nails and spear,  
And manifold disgrace;

And griefs and torments numberless;  
And sweat of agony;  
E'en death itself—and all for one  
Who was thine enemy.

Then why, O blessed Jesus Christ!  
Should I not love Thee well;  
Not for the sake of winning Heaven,  
Nor of escaping Hell:

Not with the hope of gaining aught;  
Not seeking a reward;  
But, as Thyself hast loved me,  
O ever-loving Lord?

E'en so I love Thee, and will love,  
And in thy praise will sing;  
Solely because Thou art my God,  
And my eternal King.

CORRESPONDENCE.

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,—When Dr. Brownson delivered his admirable lectures here, some persons found fault with him for having compared the spirit of Protestantism to the spirit of the carnal Jews, or the spirit of Esau, a spirit which is always more solicitous for the mess of pottage than for the divine blessing attached to the birthright. Whether the comparison made by the learned lecturer, be just or otherwise, may, I think, be seen, by an article published in the Montreal Gazette of the 31st ult., under the title "Custom-House Hours;" the concluding portion of the article is as follows:—

"This holiday matter is one of unjust sectarian intolerance, towards those whose consciences and whose labor are interfered with by the compulsory observance. The season of business is made short enough in Lower Canada, by the direct interposition of Providence, unmistakably made known by His works; and there is no reason why it should be made shorter, by the will of a portion of the community, on religious grounds which the portion principally affected utterly repudiate. The command of the Almighty is sufficient for the observance of the Sunday; but what right has one set of men to declare other days to be sacred, and compel other sets of men to submit to loss and inconvenience by observing them? There are now eleven working days so set apart, affecting materially the interest of the whole community, and oppressively straining the consciences of a large portion, for no reason than that certain sects choose to consider them holy, without any warrant in Scripture for their belief. To the observance of Christmas day, we suppose all men would agree; but any other days should be left to individual scruples entirely. They are now a serious evil, and it would not be out of the way of the Board of Trade to bring the subject under the notice of Parliament."

Now, Sir, could Esau, with all his attentions to his belly and his purse, desire an article more to his taste? Is not such an article worthy the pen of a Pagan philosopher? We see with how much reason the Son of God exclaimed, "How hardly will they who have money enter into the kingdom of Heaven!" The whole of the above article is the outpouring of the spirit of mammon worship; very little regard is paid to the gratitude and love we owe to God. The writer in the Gazette would fain have us serve the Lord with the fear of slaves, not with the affection of children: the slave will grudgingly do all he can to

acquit himself of his task; the child will never think he can do too much to please a good father. The Church of Christ, wisely judging that nothing could be more reasonably required from children towards a good Father, for benefits they receive from Him, than gratitude, instituted several holidays throughout the year, on which the faithful might return thanks to their Father in Heaven, for the inestimable blessings conferred on them through Christ; and also as a means to perpetuate the memory of the great mysteries wrought in our favor, keeping them ever prominently before our minds. One of these holidays is held sacred, in memory of that day in which the Redeemer, in sight of His apostles, went up gloriously into Heaven, for this reason called Ascension Thursday. The observance of this day, is an excellent means of raising our thoughts and desires, to that blessed abode where the saints rest with Christ, in that place which, according to His promise, He went to prepare for His faithful servants; it is besides an excellent means to excite us to diligence in the service of God, to fervor in the pursuit of Heaven, and to praise the Lord for His mercies. This is what the writer in the Gazette calls *sectarian intolerance*, because some rebels against the Church don't wish to observe this festival, choosing rather to follow the disobedience of a lewd monk like Luther, or of a brutal wife-killer like Henry the VIII., than to imitate the obedience of the children of the Church. He complains of violence offered to the consciences of him and his patrons, the greedy money hunters. He must excuse us if we pay no deference to an erroneous conscience, formed on principles against which reason revolts. He says there is no warrant in Scripture for keeping holidays; but Christ did not found the Church which He commanded us to hear, on a book, but on men appointed to govern and direct her. Besides, it is false to say there is no warrant in Scripture for the keeping holidays. Did not the Jews keep a holiday, to commemorate the victory of Judith over Holofernes? another to commemorate their delivery from the snare of Aman by Esther? and another to commemorate the dedication of the temple by Solomon? Until I read the article in the Gazette, I thought the Protestants knew something of the Bible, they boast and prate so much about it. The Catholics, in keeping other days holy besides Sunday, are moved thereto by these words of the Bible, "He that soweth sparingly shall reap sparingly;" and these other words, "Don't be solicitous then, saying, what shall we drink, or wherewith shall we be clothed, for after all these things the heathens look; but seek first the kingdom of God and His justice, and all these things will be added to you." The Protestant thinks the business of making money more important, therefore he complains how much the observance of a holiday interferes with the service of mammon. Protestants seem anxious to make us forget the divine mercies, from the zeal wherewith they strive to abolish festivals instituted to perpetuate the memory of them. I am,

Yours sincerely,

P. McG.

Montreal, June 3, 1851.

Our correspondent might have observed, how very silly is the complaint of the Gazette, against the observance of the Feast of the Ascension as a holiday, upon the plea that it is a holiday peculiar to Catholics. It is a holiday of obligation imperatively enjoined by the Protestant Church of England; and its observance is as much the acknowledged duty of the Church of England man, as it is of the Catholic. The law in virtue of which, business is suspended upon that day, is no more a concession to Catholics than it is to Protestants of the Anglican Establishment. The Feast of the Ascension is commanded to be kept holy, by the *same authority* which commands the Sunday to be kept holy. The observance of the latter, is no more a duty than is the observance of the former, both being commanded by the Church; and if we have the right to reject her authority in one instance, we have the same right in the other. It is nonsense for the Editor of the Gazette to talk about Sunday being observed by the command of Almighty God. We defy him, or any other Protestant, to prove the assertion; to adduce a single passage from the Bible, in which Sunday—or from the New Testament, in which any particular day of the week, is commanded to be observed as a day of total abstinence from labor. Till then, it is rank hypocrisy for Protestants to pretend to enforce by law, the observance of the Sunday; and an iniquitous violation of the liberty of the subject, for a Protestant legislature to prevent men from doing what they think fit on that day, as well as on any other.

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,—Well! the long-pent-up sympathy of the Catholics of Montreal, and the burning indignation with which they regard the oppressive measures on the tapis in London, have at length found an utterance here. The echo of their enthusiastic voice will speedily resound beyond the Atlantic, bidding a cheerful "God speed" to our struggling brethren, and an admonition to their persecutors. But it is not the loud, enthusiastic cheers of our assembled people, nor their sympathising addresses, which will reach the heart of the oppressor. The cheers, and the addresses, and the resolutions, would all alike pass away as the idle wind, leaving scarce a memory behind; but not so with the offerings so generously made—not so with the six or seven hundred dollars offered up at the shrine of religion—to forward the erection of a Catholic University in Ireland; and thus carry out the suggestions of His Holiness, Pius the Ninth. This is the only effectual means of making Russel hear our voice. This contemplated University is the gangrene which eats away

his corrupt heart, and by lending so vigorous a hand to help it on, we have given him a grievous thrust.

I was not at all surprised to see it announced in certain *veracious* journals in this vicinity, that there was a lamentable want of respectability at our meetings. Of course there was, according to the common acceptance of the word, amongst a certain hypocritical class, with whom, to be respectable, means to keep a gig, whilst plain honesty walks a foot. To be sure there were no men at the meetings, who had won a character of respectability by their repeated bankruptcies,—none of your sanctimonious *whitewashers*, who make fortunes as easy as kiss your hand, and kneel all the more complacently at "family prayer," for having made themselves respectable, by defrauding the laborer of his hire, by grinding the poor, or by appropriating, for their dirty purposes, the hard-gotten earnings of Irish Catholic widows and orphans. Not one of these "honorable men" could we see there, so it is no wonder that the meetings were not respectable. No! the men who met there were the *really* respectable portion of the community—the honest, industrious shopkeeper, the hard-working mechanic, and the toiling day laborer—these were, for the most part, the men who met, and subscribed; and the money which they gave, has a blessing upon it, for it was *honestly earned*, which cannot be said of many collections which we wot of. But considering the amount collected at our meeting, I hardly think it worth my while to notice the silly talk about want of respectability. Allow me, Mr. Editor, to sign myself

Yours truly,

NOT AT ALL A Respectable Person.

Montreal, June 2, 1851.

To the Editor of the True Witness and Catholic Chronicle.

SIR,—I perceive from the TRUE WITNESS, that an unfortunate man of the name of Swayne, calling himself a Carmelite, has lately published some horrid lies respecting the Confessional, in the Irish Orange journals. You, Sir, have already partially refuted the falsehoods of this abandoned creature, who is, it seems, at present under the patronage of the Priest's Protection Society in Dublin. Now it would be well for you, Mr. Editor, to make it generally known, that this man Swayne, about twenty years ago, was guilty of at least three forgeries, on the Dublin Banks; two on *Lancashire of Castle Street*, and a third for nearly £200, on the Bank of Ireland. He forged the name of Dr. Murray, Archbishop of Dublin, and that of one of his priests, the latter of whom he had the impudence to personify at the Bank. On presenting his forged Bill at the Bank of Ireland, it struck the official, as something strange, and very unusual, that a man in the Archbishop's high position, should have anything to do with Bills of this kind; and remembering that there was a brother of Dr. Murray, confidentially employed in another department of the Bank, he went to show him the signature. Swayne, thus being left at the counter, took the alarm, absconded, and was not heard of in Ireland for a long time. The depositions were sworn at the Head Office in Dublin, and for some time it was confidently expected that he would fall into the hands of justice, and be transported for life. How much better for him, if such had been his lot, and that the poor wretch had been saved from the still greater misery and degradation of apostasy. For a long time I never heard any further tidings of Swayne; when next I heard of him, he was figuring away, disgracefully, in the Police Courts of Manchester, where he was often brought up for drunken brawls, and savage treatment of a wretched female, whom he called his wife. I could give you many more particulars of this unhappy man, but the above will suffice to show, what little credit can be given to the declamations against the Confessional, of an impudent forger and swindler. His Revelations about the Knocktopher business, are about as genuine as were the Bills he presented at the Dublin Banks. This Swayne, is a fair average specimen of the miserable tools, that are employed by the Orange and Biblical party in Ireland, to calumniate our holy religion. By giving insertion to the above you will oblige

Yours truly,

CATHOLICUS.

Montreal, June 2, 1851.

We have received the above communication from a gentleman of high standing in British North America, who knew Swayne well, and whose name and office, give to us a sufficient confidence in the truth of its statements, to induce us to comply with his request; not for the sake of abusing the unhappy man Swayne, for we do not believe him to be a bit better, or a bit worse, than the average run of apostate priests,—indeed he is on the whole a very fair specimen; but for the sake of showing the worthlessness of the testimony brought forward against our holy religion. Rogues and cheats must of necessity hate Catholicity, and we receive their abuse as a high compliment to its purity.

To the Editor of the Montreal Witness.

SIR,—When an editor perceives a cotemporary notorious for factious bigotry, and sectarian intolerance, assailing the character of a respectable body of men, he ought to weigh well the nature of the charge preferred; before copying it into his paper; and should it refer to any acts, deeds or documents, these, I think, should have been examined, that the truth or falsehood of the accusation might have been ascertained: I have been led to address to you these few observations, in consequence of your having endorsed the vile and slanderous remarks of the *Toronto Patriot*, on the "Acts" enabling the Catholic Bishops of Canada, to hold property to a limited extent. Even, Sir, had the *Patriot's* slander remained unrefuted; you should not have copied it, without previously examining the "acts" referred to; but what can you

advance in justification of your evangelical conduct; after having seen its falsification in the columns of the *True Witness*? You cannot prefer any legitimate plea of ignorance, for you knew it, in your soul, to be false. Gracious God, how can you be so reckless of your own character, and that of the sect to which you profess to belong, as thus to stigmatise both for the sake of an ignoble existence? Is it by such means you hope to evangelise the "ignorant" French Canadians? Believe me, Sir, you are every day rendering more odious the "cause," of which necessity or insanity has induced you to become the advocate. Had you doubted the explanation given by the *True Witness*, of the "Acts" referred to, should you not, as a gentleman and a christian, have examined the same, and if found, as had been stated, either have let the matter drop, or else confessed that your Toronto cotemporary had borne false witness? But no, such dignified conduct would not gratify your innate malice, nor subserve your unhallowed purpose; so you adopted a more congenial course.

It is needless to further enlarge on your vile and unworthy conduct, and, equally so, to call on you for the *amende honorable*; nor should it deserve the slightest notice, were it not high time the public, at large, should know how devoid of honor, honesty and truth, is the evangelical editor of the organ of Protestantism in Montreal.

Montreal, June 4, 1851.

Y. Z.

(Written for the True Witness.)

LINES ON THE DEATH OF A DEAR SISTER.

BY R. E. N.

She hath passed away from the gladsome earth,  
When all was waking to a second birth;  
When the breath of sweet Spring was on the breeze,  
And its bright green mantle o'er fields and trees.  
When the sun shone warm, through the long, long day,  
From all she hath passed away.

She hath passed away, when the silvery rills,  
Brushed joyously down from the sunny hills;  
When the shining river flowed murmuring by,  
Reflecting the hues of the deep blue sky.  
Or imaging back the pale moonlight's ray,  
From all she hath passed away.

She hath passed away when the rose of June,  
Was opening its buds to the glowing moon;  
When birds were warbling in leafy bowers,  
And bees were hovering round opening flowers.  
When this world was full of voices gay,  
From all she hath passed away.

She hath passed away, when hopes fair and bright,  
Were filling her home with their joyous light;  
When all seemed a happy future to tell,  
To a sister who loved her warm and well.  
But with whom she might no longer stay,  
From all she hath passed away.

She hath passed away, but why should we mourn,  
Though to us, alas! she may ne'er return;  
Though sunshine and flowers deck glade and hill,  
The home she hath gone to is brighter still—  
And there with her God will she ever stay,  
Happy, that she hath passed away.

Montreal, June 2, 1851.

REMITTANCES RECEIVED.

Shipton, C. E., A. Donnelly, Esq., £1 5s; Cornwall, C. W., A. Stuart McDonald, Esq., £2 3s 9d; Finch, Miles McMillan, Esq., 12s 6d; Prescott, Thomas Fitzsimon, £1 12s 6d, Thomas Whelan, 12s 6d; New Paisely, New Glasgow, C. E., Mr. Edward Caury, 6s 3d; Amherstburgh, James Keville, 10s; Perth, John McNamee, 6s 3d; Alexandria, D. McGillis, Esq., 6s 3d; St. Polycarpe, John McDonald, 6s 3d.

Births.

At Elgin Place, Sanguinet Street, on the 1st inst., Mrs. Richard Mulligan, of a son.

Married.

In this city, on the 2nd inst., at the Parish Church by the Rev. Mr. Connelly, Mr. Peter Fegan, of this city, to Miss Mary Anne McManes, eldest daughter of William McManes, Esq., of the Township of Gore, Canada East.

Died.

In this city, on the 31st ult., at her father's residence Gabriel Place, of disease of the heart, Sarah Maria, eldest daughter of Francis Mullins, Esq.

On Wednesday morning, June 4th, aged 45 years, Mary McKinnon, the beloved wife of Mr. John Johnson, after a long and painful illness, which she has bore with christian fortitude and resignation.

At Quebec, on the 31st ult., Mr. James Kelly, a native of County Meath, Ireland, aged 73 years.

MONTREAL MARKET PRICES.

CORRECTED BY THE CLERK OF THE BONSECOURS MARKET.

Thursday, June 5, 1851.

		s.	d.	s.	d.
Wheat,	per minot	4	9	a	5 0.
Oats,	-	1	10	a	2 6.
Barley,	-	2	6	a	3 0.
Peas,	-	3	0	a	2 6.
Buckwheat,	-	2	1	a	2 6.
Rye,	-	2	9	a	3 0.
Potatoes, N	per bush.	2	3	a	2 6.
Beans, American	-	4	0	a	4 6.
Beans, Canadian	-	6	0	a	6 6.
Honey,	-	0	4	a	0 5.
Beef,	-	0	2	a	0 5.
Mutton,	per qr.	2	0	a	5 0.
Lamb,	-	2	0	a	5 0.
Veal,	-	2	0	a	10 00.
Pork,	-	0	4	a	0 5.
Butter, Fresh	per lb.	0	6	a	0 9.
Butter, Salt	-	0	6	a	0 6.
Cheese,	-	0	4	a	0 6.
Lard,	-	0	5	a	0 6.
Maple Sugar,	-	0	4	a	0 5.
Turkies,	per couple	7	6	a	6 8.
Eggs,	per dozen	0	5	a	0 6.
Flour,	per quintal	10	0	a	10 1.
Oatmeal,	-	7	6	a	9 0.
Beef,	per 100 lbs.	22	6	a	30 0.
Pork, Fresh	per 100 lbs.	32	6	a	30 0.



## FOREIGN INTELLIGENCE.

## FRANCE.

The friends of Louis Napoleon are actively engaged in preparing petitions for a revision of the Constitution. The General Committee for the Revision of the Constitution, which has its seat in Paris, has just sent off to the departments 4,000 copies of the petition which it has adopted. On the other hand, General Cavaignac and Ledru Rollin are bidding for the sweet voices of the people. The *Presse*, strange to say, adopts the General as its candidate.

M. Leon Faucher has been interfering in elections again. Such a despatch as the following,—sent to the Prefect of the Landes, previous to the election of a representative for the department,—seems to Englishmen a gross abuse of the Ministerial position:—

Paris, May 9, 11½ A.M.

"In presence of the manoeuvres which the extreme Opposition direct against the law of May 31, 1850, you ought to declare, and to make known, by your sub-prefects, that, in the opinion of the Government, the electors, friends of order, cannot, in consulting the interests of the country, give their votes except to a candidate who is very decided on defending and maintaining the electoral law of May 31. P.S.—The party of order unanimously support General Durieu, the only one of the candidates who has declared that he will maintain the law of May 31."

After the election, M. Girardin will endeavor to induce the Assembly once more to repeal its censure on the unpopular Minister.—M. Odillon Barrot declares himself strongly in favor of the repeal of the electoral law of the 31st of May, as the only means of getting over the elections of 1852 without bloodshed. The *Constitutionnel* takes the same view.—Letters from Lyons announce that, at the municipal elections of the Guillotière, not less than thirty-three Reds have been named, and only three Conservatives.

## SPAIN.

The elections for the province of Madrid have been purely Ministerial; and those in the other parts of the country are also favorable to the Government. The Democratic section have abstained from voting. The public functionaries adopted all sorts of illegalities in order to secure the triumph of the Government candidates at the elections which will take place after to-morrow. Threats of every description are made use of towards the electors in small towns, villages, and rural parishes.

The interesting position of Queen Isabella is no longer doubted. It is said that her Majesty formally declared to her three physicians that henceforth she intended to conform to all their wishes, and directed them to prescribe for her a regimen. "In that manner," added the Queen, "all the merit, as well as the responsibility, shall belong to you."

## THE REVOLUTION IN PORTUGAL.

Lisbon was in an excited state when the last accounts left. Saldanha was anxiously expected from Oporto, where he had been weather bound. The King had resigned the command-in-chief of the army; Saldanha will probably be placed at its head, he having declined to form part of the Cabinet. He was expected to abdicate as soon as he reached Lisbon.

The English steam-frigate "Dauntless" has been sent to Oporto, to urge the Duke's immediate departure for Lisbon on board that vessel, or by the Portuguese steamers which had been sent as transports for 2,000 or 3,000 of his Oporto troops.—The ultra-Liberals spread reports of the intended capture of the Duke's forces by the foreign vessels-of-war in the Tagus, as soon as they put to sea. An express had been sent to Oporto to induce him to take his troops by land, which would cause a delay calculated to promote the views of such political factions as are interested in promoting a more serious complication of Portuguese affairs. To hush such reports, the four English frigates which had gone down the Tagus with orders for a cruise were signaled to return to their anchorage. On the 8th, all the squadron, except the "Dauntless" and "Encounter," at Oporto, was left in the Tagus.

The Duke exercises in the North full dictatorial powers, his promotions and nominations of new administrative authorities are a natural consequence of his present position.

## AUSTRIA AND PRUSSIA.

A meeting is very shortly to take place between the Emperors of Russia and Austria and the King of Prussia, either at Warsaw or Olmutz.—Prussia has proposed a more acceptable commercial union to the Austrian Government.

It is fixed that the sittings of the Diet at Frankfort are to open on the 12th, without waiting for the present formal close of the Dresden Conferences.

The Prussian Chambers closed on the 9th inst. M. Radé, the Finance Minister, has demanded his dismissal. An official notice, signed by the Prime Minister, Baron Manteuffel, announces that the inauguration of Professor Rauch's monument to Frederick the Great will take place on the 31st inst., and that a committee, under the presidency of Dr. Von Olfers, general director of the Royal Museums, has been appointed to superintend arrangements.

## ENGLAND.

## THE HANGMAN AND THE SCHOOLMASTER.

(From the Weekly News.)

Our entertaining little favorite, Mr. Dicken's *Household Words*, prints a number of letters addressed to the High Sheriff of Suffolk, by persons who were desirous to perform Calcraft's work, on the occasion of the hanging of Maria Clarke, at Ipswich. The article is headed "The Finishing Schoolmaster," by which is meant, the Hangman; and when Cal-

craft's expected inability to be present at the execution is recorded, it is said that "the great finishing Schoolmaster was pre-engaged to lecture that morning to other pupils in another part of the country." The letters, however, are certified to be exact copies from the originals, and they will give the reader abundance of material for reflection. The first is in the form of a polite note, and has an air of genteel commonplace—like an invitation, or an answer to one:—

"Mr. \_\_\_\_\_ residing at Southwark will accept the office unavoidably declined by Calcraft on Wednesday next viz to execute Maria Clarke a speedy answer will oblige stating terms say not less than £20."

"To the High Sheriff of Suffolk."

The second has a Pecksniffian morality in it:—

"20 April.

"Sir—This day I was Reading the newspaper When I saw the advertise for A hangman for that unfortunate Woman if there is not A person come forced and that you cannot Get no one by the time I Will come as A substitute to finish that which the law require Yours respect fully for the Governor of the ipswich Goal Suffolk."

The third speaks of "Mr. Calcraft," craves secrecy, and states that the writer is in "desperate circumstances."

In the fourth, the writer modestly recommends himself as a self-reliant, trustworthy person:—

"April th 21/51

"Sir—having understood you Want a Man on Wednesday Morning to Perform the Office of hangman I beg most respectfully To Offer Myself to your Notice feeling Confident I Am Able to undertake it. From your obedient Servant,

No Street Square White Chappel."

The fifth is written in a business-like manner, and names sixty pounds as a fair remuneration.

The sixth is also workman-like:—

"Deal. April 21/51

"Honoured Sir—Understanding that you cannot get a man to take the job of hanging the Woman on Wednesday next I will volunteer to do the business if the terms are liberal and suit me I remain your respected servant."

In the seventh, the writer says he is a married man, and that his height is 5 feet 5, and his age 32 years.

The writer of the eighth offers himself as a substitute, "being able and competent to fulfil his place on this occasion upon the same terms as Calcraft if you think proper to engage me."

The ninth expects the name to be kept a secret, and if the offer be accepted, "I shall assume the name of Patrick Keley of Kildare Ireland."

The tenth is honored with the acquaintance of Calcraft, and even aspires to succeed him:—

"April 19th 1851.

"Gentlemen—Seeing a paragraph in the paper of this day that you are in want of an executioner in the place of Calcraft I have taken the liberty to inform you that you can have me the writer of this note I have been for some time after the birth and am well acquainted with Calcraft and I wonder he did not mention my name when you despatched a messenger to him I made application at horse-monger-lane for the last job there but Calcraft attended himself Gentlemen if you should think fit to nominate me for the job, you will find me a fit and proper person to fulfill it An Answer to this application will oblige Your most Humble Servant

"And will meet with immediate attention

"Gentle—Should this meet your approbation you will oblige by sending me instructions when and how to come down You will be kind enough to communicate this to the High Sheriff as soon as convenient.

"To the Governor of Ipswich Gaol"

The connection of "the sad office," in the eleventh, with "the amount," almost makes us suspect that the writer is a "mute":—

"Cockermouth Apl 21 1851

"Sir—having seen in the paper that Calcraft cannot come up. I will undertake the sad Office if well remunerated and as time is short please to say the amount and I will come by return of Post you may depend on me Yours."

This is the twelfth and last:—

"Wigan April 20 1851.

"Sir—Having seen in the Newspaper that you was in want of a Man to officiate in the place of Calcraft at the execution of Maria Clarke if you will pay my expences from Wigan & Back and 5 pounds for the Job Please to send my expences from Wigan to Ipswich & direct to the \_\_\_\_\_ & he will let me know "Your obedient Servant."

BRISTOL.—The following clever and well-merited sarcasm appears in the *Bristol Gazette*, in reference to a ridiculous report in the local papers, which Protestants were found weak enough to believe. The editor of the *Bristol Times* quotes this letter, and subjoins an article which shows that the Protestants are far too brazen-faced to blush at their own folly or knavery, even after so smart a castigation:—"To the Editor of the *Bristol Gazette*—Sir—The account which was given in the *Bristol Times*, and *Felix Farley's Bristol Journal* of last week, of the ceremonies in the Catholic Church at Clifton, on Palm Sunday, must have amazed many persons. It is stated that Dr. Hendren, the Roman Catholic Bishop, was led round the church mounted on a donkey, under a canopy supported by four of the recent lay-converts, now residing in this place. We feel great delight in being able, through the medium of your paper, to bear witness to the above statement; but at the same time we are very anxious that the public should be put in full possession of the whole particulars of the solemnities, now that a portion of it has, to our great surprise, been divulged; for, as you are doubtless aware, these ceremonies of the Catholic Church are always performed with closed doors, and in the presence only, so far as may be secured, of the initiated. And indeed, we cannot conceive how the editors of the papers obtained their information. After the procession so described, the Bishop dis-

mounted, and the donkey was led, in much state, into the vestry; then, having been first skinned alive, the donkey was sacrificed in the manner usual and customary on Palm Sunday, and the carcass eaten by the Bishop and clergy, assisted and waited upon by the distinguished lay-converts who had held the canopy. The skin of the donkey will be sent down to the office of the *Bristol Times*, for the especial use of the editor; and we have not the least doubt that he will exhibit himself in it weekly for the next twelve months. We remain, Sir, your very obedient servants, THE PARTIES WHO SUPPLIED THE DONKEY. Clifton, 28th April, 1851."

DR. CAHILL IN LIVERPOOL.—There appeared in the *Standard* here on Tuesday, two letters purporting to have been addressed to the Rev. Dr. Cahill, by the Rev. J. B. Lowe, Incumbent of St. Jude's, and successor there of the Rev. Hugh O'Neill, a worthy successor, as the event shows. The Rev. Mr. Lowe invited Dr. Cahill to an oral controversy, which Dr. Cahill, very much to the approval of all parties here, declined. To the suggestion of a written controversy he did not object. Thereupon the Rev. Mr. Lowe sent his letter to the *Standard*, never intimating to Dr. Cahill that he was about to do so, and he accompanied it by a second, which the letter conveys had been sent to Dr. Cahill on Sunday, but which, in point of fact, was never sent to Dr. Cahill at all! In this letter he intimates—among other allegations equally true—that Dr. Cahill did not deny that he had preached such doctrines as that the blood of the Virgin Mary was shed upon the cross, and that she shared in the atonement then made in virtue of her participation in our Saviour's sufferings. Dr. Cahill denies in a letter to the *Courier* to-day that he ever received or saw such a letter, and he denies that he ever preached such doctrines. And in this predicament Mr. Lowe has placed himself.

DEATH OF MR. VALENTINE SMITH.—Mr. Valentine Smith, a merchant of considerable standing, died in this town on the morning of Thursday last, under circumstances which deserve some notice. This unhappy gentleman was at the recent Protestant meeting here, and was called on to propose a resolution. He commenced his speech in a self-possessed and unexcited manner, and was urging the necessity of severe legislation against Cardinal Wiseman and the Catholics, when (as we mentioned in the report of the meeting given in the *Tablet*) his utterance grew thick, his mouth twitched, he staggered forward and fell heavily. The bystanders raised him immediately, and he appeared to revive rapidly. He was taken from the meeting to his house, but he sunk day by day until the morning of the 10th, when his spirit passed away. It is an awful event, and one much canvassed here—pray Heaven it be instruction also. What has served to point this occurrence more than anything connected immediately with it, than an individual named Green, who had taken a prominent part in the Birkenhead meeting, a doctor or chemist, by profession, and it is said a pervert from the Catholic faith, died suddenly on his way home from that meeting.—*London Correspondent of Tablet*.

PARDON OF ONE OF THE BIRKENHEAD CATHOLICS.—One of the prisoners, Peter Fitzsimons, found guilty as the last Chester assizes of riot at Birkenhead, was, on Monday, discharged from custody, Mr. Justice Williams, who tried the prisoner, having certified to Sir George Grey that the conviction was against evidence. At the trial, on the part of the prosecution, it was sworn by three Liverpool police officers, Grimley, Kelly, and Cox, that the prisoner Fitzsimons was present, taking part in the riot, and fighting with him four minutes. On the part of the prisoner it was clearly proved that, at the time the riot took place, he was at his work beyond the Copperworks-bridge, at Seacombe, and never at the meeting. So clear was the evidence that, notwithstanding the finding of the jury, Mr. Justice Williams has, unsolicited, certified that the conviction was wrong, and procured Mr. Fitzsimons' discharge from custody. It is painful to think that this innocent man had to undergo the unmerited punishment of being arrested in the dead of the night, dragged through the streets in broad day in irons, accompanied by the unnecessary parade of a number of special constables, and subjected to five months' imprisonment. Surely the law of the land gives a man redress for such unmerited suffering. If so, we trust some kind-hearted individual will be found to see justice done to this poor man.—Pool, he was only a Papist.

The Bishop of Exeter and Dr. Pusey have lately been made the subjects of special prayers at the Catholic chapel, Stonehouse, as well as other chapels. Their accession to Rome is doubtless calculated upon as an event not far off.—*Plymouth Herald*.

INDUSTRIAL EXHIBITION.—The compartments allotted to Spain have a sort of proud simplicity unconsciously characteristic, for on one side we see in a glass case a few Toledo blades, and in a similar one on the other the celebrated Andalusian veil, its black lace thrown over a dress of bright orange silk. The Toledo sword-case contains some weapons of unexampled beauty and fineness of temper, some of them being so flexible as to form complete circles when thrust home into their sheaths. Spain has, moreover, one of the grandest things in the exhibition. It is a superb piece of work in brass, in silver, in gold, and precious stones, called in the catalogue the "custodia (or monstrance) in which the Host is exposed to the veneration of the faithful during the rite of Benediction" made for the cathedral of Lima, and valued at 28,000*l*. It is, at its massive base, more than two feet square, and it is more than five feet high. The pedestal presents several sacred subjects in relief. At the four projecting corners, as many angels, choicely cast in chaste silver, kneel adoring. From the midst of them rises the pillar, in polished brass, covered with beautiful Ecclesiastical decorations. Then it expands, and figures in chased silver of Moses, of David, of St. Peter and St. Paul, and of the Virgin, support a beautiful entablature. Nearer the top, similar figures of the four Evangelists support the continuation of the pillar, which rises further until it spreads into a blazing circle of divergent rays of glory, resplendent with gold and silver,

sparkling with stars of light, radiant with rubies, emeralds, and diamonds, and surmounted with a cross chiefly composed of gems.

The only Irishmen selected to be assistant Jurors in judging the merits of articles at the Crystal Exhibition are Mr. Thomas Hutton, Summer Hill, Dublin; Mr. John M'Master of Banbridge, and Mr. Robert Lindsay, Belfast.

THE FATAL ACCIDENT ON THE CHESHIRE JUNCTION RAILWAY.—The jury have returned a verdict of Accidental Death, accompanying the verdict with observations imputing great blame to the executive committee, and a charge of imprudence and indiscretion against the officers. No increase whatever was made in the locomotive powers of the company for the greatly increased traffic along the line from Chester to Manchester, during the Chester race week; there was no authorised superintendent of the traffic department along that line appointed, and no precautionary arrangements were adopted for the safety of the public in reference to the Sutton tunnel, where the collision took place. The jury find that during the day there was the greatest irregularity in the despatch and arrival of the trains from Manchester to Chester; and are of opinion that the management of the railway is imperfect and inefficient, endangering the safety of the public. In conclusion, the jury recommend that, in order to guard against the recurrence of a similar accident, there should be an authorised servant of the company stationed at each end of the Sutton tunnel, so as to signal to the trains, and thereby prevent two trains from being in the tunnel on the same line at one time. They consider also that the carriages having to pass through a tunnel of such a length should be furnished with lights; and they also call attention to the shortness of the interval allowed for trains following each other on the same line, from the terminus and intermediate stations. The locomotive superintendent thought the "Druid," the first engine, weighed twenty tons when it started, and has continued under this mistake until Captain Luffan, the Government Inspector, brought his belief to the test of a weighing machine, and showed that it was but fifteen tons in weight. On Tuesday, a special train on the Great Northern Railway left London with 250 passengers, to witness the race between the Flying Dutchman and Voltigeur at York. Prefixed to it were two engines, each twenty tons in weight; so that, against 600 people on the Chester Cup day, drawn by a fifteen tons engine, forty tons were employed to take 250 passengers to York; "and in this contrast," remarks the *Daily News*, "is to be seen the difference between good and bad, safe and unsafe management."

SINGULAR ROBBERY OF GOLD.—One of the three boxes of gold dust missed while on the way from Southampton to London by the South Western Railway, was found on the bank of the railway, near the Winchester Station. A reward of £250 has been offered for the restoration of the two missing boxes. The police have ascertained that two men quitted Southampton on Thursday night by the mail train for London with two weighty bags in their possession; they evinced considerable anxiety about the bags, and requested to have them in the same carriage with them, and there is good reason to believe that they then had the two boxes in their possession. The train arrived at the Waterloo station at half-past four o'clock on the morning of Friday, and a cab, one of the number privileged by the company, driven by a man named Pichey, was called off the stand for them, and the two bags were placed by the porter therein. They ordered the cabman to drive with all possible speed to the terminus of the Eastern Counties Railway at Shore-ditch, but stopped the cab at the Railway coffee house opposite to it, where they alighted, and having given him 4*s*. as his fare, he was discharged. They then entered the coffee house, where they had breakfast, and it has been ascertained that they then called another cab, and drove off with the bags towards the Minories. This cab has also been traced. The place at the Winchester station where the box was found, was watched, and a man who came to the spot during Friday afternoon, was arrested, and remains in custody.

THE PARLIAMENT AND THE CRYSTAL PALACE.—The *Times* will have it that the Great Exhibition and the Parliament cannot go on together. If Mr. Disraeli would just now attract notice, "he must take his stand amongst the agricultural implements, Messrs. Cobden and Bright amidst the piece goods."

CHILD-MURDER.—The body of a fine male infant, about four days old, was found a few days ago close to the ornamental garden adjoining the mansion of Earl Spencer, in the Green-park. It had on a clean white baby's night-gown, with the letter "S" marked at the back, and a white lawn night-cap, with a lace border. The surgeon found the vessels at the base of the brain gorged with blood. The injury was the effect either of a heavy fall or a severe blow inflicted by some heavy instrument, with a flat surface, on the frontal bone. The deceased had been dead about 24 hours. At the inquest, the coroner observed that he hoped the police would endeavor to trace the parent, as cases of child-murder were alarmingly frequent. He believed, from circumstances that have come under his knowledge, that there was a connivance by persons who assisted in disposing of new-born infants. A short time ago, it was stated in that room that a little girl was stopped in the street, with an infant she was carrying in a basket. "She was questioned about it, when she admitted that she was going to take it to a woman at Chelsea, who would dispose of it in some way. He did know in what way that affair ended." Verdict, "Wilful murder against some person or persons unknown."

PARRICIDE AT WESTMINSTER.—An inquest was held yesterday evening, before Mr. Bedford, at the Westminster Hospital, on view of the body of Richard Judd, aged 65, who expired at that establishment on Saturday morning, from the effects of desperate injuries about the head. The evidence of the several witnesses given at the Westminster police-court on Monday, and on the previous examination of the accused (Frederick Judd, the son of the deceased), having been repeated, the jury, after two hours' deliberation, returned a verdict of "Wilful murder against Frederick Judd."

One of the Bristol laborers thought the census return a good opportunity for making known his troubles to her Majesty. His entry was as follows:—"John Rubbins, Pauper, late Coal Miner, is house and living in St. Peters, and he is blind and Deaf in one ear and creaple and I hope that her Majesty will take my case in hand as I am starving only I do get Stayles and Combe in the street I am living in No 9 Merchant Cort, Merchant Street, as I am a member of St Peters Church and do hold the Christian Faith and believe in the Lord."



UNITED STATES.

**RIOT AT HOBOKEN.**—On Monday last the shore of New Jersey opposite this city was crimsoned with the blood of a lawless fight. It is very difficult, especially before the legal investigation of the affair, to arrive at any accurate account as to the commencement of the disturbance; nor do we esteem this very necessary in this instance. The fight took place between a disorderly company of young men in New York, known as Short Boys, and the Germans who went on Monday to Hoboken for their annual celebration. However the fight began it is known that the Short Boys went there to make trouble. It is equally well known that a company of Germans went there prepared to fight the Short Boys, armed and disciplined. This is enough to outlaw both sides of the fighters. Guns and pistols were freely used, and at least one man was killed, while several others are likely to die of their wounds. It is about a year ago that we recorded the scenes that transpired at Hoboken at the last year's German celebration at Hoboken. The orators on that occasion denounced the memory of Washington, reviled the American Government, and proclaimed their desire of seeing the Red Republic set up in America. We see that they have begun to practice on their teachings. It is reported in the daily papers that many of the Hungarian "patriots" were in the fight. These dangerous ruffians prove to be the greatest curse ever sent to this country. It is scarcely two weeks since Hungarian refugees were seized making ready to rob Cuba. Now another batch of them are helping to tear down houses and shoot citizens in Hoboken. So we will have to keep no small number of them at the expense of the State. How much better it would be for us to follow the example of Austria and make the Grand Turk our jailor!—What a sorry set of rascals our great men, and Mr. Webster especially, have been interesting themselves for! They are worse than Falstaff's soldiers, they are not even food for powder. This is a great calamity for our neighboring town of Hoboken. We are glad it did not happen in the city, nor even in the State of New York. It is now necessary for Hoboken to take the most active measures for vindicating the law. The citizens should be enrolled in military companies, and an efficient and fearless officer should have the jurisdiction of the town. The next riot, and no doubt there will soon be another there, it stands Hoboken in stead that it be put down by ball-cartridges. Otherwise neither person nor property will be considered safe in Hoboken, and the holders of real estate shall suffer.—*N. Y. Freeman's Journal.*

**PITTSBURG CATHEDRAL.**—It has been clearly ascertained that the fire did not originate from a spark from the chimney of the Bishop's house, which circumstance leaves us to believe that an incendiary did the work of destruction.—*Catholic Mirror.*

**ORNITHOLOGICAL CURIOSITY.**—The Cincinnati *Enquirer* describes a mammoth bird, closely resembling the famous stork, which was captured on the plantation of Mr. Griffith, near Vinton, Indiana. The night was unusually stormy, when this feathered stranger came hovering about the trees, and finally alighted on a branch near the ground, when it was attacked, and engaged in a very singular fight with a couple of watch dogs. Their loud and repeated barking aroused Mr. G., who managed, with difficulty to run the bird into a smoke house, when it was secured. It measures five feet when standing erect, and eight feet six inches from the tip of one wing to the other, when spread.

The grand jury of New York have found bills of indictment against John O'Sullivan, Captain Lewis, and Major Messenger, charged with having been concerned in fitting out an expedition against Cuba. Bench warrants have been issued against them, and Snow gave bail in \$5000.

**CONVERTED BY THE RAPPINGS.**—I. S. Hyatt, Editor of the *Courland Democrat*, has withdrawn from that paper to commence the publication of a semi-monthly periodical at Auburn, to be devoted to the "Spiritual Philosophy." In his valedictory to the readers of the *Democrat* he says he has made this change by direction of "Paul the Apostolic Messenger," conveyed to him through the Rappings at Auburn. Upon a careful investigation of the subject he has come to the conclusion that the manifestations are not only produced by spirits out of the flesh, but that they are permitted and delegated to communicate with mortals by God, for the best and inconceivably exalted purpose of redeeming the world from the bondage and corruption of sin. He frankly owns that he has heretofore been "worldly minded" and an infidel in his opinions of Christianity, having doubted the Divine origin of the Bible and the immortality of the soul; but avers that under the influence of the rappings, he has attained to an earnest faith in the Scriptures, in Jesus Christ as God manifest in the flesh, and in the eternal existence of the human spirit. In view of the change, he says that the advantages and satisfaction thus far derived by him from spiritual intercourse are incalculable.

**A WILD MAN OF THE WOODS.**—The Memphis *Enquirer* gives an account of a wild man recently discovered in Arkansas. It appears that during March last, Mr. Hamilton, of Greene county, Ark., while out hunting with an acquaintance, observed a drove of cattle in a state of apparent alarm, evidently pursued by some dreaded enemy. Halting for the purpose, they discovered, as the animals fled by them, that they were followed by an animal bearing the unmistakable likeness of humanity. He was of gigantic stature, the body being covered with hair, and the head with long locks that fairly enveloped the neck and shoulders.—The "wild man," after looking at them deliberately for a short time, turned and ran away with great speed, leaping from twelve to fourteen feet at a time. His footprints measured thirteen inches each. This singular creature, the *Enquirer* says, has long been known traditionally in St. Francis, Greene and Poinsett counties, Ark., sportsmen and hunters having described him seventeen years since. A planter, indeed, saw him very recently, but withheld his information lest he should not be credited, until the account of Mr. Hamilton and his friend placed the existence of the animal beyond cavil. A great deal of interest is felt in the matter, by the inhabitants of that region, and various conjecture have been ventured in regard to him. The most generally entertained idea appears that he was a survivor of the earthquake which desolated that region in 1811. Thrown helpless upon the wilderness by that disaster, it is probable that he grew up in his savage state, until he now only bears the outward resemblance of humanity. So well authenticated have now become the accounts of this creature, that an expedition is organized in Memphis, by Col. David C. Cross and Dr. Sullivan, to scout for him.

THE STATUARY IN THE GREAT EXHIBITION.

(From the Weekly News.)

The Protectionists are not alone in their opposition to the Crystal Palace; among the crusaders are many of the ultra-Evangelical party in the Church of England. Mr. Geo. Rochfort Clarke, who, according to the *Morning Chronicle*, is "the accredited organ of a considerable party in the Church," but who is only known to the general public by a correspondence with Cardinal Wiseman, has written to the *Record*, endeavoring to get up an agitation against the Exhibition. According to this gentleman, the Crystal Palace is little better than a glazed sepulchre—a transparent abomination. He heads his letter "Indecent and Superstitious Imagery at the Great Exhibition," and refers to "the naked men and women, the crucifixes, and superstitious rubbish," adding that the subject is one which requires to be steadily pursued. "Unless it be effectually dealt with by the pulpit and the press, the voluptuousness, the excesses, and the sensuality of Greece and Rome, Pagan and Papal, will make a fearful breach in the chastity, the moderation, and the spirituality of this Christian people." This allusion on the part of Mr. G. R. Clarke to the spirituality and chastity of a Protestant people, is a cruel piece of irony—the connexion of the name of the Blessed Virgin Mother of God with that of the personification of lust and filthiness, is in equally good taste. The evil is not of to-day, but has long been growing upon the nation.—"There are persons who have loaded their walls with iniquity; who have introduced their filthy, their profane, and their superstitious pictures and sculpture, from those walls into the public galleries; who patronise young men in a waste of time, labor, and genius, to produce works fitted only for destruction. These are the corrupters of the public taste; these lead thousands of weak people, to fancy that, for fashion's sake, they must profess to admire, or at least to put up with, such pictures and sculpture as in their secret judgment they condemn, and perhaps detest." As example confirms precept, Mr. Clarke mentions that it is now about twenty years since he looked carefully through his collection of prints, and committed to the devouring flame every one, however well done or costly, which was evidently contrary to godliness.

"The mythology of Rome, Pagan or Papal, received no mercy in that day. *Mary and Venus* fell together; *Jupiter and Peter* vanished in their smoke. If I had had sculpture of the same kind, doubtless it would have paved the roads. Twenty years' subsequent reflection and experience have confirmed my judgment in the propriety of that act. It has been a beam taken out of the eye; it enabled me to see so clearly and feel so strongly the blasphemous character of Murillo's picture of the Trinity, in the National Gallery, that when a print of it was published, I purchased one for two guineas, and tore it up at a full meeting of the Society for Promoting Christian Knowledge; pronounced it blasphemous, amidst the almost unanimous approbation of the meeting; and thereby did something perhaps to stem that tide of Scripture imagery, which then threatened to deluge the Church."

The *Record* supports its correspondent with such logic as the following:—"If an uncovering of our persons were intolerable, the uncovering of the most beautiful representations of the human form is, were it justly considered, intolerable also. We are persuaded that the curse of God rests upon it!"

SCHOOL BOOKS.

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

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

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

May 28, 1851.

THE DUBLIN TABLET, for FIVE DOLLARS.

If a Club of Twenty persons can be found, to pay FIVE DOLLARS in ADVANCE, they can have the "TABLET" regularly mailed to their Address, by remitting the amount, free of Postage, to J. SADLIER, Montreal, who, as soon as a sufficient number of names are procured, will forward the list to Mr. LUCAS. Parties wishing to subscribe, will be kind enough to send in their names at once, as the list will be sent off in about two weeks. May 28.

BOSTON BOOK STORE,

No. 64, St. John Street, Quebec, and King Street, Toronto.

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

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

B. COSGROVE.

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

MR. ROBERT McANDREW,

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

DR. COFFY,

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

BRITISH AMERICA FIRE, LIFE, AND INLAND MARINE ASSURANCE COMPANY.

INCORPORATED 1833.

CAPITAL STOCK—£100,000.

THE Public are most respectfully informed, that the Office of this Institution is REMOVED to No. 33, Great St. James Street, this city, (late Terro's Hotel.) ASSURANCE against Accidents by FIRE; or the dangers of INLAND NAVIGATION, will be granted at the lowest possible rates of Premium, compatible with security to the PUBLIC, and the credit and safety of the INSTITUTION.

The numerous body of influential men, who are interested as STOCKHOLDERS, and the large amount of paid up Capital, invested at interest in this Province, guarantee the liberal adjustment, and the speedy settlement of all equitable claims which may be made upon the Company.

WILLIAM STEWARD,

Manager Branch Office.

Montreal, May 8, 1851.

ATTENTION!

OWEN MCGARVEY,

HOUSE AND SIGN PAINTER, GLAZIER, &c. &c. &c.

THE Advertiser returns thanks to his friends and the public, for the liberal support he has received since his commencement in business. He is now prepared to undertake Orders in the most extensive manner, and pledges himself that he will use his best abilities to give satisfaction to those who may favor him with their business.

Graining, Marbling, Sign Painting, Glazing, Paper-Hanging, White Washing and Coloring, done in the most approved manner, and on reasonable terms.

No. 6, St. Antoine Street, opposite Mr. A. Walsh's Grocery Store. Montreal, May 7, 1851.

JOHN PHELAN'S

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

DR. TAVERNIER

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

JOHN O'FARRELL,

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

H. J. LARKIN,

ADVOCATE, No. 27 LITTLE ST. JAMES STREET, MONTREAL.

THE SHIP CHANDLERY

BUSINESS heretofore carried on by Mr. FRANCIS MULLINS, will be continued by the subscriber, on his own account solely; who expects by the first arrivals an extensive stock of every article in the MARINE LINE, direct from the best manufacturers.

F. F. MULLINS, No. 67 Commissioner Street, Opposite the Quebec Steamboat Wharf. Montreal, 30th April, 1851.

INSPECTION OF BEEF AND PORK.

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

LARD FOR SALE.

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

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

DR. HALSEY'S GUM-COATED

FOREST PILLS.

(A Sarsaparilla preparation of unexampled efficacy.)

These Pills are prepared from the best Sarsaparilla, combined with other Vegetable properties of the highest Medicinal virtue. They are warranted not to contain any Mercury or Mineral whatever. They purge without griping, nauseating, or weakening; can be taken at any time, without hindrance from business, change of diet, or danger of taking cold. They neither have the taste nor the smell of medicine, and are five times more effectual in the cure of diseases than any Pills in use.

But a short time has elapsed, since these great and good Pills were first made known to the public, yet thousands have already experienced their good effects. Invalids, given over by their Physicians, as incurable, have found relief, and been restored to sound and vigorous health from their use.

TO FATHERS OF FAMILIES.

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

DEATH OF HIS OWN CHILDREN!!

Yet thousands of children and adults die every year through neglect of parents to attend to the early symptoms of bile and foul stomach.

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

SALTS AND CASTOR OIL.

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

NOTICE TO THE PUBLIC.

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

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

GUM ARABIC.

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

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

Reader!!! If you wish to be sure of a medicine which does not contain that lurking poison, Calomel or Mercury, purchase HALSEY'S GUM-COATED FOREST PILLS, and avoid all others.

If you desire a mild and gentle purgative, which neither nauseates nor gives rise to griping, seek for HALSEY'S PILLS.

If you would have the most concentrated, as well as the best compound Sarsaparilla Extract in the world, for purifying the blood, obtain Dr. HALSEY'S PILLS.

If you do not wish to fall a victim to dangerous illness, and be subjected to a Physician's bill of 20 or 50 dollars, take a dose of Dr. HALSEY'S PILLS as soon as unfavorable symptoms are experienced.

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

Parents, if you wish your families to continue in good health, keep a box of HALSEY'S PILLS in your house.

Ladies, Dr. HALSEY'S PILLS are mild and perfectly harmless, and well adapted to the peculiar delicacy of your constitutions. Procure them.

Travellers and Mariners, before undertaking long voyages, provide yourselves with Dr. HALSEY'S PILLS, as a safeguard against sickness.

Wholesale and retail Agents:—In Montreal; WY. LYMAN & Co., and R. W. REXFORD;—Three Rivers, JOHN KEENAN; Quebec, JOHN MUSSON; St. Johns, BISSETT & TILTON. 5th Feb., 1851.



## NEW CATHOLIC WORKS.

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

Archer's Sermons, 2 vols.,	8 9
McCarthy's Sermons,	11 3
Gothor's Instructions on the Epistles and Gos- pels,	7 0
Interior of Jesus and Mary; by Abbe Grou,	2 0
vols.,	5 0
Father's Present; by Canon Schmidt, gt. edge,	6 3
Mother's Keepsake, do do do	6 3
Pictorial Catholic New Testament, morocco gt	20 0
Meditation on the Passion, with plates,	1 10
Instructions on Matrimony, by Rev. M. Vaurin,	1 10
D. & J. SADLIER,	179 Notre Dame Street.

June 4, 1851.

## CATHOLIC ARTICLES, PRINTS, &amp;c., &amp;c.

JUST RECEIVED FROM GERMANY,  
2 CASES of Beads, Crucifixes, Holy Water Fonts,  
Fine Prints, &c., &c.

D. & J. SADLIER,  
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June 4, 1851.

## 20,000 RELIGIOUS PRINTS.

FOR SALE, at 27s 6d the Hundred, for the first quality,  
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A general assortment of all the Works published in  
America, kept always on hand, at New York Wholesale  
and Retail prices.

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MUSIC PRECEPTORS.—Comprising Preceptors  
for the Flute, Violin, Accordeon, Flageolet,  
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Hunter's Pianoforte Instructor, French and s. d.  
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500 Sheets of Music, at 2d per page.  
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COMPRISING—FOOLSCAP, LETTER, and  
NOTE PAPER, Envelopes, Steel Pens, Sealing  
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A regular discount made to Heads of Colleges,  
Religious Houses, Clergymen on the Mission, Public  
Libraries, &c., &c.

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

June 4, 1851.

## WORKS ON IRELAND.

JUST RECEIVED at SADLIER'S—

History of Ireland, by Abbe Mac-Geoghegan,	10 0
Rise and Fall of the Irish Nation, by Sir Jonah Barrington,	4 6
Hay's History of the Irish Rebellion—Muslin,	2 6
Lover's Songs and Ballads,	2 6
Wild Sports of the West, by Maxwell,	4 4
Curran and his Contemporaries, bound,	4 4
The Irish Confederates of 1798, by Field,	4 4
Stark's Tour in Ireland, (just published),	3 9
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Hugh Talbot—A Tale of the Confiscation of Ulster, by O'Neil Daunt,	3 9
Saints and Sinners, by O'Neil Daunt,	5 0
Phillips, Curran, Grattan, and Emmett's Speeches,	7 6
The Tithe Praetor, by Carlton,	1 3
Fardorougha the Miser, by do.,	1 3
High-ways and By-ways, by Grattan,	1 3
Crohore of the Bill-Hook, by Banim,	1 3
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Prize Essays on the Repeal of the Union,	5 0
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June 4, 1851.

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

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

58. Corpus Christi.—On the Festival.

59. Festival of SS. Peter and Paul.—On St. Peter's  
Denial.60. The Assumption of the Blessed Virgin Mary.—On  
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