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CATHOLIC CHRONICLE.

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COMPARISON, NOT CONTROVERSY.

BY T. W. G. M.

(From the Catholic Herald.)

In a conversation with a Protestant friend, (an American,) a few days ago, I was told—and not for the first time by many—that religious influence was greater and more evident in Protestant than in Catholic countries. My friend had never lived in Italy, but he told me that those who had shared the same opinion with him, and I am aware that almost all English and American Protestant writers in Italy wish their readers to infer, that while they witnessed what they are pleased to term (and indeed have now a high authority for making use of the expression) *mummers* and superstitious practice, they found no real religion at all. How few foreign travellers make for themselves opportunities of judging whether it is so. An Italian might say, that in America a very great talk of religion is made in certain circles, which he, very naturally, is at a loss to understand; that in New England, particularly, they can boast of their learned theologians, their able preachers, their varieties and variations of doctrines, their *new* lights and much strange and useless controversy; but he would be quite at a loss for a general demonstration of religious influence. He would wonder that the houses of God are closed every day excepting Sunday, or, if opened, for an hour or two on some one or two evenings only, on week days, for prayer-meetings or preaching, when a certain class of persons frequent them, many, as their after conversation would fully prove, merely to criticize, not only the "minister" but the congregation there assembled, and that some go as a kind of *passé temps*. Now I would willingly endeavor to draw a comparison between two towns, one in Italy and one here; the former the capital of a small state, and the latter called a capital also, of one of the Eastern, United States. As I would speak of the influence of religion on society at large, I make, of course, allowance for the difference of national manners and customs, but I find that with regard to conventional distinctions of the different ranks and classes of society, strange to say, that in Italy, with an acknowledged, ancient and titled aristocracy, there is far less *invidious* distinction touching rank. In Italy, the churches are not peevish of—there are no "uppermost places in the synagogue." From early dawn the churches are open daily, the solemn unbloody sacrifice of the death of Christ is there celebrated, and a Princess and a Beggar may be, and are continually seen bowing down in adoration side by side before the same altar. The great have no cause to remember their greatness there, while the poor and the abject must feel consoled and elevated. It is the custom throughout Italy for the members of very many families to attend Mass daily, and among the class of laborers, market-people and others, the by far greater portion attend early Mass at some church before they enter upon their daily avocations. A person about to undertake a journey, perhaps of necessity, and on a Sunday or Holiday, can do so without neglecting his *first* duty, and depart with a blessing. For religion to exercise an influence over our lives, it must be our constant companion. We must be reminded of our means of salvation, step by step, as we are reminded hour by hour of our proness to sin, of the original curse, and as the best of us feel continually with the Blessed Paul—"the evil that we would not do, that we do." So, all classes in Italy are reminded by the Church, whose care and watchful guardianship (as promised by Christ) is ever over her children, that hour by hour as the day passes, so are we passing, and that we must "watch and pray." The announcement of the angel to the Blessed Virgin is enjoined to be repeated by the Faithful at dawn of day, at noon, at sunset and one hour after sunset. At these hours in Catholic countries the bells of all the churches ring out as well the glad tidings as the warning to us all to repeat humbly the salutation of the angel, finishing with the invocation to her whom "all nations shall call Blessed" to pray for us sinners. I know my Protestant readers will say "but we do not call that religion." I would here remind them that I promised not to enter into a controversy on religious belief, but to speak of the influence of religion, as far as we can judge, in different communities, and who will deny, that when we see all, even in the streets, pause for a minute and suspend their business to unite in a prayer for the aid of one, whose prayers, with those of the Saints, St. John speaks of in the Apocalypse as "incense" before the altar of God in Heaven,—who will deny that a religious influence is there, and that they who so pray show their dependence on a higher power—their dependence from dawn to sunset. There is, moreover, an obligation to attend divine worship on Sundays and Holidays appointed by the Church—and whatever Church man may call the Church, he must own that she has authority. "Hear the Church" is too explicit a command to admit of a

doubt of this. Religion, therefore, in Italy has this influence, that a rainy Sunday, a slight cold, or letters to write, form no excuse for a neglect of "assembling themselves together." True religion has also another direct influence—to make persons cheerful. A gloomy countenance and the forbidding of innocent recreation on holidays is no sign of the influence of faith on the soul—but, on the contrary, of assumed sanctity, of hypocrisy, and of ingratitude to the God of infinite kindness, "who knoweth our frame, who remembereth that we are but dust."

Therefore are amusements allowed on Sundays and holidays, and then again religion exercises her salutary influence. At all public places improper persons are strictly excluded, improper performances are disallowed, and even in the recreation of reading, by authority of the church, books, having the slightest improper tendencies, are withheld. To pass through the Italian town I alluded to, on a Sunday, and witness the cheerfulness and orderly engagement of the inhabitants, of all classes, mingling together without any apparent distinction, knowing that the first duty of man to his Maker has been performed by one and all, is indeed a pleasing sight; and although it might shock many rigid persons, brought up in ideas of being forbidden to do this, that, and the other, on account of "its being wicked to do so and so on Sunday," to know that the poor working man, as well as the rich man, would most likely, in the evening, attend a moral and instructive play, or enjoy, in company of his family, the music of some of his gifted countrymen's Operas. Yet look to the other side, my friends. Do you see a grog-shop open? Such things exist not. Do you see a drunken man? Never! I was much struck with an incident, the first time I sailed from Leghorn to Elba. A few of the Guardia Nobile of the Grand Duke of Tuscany had invited me to accompany them on a visit to a friend at the Island in question. We sailed in one of those small trading boats, half-decked, that ply from the port of Leghorn to Porto Ferrajo. We were, crew included, about a dozen on board. At the point of the Mole, leaving the harbor, is erected a shrine, with a large crucifix. When we arrived at this point, suddenly the sail flapped—there was a pause—and all uncovered their heads, made the sign of the cross, and repeated a short prayer. After that, a small box was handed round for "eleemosine," and then cheerily did the sailors sing, and merrily did the hours fleet by until we made Porto Ferrajo, the same evening. Again the same ceremony took place, and it was indeed touching. Was there not the influence of religion on those rough sailors? Was it not meet that, before sailing, they should direct a prayer for safety to Him who walked on the waters, to Him who stretched out His arm to Saint Peter, when he cried out to his Lord that he was sinking? And was it not a pious thought to say *Ave Maria* to the Virgin Mother of God; who is emphatically and beautifully styled "Star of the Sea?"

But if, in the pleasures and engagements of life, religious influence is there felt, how much more in the sorrows, afflictions and sicknesses which visit all born of woman! All have heard of the glorious Sisterhood of Mercy—but there is another Society in every city of Italy, called the "Misericordia," or Brotherhood of Mercy. All, or nearly all, the male portion of the community belong to it. Each person pays a small contribution towards its expenses, which are not great, and each person has his duty to perform in common with all. The prince and the workman have alike their turn. A certain number are on duty daily at the headquarters of their order—if I may so call it, and in case of an accident, sickness, a poor penitent at home, and without a nurse or any needful occasion, a message is sent, a bell is tolled to warn those on duty of the demand on them, and a certain number march out to the place where they are required, their person being concealed beneath a large black cotton dress, with a card and rosary around the waist, and their heads covered with a loose mask, as it were, with holes for the eyes, a slouched hat is generally hanging to their girdle, so that in very bad weather they hardly protect their heads. I have known so many instances where disease has been cured, where comfort has been administered by these voluntary, though concealed ministers of mercy, that I cannot think or speak too highly of such "charity that vaunteth not itself."

I would willingly rove along recapitulating the instances when religious influences are so touchingly displayed—when in all cases of sickness, the mother, the wife, the brother, the friend, starts away from the sick chamber to offer up prayers for the loved one in God's sanctuary—and when even after death "being mindful of the resurrection," the "holy and wholesome thought to pray for the dead," has its calming and solemn influence, and encourages us that remain, "not to sorrow as those without hope," and reminds us that we must all pass that haven, and more-

over that we may all hope for that glorious immortality, when there will be no divided feeling, no other influence but the influence of religion.

Now I am told religion asserts a more powerful and evident influence in Protestant countries, and the American town I have alluded to to compare with that of Italy in this respect, claims to be pre-eminent. Before I say a word in comparison, I most cheerfully avow that the inhabitants of this place are undoubtedly a worthy, respectable set of persons, learned also, and the state of society generally, especially what is considered "the first," remarkable for intelligence, and widely differing from the pseudo-fashionable circles in large American cities. And although one does not find the warmth of heart which seems more naturally to belong to the "sunny south," yet there is a steady civility and a justness of bearing to all, even in the most pitted and probably despised Papist.

Here there are many places of worship belonging to persons of different denominations, and on Sunday, generally speaking, unless the weather is very bad, they are all more or less well attended.

The great object in going to church is to hear a good preacher, and among the congregationalists a minister, fluent in extemporaneous prayer is much sought after. The "gift of prayer" is much spoken of. Sunday is ushered in by the tolling of bells, and a most decorous silence pervades the city. To see the people going to church at half-past 10, A. M., a foreigner would be at a loss to reconcile the contradiction of the very gay dresses and the very dismal faces. Every one seems as if it were thought a sin to smile. Many think it right to frequent some place of worship three times during the day, and certainly as this day alone of all the week is given up to religious worship, it does not seem unreasonable, besides, every kind of amusement is strictly prohibited. The young people generally would be glad to escape, but nothing is left for them, for even a walk is against rule, and to admire the beauties of nature, and to find the most innocent relaxation in a walk, are not deemed worthy of the *Christian Sabbath!*

I forgot—there is a recreation permitted—to canvass the merits of the preacher—his style, his doctrine, &c., with a flippancy perfectly astonishing. "What church do you attend?" is a question naturally among the first between acquaintances. The answer will be,—*"I used to attend Mr. So-and-so's, but I got tired of his preaching, and now I sit under Dr.—"* "Dear me," may be the reply, "do you really? why I am told his doctrine respecting predestination is very strange, and has not there been a split lately in the congregation?" "Oh yes, but I quite agree with him, and his manner is so impressive," &c. Such is the influence that some of the preachers have over their hearers, and such is the style of conversation respecting what should be the most important matter for consideration,—the solemn worship of Almighty God. With many, it is far otherwise, and in sincerity do they adore in the manner they suppose to be most acceptable to their Creator. But their lives and religious services, which might be very edifying, is but little so, because, however their conduct may be admired by all, their devotion is either considered useless or ridiculous by the majority, because their opinions on certain points of faith and forms of worship are widely different.

The Sunday over, the churches are shut up, no festival ever occurs to remind the thoughtless of the various epochs in the life of Christ—no day hallowed by a commemoration of the piety of his Saints. Instead of a holiday being hailed with joy, a Sunday casts a gloom over almost every family, and "dull as Sunday" has passed into a proverb. Among certain sects, Episcopalians, for instance, there is something like authority acknowledged by themselves in their clergy as a body, but the intercourse between the clergyman and the congregation is comparatively slight, and chiefly between himself and persons of his own standing whom his wife can receive!

The perpetual disputes and controversies between clergymen and others, of opposite sects, must naturally weaken the influence of the religion of the gospel, as taught by them, on the masses, and the few points of sound doctrine retained among them are so perpetually disputed upon, as to some peculiar meaning that they lose the hold on men's faith which they ought to have, and any specious argument against the whole fabric of the Christian religion and divine revelation, may therefore quickly overthrow both. That many here are active and zealous in charitable efforts no one can deny; but the want of unity is felt. Worldly feeling, worldly respectability are thought much of. Large subscriptions are raised to provide clothing and instruction for the poor. Ladies lend their aid, and sewing societies are established. Many kind hearted souls visit the sick, and of their abundance administer to the wants of the indigent. But the poor and the ignorant will be taught one thing by one set of benefactors, and another by another,

To be set down as *religious*, implies a denouncing almost of every social feeling, and a total giving up of every amusement, excepting of hearing celebrated preachers. How often do we hear young men, just entering the world, say, when asked when they have been to church on the last Sunday—"Oh, I had enough of that at home; the old folks made me go to meeting enough to last a long while."

Can any one deny this? Can any one say I exaggerate? With all the moral bearing of this town—with all the laws which exist to enforce morals—although no theatrical performance even is legal—yet, how much dissatisfaction prevails, especially on Sundays!

And I maintain that if there were unity in religion and authority in church, no dislike would be evinced to religion. She would regain her influence, a holiday would not be made a fast day, and cheerfulness and gaiety would replace dissipation and debauchery.

I am aware that Protestants say that we, Catholics, have no charity, are not liberal! I shall be condemned now as illiberal for what I have said. As for charity, whose bounties do those of the Church of England enjoy and revel in? The sums given for charitable purposes by their own Catholic ancestors. It were idle talking. Monuments of Catholic piety and charity in every age exist every where. And for liberality, let me ask what is meant? It is *we*, not *they*, who have to complain. If they denounce us as illiberal, because we do not say "it matters not what a man believes, if he be a good man;" and that it is illiberal to refuse to send Catholic children to Protestant schools—according to their notions, we are illiberal. The mission of the Church was, and is, to convert all nations—not to tell people—which she might to heathens also, according to that reasoning—that it matters not what they believe.

No, the influence of religion is too valuable in this life, as well as in the next, for us to become liberal to that extent. But in charity we may, nay, must be, with all men, if we are true Catholics. It is by the charity of God we are preserved, and that His charity may abide in us, and preserve the blessed influence of his holy religion, wherever his Church has planted the sacred banner of the Cross, is our fervent prayer, as well as that all nations may speedily be reunited in the faith once delivered to the Saints.

THE POLICY OF PERSECUTION—THE "IRISH VOTE."

(From a Western Correspondent of the Freeman.)

Now, that the storm of politico-theological disputation, of which the House of Commons has lately been the ill-selected arena, is succeeded by a temporary calm, and that the mist raised by degrees clearing away, it may not be deemed intrusive to ask a small space in your columns for the purpose of informing your readers in England, and elsewhere, what is and has been thought of the whole affair by the Catholic inhabitants of the western province.—Upon ordinary topics of a political kind the influence upon public opinion of a province so bereft of mercantile and industrial wealth, and shaken to its very centre by a combination of disorganizing elements, might be with safety disregarded. But when it is borne in mind that the population is almost exclusively Catholic, and that the inhabitants comprise the descendants of the Catholic and purely Celtic families who have been driven, during previous persecutions, to this side of the Shannon by successive tyrannical encroachments on the part of our English rulers, their views upon a new penal bill may not be unworthy of attention even from British statesmen. By a truism, which has now become an axiom in parliamentary manœuvring, Ireland is the difficulty of England; and during the late years of famine, and even at this moment, we may say that the helpless poverty of the south and west may be termed the difficulties of Ireland. Here is a large amount of population, whom the government cannot root out all at once by the sword and the bayonet, although that would be more humane than to permit them to starve in thousands in the very midst of plenty. This population is intensely Catholic. They are firmly united in bonds of reciprocal affection to their clergy and bishops. Although, therefore, upon other matters, as I stated before, their feelings might be disregarded, yet when it becomes a question of religion, the case is altered. I have heard several persons say during the late debate, that England took away every thing else worth having in Ireland but the faith planted by St. Patrick, and that they are ready to die in defence of this last hope which binds them to Heaven. Thus their very poverty, with the recklessness it often engenders, will prove the strength of the inhabitants of unfortunate Connaught in the event of any attempt being made to enforce the provisions of the new penal law. We did not surely require this new ingredient to be poured into our cup of bitterness in

this quarter. We were living in terms of amity with the few Protestant inhabitants who are interspersed here and there through the country. We have even borne with comparative quiet the presence of the hireling crew of Bible-crusaders who have followed in the track of famine to insult Catholic conscience by seeking to purchase souls for a "mess of pottage." It was felt here that things would right themselves in the course of time, and that with the first dawn of a return to comparative plenty, the whole spawn of Exeter Hall would disappear from the face of the country. But now, a strong underhand spirit of discontent is actively at work upon the minds of the people, which, at any moment, might be kindled into a destructive, because frenzied religious warfare.— Upon the head of Lord John Russell and his supporters will rest the responsibility of rekindling once more in this country those sectarian feelings which have long proved its bitterest curse, and the great drag-chain on our march towards industrial enterprise. Instead of fomenting religious discord it was his duty to pour oil into the festering wounds of our hapless people. If Lord John Russell wished to make another move against the established church in Ireland, he could not have selected means more likely to forward his objects than by extending his insulting and penal policy to the Catholic population of this country. And if in the teeth of the wishes of Ireland, expressed in simultaneous petitions, and conveyed to the legislative assembly by the noble band of independent and unpurchasable Irish members, the cabinet have the fatuity to urge on the measure, that moment will be laid the foundation of an agitation against the existence of the established church in Ireland which will shake it to its very foundation.

The letters of the highly-gifted Doctor Cahill are telling upon the public mind with startling force. If he follows up his purpose of convening an aggregate meeting of the Catholics of Ireland, I make no doubt but it will be well attended, and that any practicable form of agitation traced out at the meeting will be carried into effect by the country. We are anxiously looking forward for his exposure of the anti-Catholic policy of the Whig cabinet. He has already settled the young Sir Robert Peel, whose maiden speech in the house has entitled him to the unenviable notoriety he has earned for himself, and with which his name will be connected for some time to come. Everything that comes from the pen of Dr. Cahill will be read with the attention due to his surpassing talents, and, in the present instance, he has selected a theme, which will find a ready response in the breast of every Catholic in the kingdom.

Your readers will have remarked from the tone of all our local journals, how very unpopular these members of parliament have rendered themselves, who either by their absence or their votes have contributed to mark any confidence in the present cabinet. On every side is heard nothing but indignant execration against the present cabinet. If the present popular feeling do not cool down to an unworthy degree of indifference, the next election will terminate the parliamentary career of the greater number of the gentlemen who represent the province of Connaught. At least, universal disapprobation is felt and expressed against them. The only safe policy is, to force the representatives of Catholic constituencies, whether Catholic or Protestant, to band themselves together, and obstruct, as far as the forms of the house will admit, any and every motion, no matter how important until this odious penal law is totally withdrawn. It will not do to vote against the bill itself, and vote with ministers upon other questions; because it is now quite apparent that the intense bigotry existing or called up in England, will compel a majority of their representatives to carry any measure of persecution against Catholicity. But although John Bull loves his liberty much, we believe he loves mammon more. He will not relish much the alternative of seeing all public business obstructed when nothing stands in the way, but this absurd and persecuting bill. Sentiment will yield before stubborn fact. Nor will the industry and commerce of England permit the risk of seeing both deranged or materially obstructed in their progress by an obstinate and useless adherence to the phantom of religious and sectarian ascendancy. The noble Irish "band" who broke up the cabinet are held in honor, and their names are as familiar as household words in every part of this province.

I never recollect to have heard such a storm of indignant feelings expressed as after the scene in the House of Commons, in which Mr. Drummond was pronounced to be in "order," after insulting, grossly and wantonly, every Catholic family in the kingdom. No one felt much surprise at the distorted views taken by the unfortunate gentleman himself, but that his blasphemous ribaldry should not only be applauded by any notable number of men of the rank of senators, but should, moreover, be pronounced to have the sanction of the house, as guaranteed by the Speaker's decision, was felt a conclusive evidence of the little reliance to be placed by Catholic Ireland upon the justice or the good feelings of the English nation. All our hopes now rest upon the gallant "band" to whom I have alluded. By uniting firmly together they will form a common point of union, around which public opinion will throw a bright lustre. Every liberal member will be forced to retire from public life, or join the ranks of this phalanx. It is not upon this penal policy alone the "Irish vote" will exert its salutary influence. It is confidently expected they will extend their arms and objects, and throw themselves in the breach to arrest all efforts at centralization. A strong national feeling can be evoked with more propriety at this moment than at any period since the act of Union. The population then amounted only to about four millions, they are now double that number. They did not feel the loss of their own parliament and the dreadful miseries its removal was about to entail upon every interest in the

kingdom, except in theory; they had no experience of the reality as they now have. If the people of this country could have realized to themselves a title of what they have since endured by the absence of the fostering care of a domestic parliament, it is not two but a hundred millions of gold that would be required to purchase the treasonable adhesion of Ireland. The famine of the last four years has given the last and finishing lesson to the Irish nation. Every man in the land feels that if Ireland had her own parliament, no one would be allowed to starve. We would have been spared from witnessing such scenes of bloodless horror as makes the senses reel at the very recollection. We would not see our population more than decimated in those ghastly workhouses, nor would we require the aid of a stranger to come amongst us to lift up the veil which overhangs the nakedness and deformity. If centralization had not so changed the focus of public opinion as to remove its telling efficiency so far from our own doors, and place it at the mercy of the English press, we would need no "S. G. Osborne" to startle the ears of our alien taskmasters on their way to the House of Commons, by the recital of the tragedies of Kilrush and other unions. Whilst we feel all the gratitude for the heroic benevolence which actuates this kind-hearted man, the blush of shame must mantle the cheek of every Irishman, to think that it is owing to the treachery of our own representatives we owe the first and great step towards that centralization which is exhausting the life-blood of the country, and leaving her a mangled helpless victim at the mercy of an English despot. It was a sad, nay a maddening reflection, during the days of our late, and I may add, yet continued famine, to think that there was no alternative but quietly to lie down and die, in accordance with the pre-conceived notions of an English theory of political economy. I am credibly informed that when Lord John Russell wanted to raise the much-boasted loan of eight millions, for the relief of the poor, but a notable portion of which found its way into the hands of English officials, who covered the land like a horde of locusts, he had offers upon his table in Downing-street of moneys to the amount of nearly a hundred millions, and which he might have raised upon the same terms, and with the same facility, as he did the paltry sum of eight millions. Yet his cabinet permitted thousands and hundreds of thousands to die in the ditches of hunger. Never was the absence of a native parliament felt with such force and acuteness as during these awful times. However, if it be not possible, at present, to recal the past and undo the act of 1800, it is within the power of the nation to arrest the utter annihilation of our national institutions. Even if they were of no other use, but as mementos of our past glory, they should be still sacred. The landmarks of other times may be guides at no distant day. England has not shot into the earth an eternal root. She carries with her, at this moment, the seeds of decay. If, with an infatuation which looks like the handwriting on the wall, she perseveres in her present course of persecution, and they raise up one third of her population into an attitude of enmity and hatred against her laws, it is hard to tell the result. It was a saying of the great O'Connell, the darkest hour is the hour nearest day. It may contain a moral even for haughty England. But to come to the "Irish vote," all eyes are fixed upon the noble band. To their determined attitude do we look for the utter rejection of this present penal bill. To their patriotism and their stern inflexibility of resolve, do we also look forward as an opposing force against further centralization; or, in more proper phrase, the further denationalization of our country. All the country seems to require at this moment in some party of talent and honesty, around which to cling in this struggle. But as a basis for safe operation, the ground work must be the utter rejection of penal enactments, and the entire abolition of sectarian ascendancy.

CATHOLIC INTELLIGENCE.

EXTRACTS FROM THE PASTORAL LETTER OF THE BISHOP OF BIRMINGHAM AND ADMINISTRATOR OF NOTTINGHAM.

William Bernard, by the Grace of God and the favor of the Apostolic See, Bishop of Birmingham, and administrator of the Diocese of Nottingham, to our dearly beloved the Clergy Secular and Regular, and the Faithful of the said diocese, health and benediction in the Lord.

We appear before you bearing the load of contumely, in which you, our brethren, have largely shared, for the faith of Christ, and for the discipline of His holy Church. In their seats of power they have meditated vain things, and raged "against the Lord and against His anointed." They have fondly imagined that you, even you, the faithful Clergy and the faithful laity, were on their part. They have said to you, "let us burst asunder their bonds, and let us cast from our shoulders their yoke." They knew it not, that you loved the bonds of truth, and the cords of discipline, and the sweet yoke of our Lord; and that its burden you knew to be far lighter than the yoke of that state establishment, whose load they would fain lay upon you. Against the light of heaven they have struck at the chief shepherds, and pretended to aim their stroke for your protection. But by these vain machinations you and we are only drawn more closely together in confidence and affection. We are exercised together in the same school of patience and endurance; and our hopes of eternal life are nourished, while it is given us to follow our Lord more closely in the great fight of patience, and, after His divine pattern, to encounter derision with meekness. Can we do better, both Pastors and people, whilst we stand in the defence of truth, than to forgive from our whole hearts, and to pray for the conversion of those who know not either what they do, or of what they

affirm, or whither their actions are tending? And do you pray for us, dearly beloved, that we may receive increase of light, and vigor for upholding the Church of God. And fear not that, with the Divine grace, we shall be faithful to the end to the diocese which God has given us for a spouse, and to the title which we have received with her, and which is not temporal power, but of Divine right.

The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost, be with you all. Amen.

† WILLIAM BERNARD,
Bishop of Birmingham and Administrator
of the Diocese of Nottingham.

Given at Birmingham, this 2nd
of April, 1851.

ANGLICANISM.—IMPORTANT NOVENA.

TO THE EDITOR OF THE TABLET.

Sir—Your readers will doubtless recollect, that immediately after it had been formally and authoritatively decided that the "one baptism for the remission of sins" was an "open question" in the Anglican Establishment, some very important "resolutions" were published, to which the name of thirteen leading Tractarians were attached. These "resolutions" were to the effect that if the "Church of England" acquiesced in the judgment which had been pronounced, they (the subscribers) could no longer regard it as forming part of the one true Church, &c. More than a year has now elapsed since this document was put forth; and many of those who subscribed it have already acted upon their words, and submitted to the Catholic Church. The following clergymen, however, have not yet done so, although, I believe, several of them are (more or less distinctly) contemplating submission to the Church:—Dr. Pusey, Dr. Mill, Mr. J. R. Wilberforce, Mr. Thorp, Mr. Keble, and Mr. Bennett. It has occurred to several Catholics (themselves converts) that it would be highly desirable to commence an extensive Novena for these persons; for in praying for their conversion, we shall also be (indirectly) benefitting others who depend upon them; many of whom say plainly that they are only waiting for such a one, mentioning the individual upon whom they place most reliance. I have ventured to trouble you with these particulars in the hope, or rather the conviction, that your readers will join us, in order that we may thus endeavor to do "violence" to Heaven. I ought to have mentioned that it is proposed to add to the above list Dr. Forbes (called "Bishop of Brechin") Mr. Richards, of Margaret Chapel, and a young lady who is very peculiarly and painfully situated, being almost entirely convinced of her duty to submit to the Church, whilst she has not sufficient grace or courage to make the necessary sacrifices. I would earnestly request your Catholic readers not only to join in the Novena themselves (giving it the intention of as many Masses, Communions, Rosaries, &c., as they can spare,) but to endeavor, by every means in their power, to get others to join also, especially religious communities. I have no doubt that many of the Clergy will also give the intentions of some of their Masses, and I trust this Novena will produce results as satisfactory as preceding ones have done, the effects of which have been quite wonderful. It is suggested that the prayers should be used, if possible, three (or more) times daily; but every one is at liberty to use what devotions he pleases, though it would, perhaps, be desirable that as many as possible should address themselves to the Third Person of the Holy Trinity, and to the Saints I have mentioned.

In order to enable Catholics, on the Continent, and others who may not hear of the proposal until the Novena has commenced, to join in it, it has been arranged that another should begin on the day on which this one closes. I have written to all the other weekly Catholic publications on the subject.—Your faithful servant,

W. R. G.

Westminster, Monday in Holy Week.

ST. PANCRAS CATHOLIC ASSOCIATION.

(From a correspondent of the Tablet.)

A very numerous and respectably attended meeting of the Catholics of St. Pancras was held on Monday night, the 14th, at Lawson's Rooms, Gower-street, for the purpose of forming an association to resist the present ministerial attempt to renew the penal laws, and for the defence of civil and religious liberty. At eight o'clock the chair was taken by J. A. Cooke, Esq., and on the platform were, — Bagshaw, Esq.; — Bagshaw, jun., Esq.; J. O'Connor, Esq.; — Young, Esq.; — Fitzgerald, Esq.; S. Walsh, Esq.; — Smith, Esq.; — Cancares, Esq.; — Stilles, Esq.; — Mathews, Esq.; J. H. Lynch, Esq.; and others.

The Chairman introduced Mr. Hillis, who, in a long and eloquent speech, moved the first resolution, which was seconded by Mr. Young, and was as follows:—

"That we, as British subjects, demand the enjoyment of all the rights which are justly and undeniably ours according to the letter and spirit of the British constitution; and that the first and dearest of those rights is that of the full and free exercise of our religion as Catholics, which we cannot enjoy (according to the principles and practice of the Catholic Church) except under the spiritual control and Ecclesiastical government of our Hierarchy."

Mr. Bagshaw proposed the second resolution:— "Resolved—That the attempts at present being made to interfere with our Hierarchy, as appointed by our Holy Father for our spiritual advantage, can be intended only as a means to fetter and paralyse, if possible, the Catholic Church in this country; and is,

as being an enactment of the penal laws, a virtual denial of the principles on which the Emancipation Act of 1829 was founded; an outrage on our civil and religious liberties, and a violation of the British constitution."

Mr. Bagshaw, jun., proposed the third resolution, which was as follows:—

"Resolved—That although we regard the base and infamous calumnies uttered against the Catholic Church, its Clergy, and religious establishments, as worthy only of contempt, we cannot but regret that men should be found so dishonest as to propagate them, and others so ignorant as to believe them. We look upon them as falsehoods expressly disseminated for the purpose of creating in the hearts of our Protestant fellow-subjects a religious rancor for sinister and unworthy purposes."

This resolution was seconded by Mr. Fitzgerald. Mr. O'Connor then came forward to move the fourth resolution, which declared

"That our thanks are due and are hereby given to those members of parliament who recently voted against the proposed penal bill, and especially to our representative, Lord Dudley Stuart, who opposed even its introduction in the House of Commons."

Mr. O'Connor spoke with some severity of those Catholic members who absented themselves from the late division on the first reading of the Ecclesiastical Titles Bill, and with great warmth denounced the indecent attack made by Mr. Drummond upon the holy and spotless inhabitants of our convents.

Mr. Cancares seconded the resolution.

Mr. Lynch moved the fifth resolution:—

"That an association of the Catholics of the division of St. Pancras parish, in the borough of Marylebone, to be called the St. Pancras Catholic Association, be, and is hereby, formed to oppose by all constitutional means the re-enactment of any penal law, and in defence of civil and religious liberty; and that a standing committee be appointed for carrying out the object of the association, with power to add to their numbers, and to appoint a secretary."

Mr. Walsh seconded the resolution.

A vote of thanks was then moved to the chairman by Mr. Hillis.

[The correspondent who kindly furnished us with the above report adds:—]

"The attendance was not only numerous, but was in great part composed of a class that I did not expect to find there. No doubt the large attendance of the middle classes is to be attributed to a desire to pay a compliment to Mr. Cooke after his late Vice-Chancery Court "badgering." Everything, however, went off most satisfactorily, and a great number enrolled their names and paid their subscriptions as members; and there is at present much reason to hope, that if the committee work with unity and zeal we may effect much good."

CATHOLIC UNIVERSITY.—His Grace the Primate has received, from some anonymous contributor, a further some of £200, making in all £1000, which has been received anonymously for the Catholic University.

LONDON.—On Palm Sunday his Eminence the Cardinal Archbishop of Westminster administered the Sacrament of Confirmation, in the chapel of his residence, to Rev. Mr. (late Archdeacon) Manning, Mr. Bodley, late Curate of Archbishop Tennison's chapel, and James Hope, Esq., Q.C.; and afterwards gave the Tonsure to Mr. Manning, thus at once incorporating him into the Clergy of the Catholic Church. The ceremony was attended by Messrs. Allies, New, Bethell, and Dodsworth, Mr. Serjeant Bellasis, and Mr. Monsell, M.P., all recent converts. The function was truly consoling and edifying. May God grant us many repetitions of it!—*Tablet*.

THE CATHOLICS OF SEDGFIELD AND CARDINAL WISEMAN.—An address has been presented to Cardinal Wiseman by the Catholic inhabitants of Sedgfield and Thornley. They say—"It would have been with no ordinary feelings of joy that we should, under any circumstances, have welcomed the auspicious (although, to our sanguine wishes, tardy) re-establishment of a native Hierarchy, but our gratitude to the illustrious Pontiff, beneath whose Apostolic rule the world rejoices, is enhanced to a singular degree by the fact that a Prelate so religious, so learned, and so energetic, should have been selected to wield the cross of St. Thomas." The address concludes as follows:—"We beg of your Eminence your Apostolic benediction, and that you will regard with some even special affection your spiritual children in the ancient palatine of St. Cuthbert—children who, true to the ancient tradition of their holy Faith, regard, in the primacy of your Eminence, a sublime and sacred power which no human government can create or impair. Signed by the Priests and Wardens on behalf of the entire population." To this address a gracious reply from Cardinal Wiseman has been received by the Rev. R. Suffield.

ARCHBISHOP HUGHES.—We have been permitted to read a very interesting letter from a young American sojourning in Rome, which came by the last steamer. The writer has frequent opportunities of seeing our Archbishop, whom he reports as in excellent health and spirits. He says that His Grace is variously and laboriously occupied—a piece of information quite well to be understood. He adds that he is engaged in writing, when he finds time, and from this it is concluded that some new publication will be forthcoming. The Holy Father has shown particular regard for our Archbishop, and on the first Sunday of Lent he sent him two splendid fish from his own table. May God preserve him in life and strenght to render yet farther services to the Church.—*N. Y. Freeman's Journal*.

IRISH INTELLIGENCE.

THE CRUSADE FOR ENGLAND—LETTER OF THE ARCHBISHOP OF TUAM TO FATHER IGNATIUS.

St. Jarlath's, Tuam, April 7, 1851.
Dear Father Ignatius—I regret having been so tardy in responding to your most laudable and pious wishes. I shall not fail, please God, to take an early opportunity of seconding your spiritual crusade on the errors of England, fully concurring in your enlightened views, that prayers for her conversion would be the noblest revenge Ireland could take on her manifold misdeeds, as well as the strongest fence we could raise against the aggravated repetitions of the old persecutions with which Catholics are again threatened. Wishing you the happiness of seeing your fervent prayers crowned with success, I remain, your very faithful servant in Christ,
† JOHN, Archbishop of Tuam.
Father Ignatius of St. Paul.

AGGREGATE MEETING OF CATHOLICS.—We have reason to believe that active preparations are being made to enable the Catholics of Ireland to hold an aggregate meeting during the present month, to express their determination to resist the attempted invasion of Catholic liberty. The meeting will be held in Dublin, but in the present state of the arrangements it would be premature to make any further announcement. We hope to be authorised to make more full announcements in a day or two.—*Freeman*.—[We understand that Tuesday, the 29th inst., has been fixed on as the day for this important and timely demonstration.]

CARDINAL WISEMAN—THE CATHOLIC CLERGY OF LIMERICK.—At the meeting of the clergy of the diocese of Limerick, held last month at St. Michael's Chapel, the Rev. Dean Coll in the chair, the Rev. James Syman, P. P., St. Michael's, secretary, to resolve and petition against Lord John Russell's bill of pain and penalties, the following resolution was proposed and unanimously adopted:—"That identified as we are in every spiritual interest with our fellow-Catholics in England we cannot separate without expressing our admiration for his Eminence Cardinal Wiseman—his splendid advocacy of Catholic right, and the ability with which he has carried out the views of the august head of the church; and that we deeply sympathise with him in the outrageous and brutal persecution to which his Eminence has been subjected."

LIMERICK CATHOLIC ASSOCIATION.—Captain Gavin presided at a numerous meeting of the Limerick City and County Catholic Association, held this day at the Town Hall. The meeting adopted a petition, prepared by the committee against the "Papal aggression" bill in its present shape, and in reference to the new bill introduced into parliament with respect to nunneries, the following notice of motion was handed in by the Rev. Mr. O'Mulligan, O.S.F.:—"That the petition to the Queen of the Catholic ladies, educated in nunneries, be adopted by this association, and that a deputation therefrom wait on the ladies, in this city and county, who have been so educated, for their signatures to said petition against the bill introduced into parliament by some obscure member named Lacey, which, in insulting bigotry and intolerance, transcends all the attempts that ignorance and fanaticism have hitherto made against the Catholic religion."—*Mr. Dallas* also gave the following notice of motion:—"That it be referred to a committee to consider the propriety of publishing, in different languages, a brief account of the grievances of the Catholics of the United Kingdom, for distribution at the coming Exhibition of all Nations." The signatures attached to the "No Popery" petitions from the county of Limerick were then read, after which the meeting separated.—*Limerick Reporter*.

RELIGIOUS LIBERTY.—REV. DR. CATHILL.—We have been informed that the Rev. Doctor Cathill has intimated his intention of taking part in the meeting of the citizens of Dublin, to be held on next Tuesday, in Conception Hall, on the subject of the persecuting measures now before parliament. Such is the rev. gentleman's anxiety to share in every demonstration of public opinion against penal legislation, that he has also expressed his wish to co-operate in the aggregate meeting of the Catholics of Ireland, to be held in Dublin on the 29th instant, for which preparations are in progress calculated to give evidence of the determination of the Irish Catholics to resist the threatened persecution of their creed.

THE SLAUGHTER HOUSES.

To the Editor of the Freeman.

Castlebar, 16th April, 1851.
My dear Sir—From the report of the parliamentary proceedings of the 10th instant, in the *Evening Freeman* of the 12th, it appears that the Chief Secretary for Ireland, Sir William Somerville, has stated, in reply to a question put by Mr. Ousley Higgins, M. P., for this county, relative to the mortality in the Castlebar Workhouse, &c., &c., that "the deaths were not so numerous as stated."

It is due to the honorable member for Mayo—it is due to you to give an accurate and exact account, for the information of Sir William Somerville and the public, of the fearful extent of mortality, shocking to humanity, in the Castlebar charnel house.

Let us begin with the report made on the 1st March, and come to that of last board day, 12th April:—

Week ending	1st March	...	17
Ditto	8th	"	23
Ditto	15th	"	21
Ditto	22d	"	13
Ditto	29th	"	20
Ditto	5th April	"	16
Ditto	12th	"	27

Making a total in this time of 137

From the increase in the number of deaths the last week, and what has occurred up to twelve o'clock yesterday, I am painfully convinced that the mortality in this month will far exceed that of the preceding one, and will come up to, if not surpass, the "terrible standard" of the Kilrush slaughter-house. Visiting the sick in the workhouse on yesterday, I found that from the 12th to that, the 15th, at twelve o'clock, noon, twelve had died. Seven of them were buried yesterday morning up to twelve o'clock.

When shall all this end? When, and how can such crying evils be remedied? It is a most deplorable, most barbarous state of things in any country laying claim to Christian civilisation. Your admirable article in the *Evening Freeman*, headed "Irish Workhouses—Castlebar," has given great and general satisfaction to the poor ratepayers of this town and parish; and we all confidently hope that, with the powerful advocacy

of the press, and the united action and persevering remonstrances of the people, the government and the poor-law authorities will boldly and sternly, irrespective of all influences and considerations, interpose and stem this fearful torrent of destruction and death.

I remain yours, &c.

MICHAEL CURLEY, R. C. C. Castlebar.

MORTALITY IN CASTLEBAR WORKHOUSE.—The *Mayo Telegraph* says—"We respectfully beg leave to deny the accuracy of Sir Wm. Somerville's statement. We assert that instead of the return of deaths being, as he says, 'exaggerated,' it is below the number that died. The deaths in the month of March, according to the official return of the officers of the establishment, as laid before the board of guardians, were ninety-four! From the first of April to the evening of the 11th, according to the official return, the deaths were thirty-six! The last week, ending the 11th, the return admits the deaths were twenty-three! A much greater number than acknowledged to have occurred in any preceding week; and yet Sir W. Somerville, a Poor Law Commissioner, is reported to have stated, in his place in parliament, that in consequence of the diet being altered the 'mortality was now diminished.' This proves to a demonstration that Sir W. Somerville knows nothing of the state of the union. We are credibly informed that what purports to be the official weekly return to the guardians of the number of deaths is far under the mark. Last week the return was twenty-three. We are informed, by what we conceive to be good authority, that the deaths were 29!

When we are told that in Kilrush Union workhouse the mortality for the three weeks ending March 15, 22, 29, was 68, 79, 72; that is to say, 219 deaths in 21 days; when the defence made by the guardians and officers of this union is, that there had been a greater mortality in other union workhouses, and that, moreover, other boards had adopted the device of putting their moribund paupers on the list of outdoor relief in order to disguise the rate of their indoor mortality; when, throughout all Ireland, the lists of outdoor relief have been almost entirely closed, and the workhouse test rigidly applied; and when the Chairman of the Kilrush Union, the head-son of this horrible charnel-house, is a man, as Mr. Reynolds says, from whose own estates 180 families have been evicted, amounting to a thousand individuals, out of 1,956 families, and 10,000 individuals in the same union rendered homeless and destitute, we must say facts so appalling seem to demand an inquiry, not on the assumption that inquiry is needed, but in order to adopt more resolute and summary measures than any which inquiry has heretofore resulted in. After all, it is not knowledge, it is the will that is required. If the Legislature will come to serious resolutions that such things shall not be, as far as human laws can hinder them, and that it will not suffer its world-wide reputation and its never dying history to be tarnished by scandals as hideous as those that sully the Spanish conquests in America, or the dealings of Rome with the Albigenses and Waldensians, we can hardly believe that this great and enlightened nation is so powerless as not to be able to vindicate its own character, as well as the great interest of Christian civilisation.—*Times*.

KILRUSH QUARTER SESSIONS.—FRIDAY.—After the Grand Jury were sworn, his worship, in giving his charge to them said he could review with pleasure the state of the country which the calendar presented, for contrasting it with that of the three previous years, he found a vast difference; for at the Easter Session of '48, they had 97 bills of indictment—in the following year they had no less than 107; but now they had only 29, 9 of which were for riots, assaults, and rescues, and that, along with other circumstances which came under his immediate notice, led him to see that the country was beginning again to recover from the privations that prevailed the past year; and that cattle-stealing, which was so prevalent, is nearly extinct—for there were only two bills of that nature for their consideration.—*Clare Journal*.

REPRESENTATION OF CORK.—Cork at this moment rejoices but in one representative, Mr. Fagan having accepted the Chiltern Hundreds. It is not improbable that there may be a struggle for the representation, as the numbers, though in favor of the popular party, are rather closely balanced, owing to some mismanagement at the late revision, and the want of proper organization; and, also, as there is a very general rumor that Mr. Butt, Q. C., is likely to be in the field on the Conservative interest. Of course, Mr. Sergeant Murphy is up.—*Examiner*.

Mr. Whiteside, Q. C., has been returned as representative for Enniskillen by a majority of 17 votes over his opponent, Mr. Collum.

LONGFORD ELECTION.—April 17.—The official returns have just been received, and I enclose them. It is not supposed that any voters will be polled on Saturday, and therefore the subjoined may be considered as conclusive of the result, as I have collected them from official sources:—Mr. More O'Ferrall, 622, Mr. Sleator, 29. Though the polling booths must, in conformity with the act of parliament, be kept open until Saturday evening, there is no likelihood that anything else may occur to alter or affect matters as they stand at present, and I think the election is virtually concluded.—*Cor. of Freeman*.

Capt. French, whose return to Galway from India was announced, will stand as a candidate for the representation of the town next election.

THE KENMARE NO-POPERY PETITION.—Mr. Maurice O'Connell has moved for a select committee to inquire into the authenticity of this petition; and it is believed, so flagrant are the facts already disclosed, that the petition committee of the house will assent to his motion. The hon. member has come over in person for the purpose of collecting additional evidence, with which to be prepared to support his application. The members for this county ought to endeavor to have included in the investigation of the committee the Ballycotton petition, in which fish-jokers' wives took leave to offer their counsel to the legislature on the state of affairs.—*Cork Examiner*.

The *Freeman's Journal* states that out of 230 Police Inspectors in Ireland, only 28 are Catholics; and that out of 85 Assistant-Barristers, Clerks of the Crown, and Clerks of the Peace, 19 are Catholics.

A person living on the road to Drogheda, some distance from this town, lately informed us, that he has been in the habit, this spring, of counting the passengers on that road, en route to America, and that on an average they amounted to sixty per day. This would amount to 420 per week, and for three months to upwards of 5,000, showing what a fearful diminution is still in progress amongst the ranks of our already reduced population.—*Meath Herald*.

The Irish South Eastern railway is entirely finished from Carlow to Kilkenny, and Mr. Dargan, the contractor, finally arranged with.

Mr. Moore, a member of the National Board of trade for the Promotion of Irish Manufacture, is exporting a large cargo of Irish slates to America.

On the 9th of April a whole colony of most respectable agriculturists, with their families, arrived in Limerick from Lower Ormond, to embark for North America at Limerick.

A lady residing at Strabane, Ireland, has sent to the Exhibition a knitted lace scarf, containing 12½ miles of thread, and 3,475,000 stitches. It is nine feet ten inches in length, and three feet wide, and is only 2½ ounces in weight.

LOSS OF LIFE ON THE CONNEMARA COAST.—As twenty-eight persons, male and female, were proceeding in a boat on the evening of the 7th ult., from the island of Gorumma, across a bay to the mainland with a funeral, from the boat being over laden, and some of the women standing up, it capsized and filled, by which eight unfortunate people, six female and two males, met with a watery grave.—*Galway Vindicator*.

EXECUTION.—On Saturday last, John Quinlivan, who was convicted at last assizes for the murder of Bridget Fury, was executed in front of our county jail. The unfortunate man made no public confession of his guilt. He appeared extremely weak in ascending to the scaffold, from whence in a few moments he was launched into eternity.—*Clare Journal*.

A correspondent of the *Dublin Wanderer* says, that "this botherin' Rippall question" has as many lives as a cat; "when people imagine 'tis testually snuffed out, badad it's only in a sort of mazy thrance, as it were that recedes before brown paper (in the shape of contributions) burnt undur its nose, then up with it, as lively as a lark, for another spurt of divarshin', till house-rent becomes due again, and so the curtain drops once more, to the tune of moanin' and groanin' from the ould women in the gallery and blazin' burnin' indignation on the part of dosen patriotic coal-porthers."

GREAT BRITAIN.

GENUINE PROTESTANT MEETING IN PAISLEY, SCOTLAND.

For several days previous to Thursday last all the dead walls and other public places in Paisley, were covered with placards, announcing that there would be a meeting of the various sects of Protestants held in the Free High Church, at half-past seven o'clock that evening, for the purpose of considering what other steps, beyond those already adopted by the Presbytery, were necessary to be taken against the Papal aggression. At the hour appointed, we repaired to the church, but found very few persons in attendance. Up to eight o'clock none of the great guns of the evening made their appearance. Shortly after this time, the meeting began to assemble; the great majority being mill and warehouse girls, evidently disposed for a lark. A number of their reverences, headed by ex-Provost Murray, issued from a private door behind the pulpit, and occupied the seats arranged on either side. A stout gentleman, whose name we were unable to ascertain, delivered a long prayer to the Lord to protect them from the wiles of Popery, and the encroachments of the Man of Sin. At the conclusion of the prayer, this gentleman most unceremoniously possessed himself of the chair, and addressed the meeting, in a very prophetic speech, on the destruction that awaited Babylon the Great, and was vehemently cheered throughout.

Ex-Provost Murray proposed a vote of thanks to the Almighty for the benefit derived by the country from the anti-Papal lectures delivered in Paisley and elsewhere.

The Rev. Mr. Hutchinson, who was introduced by the Chairman as the author of the book on Popery, and which might be had cheap, and was well worthy of the attention of the public (trunk-makers and butter-dealers, no doubt included), seconded the vote of thanks; but most likely from the want of a deputation to present it, it was not put to the meeting, and we believe, was finally withdrawn. Previous to this, however, an amendment on the proposed blasphemy was moved by a gentleman in the body of the meeting, but the Chairman declined to receive it, declaring that none but those who were favourable to the meeting had a right to take part in it.

The Rev. Dr. McFarlane, in an exceedingly oily and seductive speech, proposed a resolution condemnatory of the territorial aggrandisement of the Church of Rome.

The Chairman here announced that the motion would be seconded by one of the wealthiest men in the community, whose name however, it did not appear necessary to mention. At the word 'wealthy' there was a loud cheer, and many of their reverences on the platform licked their lips, in evident anticipation of a profitable proselyte. To the great disappointment of the meeting, the Paisley Crusade failed to make his appearance, which seemed to act as a damper on the subsequent proceedings; and ultimately the meeting separated without a resolution being adopted, or even a vote of thanks being passed to the Chairman.

In Justice, however, to the Rev. Mr. Thomson and Dr. Brunton, it should be stated that they did all they could to galvanise the dormant energies of the meeting, but it was all in vain.—*Free Press*.

ANGLICANISM.—THE ROYAL SUPREMACY.—The Queen, as Head of the Law Church, has been induced by her minister to censure the High-Church practices—called "Puseyism"—by the Methodistical faction in the Establishment—and, strange to say, the Secretary of State's letter to the Archbishop of Canterbury, which we have transferred to our columns, was first published, of course, by the Most Rev. Anglican Primate, in the Dissenting organ called the *Record*. This must surely open the eyes of the Anglicans—if anything can—to the effect of the Lydian theories of Ashleyism. For us, we rejoice at the evidence thus afforded of the approaching destruction of the State Church. When Lambeth and Centenary Hall coalesce—when Primate Sumner and Primate Bunting smell so lovingly at the same rose—the beginning of the end of Anglicanism cannot be far off. Flying from Rome, the State Churchmen rush headlong into the whirlpool of Dissent. The combined forces are, it seems, to invade the Eternal City. Well, let them advance. Rome is prepared for the shock. Her old walls have repelled abler assailants, and in the threatened encounter we have no apprehension of evil results from the charge of these modern Goths.

SUSPENSION OF A CLERGYMAN OF THE ESTABLISHED CHURCH.—A strong sensation has been excited in the town of Gravesend in consequence of the suspension for six months of the Rev. Mr. Blew, minister of the church of St. John, by the bishop of Rochester. The report in the district is that the bishop was originally applied to on the subject by Mr. Duval churchwarden of the church of the Most Holy Trinity, and subsequently a correspondence took place between Lord Ashley, Mr. Duval, and the bishop. The result has been the suspension above mentioned. It appears that the church of St. John was originally erected by subscription and let out at different times to different clergymen, and that Mr. Blew ultimately became the proprietor by purchase. The rev. gentleman had succeeded in bringing a large congregation to the church, had formed a school, choristers, &c. The gravamen of his offence is the having subscribed an address to Dr. Wiseman, got up by certain clergymen of the High Church party, in which those whose names are attached regret the manner in which he has been received in England; address him as "your Eminence," express respect for his person and office as a "bishop of the church of God," and state that the "clamour of the many" in his case "is not to be regarded as the unequivocal voice of religion and of the church of England."

It is said that several foreigners have taken apartments in London for a certain term, and then re-let them to a host of other foreigners, who cook, smoke, and sleep in the same room. In one instance, it is said that a lady finds that she has irrevocably let her house to a Frenchman, who evidently intends to make a most disreputable use of it.

The *Morning Chronicle* complains that "Lord John and his colleagues merge the severe and unimpassioned dignity of the Cabinet Minister in the bustling activity of the pamphleteer. They treat the whole Church of England question with the ready volubility and easy-interested assurance of the active deacons of a Hephzibah or a Beulah, rather than with the calm self-reliance of men entrusted with the social concerns of this great empire. It is, with the present government, a personal question—personal, with all the bitterness and all the littleness of mere personality. In every thing that Lord John Russell has to say or do about the Church, we seem to detect a latent smack of individual feeling. It is always—I Lord John, against you Dean Merewether, or you Mr. Bennet."

The Countess under whose care Miss Talbot is placed, is a convert to the Catholic religion, and resides in Chesham-place. She is sister to Lady Alice Peel, wife of Colonel Peel.—*Sun*.

The Hon. Miss Augusta Talbot is about to be married, as the London papers say, to Lord Edward Fitzallan Howard, M. P. for Horsham, second son of the Duke of Norfolk.

PROTESTANT EDUCATION.—The Clergy of *Bethnal Green* declare "that there are 1,400 children from 4 to 14 years of age, in that parish, without any education whatever."

A valuable provincial advowson and next presentation to a sinecure rectory to be sold. Income £252; age of the present incumbent 74. There is no church, no glebe, no duty, no pauper population, no poor rates. For further particulars apply to Messrs. Beal, land agents 151 B. Piccadilly. The parish in question is Sack Dennis, in the diocese of Bishop Bagot; the number of parishioners is 11; church there is none, duty none, paupers none, service none, visitation none. All that the incumbent has to do is to take £252 annually. For that privilege, after the death of the incumbent, aged 74, the patron now asks the sum of £4,100; and, as regularly as the sinecure in possession becomes old and infirm, this benefice is sold.

CHILDREN IN WORKHOUSES.—By a return issued on Saturday, it appears that the total number of children in all the workhouses in England and Wales on the 25th of March, 1850, was 50,189, viz., 27,351 boys and 22,838 girls; being a decrease of 11 per cent. on the number in 1849. Of the boys 3,773 were capable of entering upon service, and of the girls 2,973. The greatest proportion of these children were seven years of age and upwards, viz., 17,808 boys and 14,321 girls. The illegitimate children amounted to 12,694, 8,874 of whom the mothers were in the workhouse. The deserted children, whether deserted by father, mother, or both, amounted to 8,354, and those whose fathers were transported, or suffering imprisonment for crime, to 1,328. The counties furnishing the largest number of children thus maintained in the workhouses were Middlesex (3,055 boys, 2,458 girls), Lancaster (2,673 boys, 1,935 girls), Kent (1,424 boys, 1,323 girls), Surrey (1,277 boys, 1,082 girls), Devon (1,121 boys, 214 girls), and Somerset (1,036 boys, 817 girls).—*Times*.

EXECUTION OF LEVI HARWOOD AND SAMUEL JONES.—On Tuesday, at nine o'clock, the two men who were convicted at the last assizes at Kingston, of being connected with the burglary at Frimley Parsonage, and the murder of the Rev. George Hollest, its occupant, suffered death in front of Horsemonger-lane gaol. Between 7,000 and 8,000 persons were present. On arriving at the scaffold, Levi Harwood walked up with a firm step. Calcraft placed him under the beam, and drew the white cap over his face. Then, for the first time, his apparent courage forsook him. He trembled violently, and raised his pinioned hands as if in prayer. Jones trod the scaffold with tottering steps scarcely able to stand. The two men were placed close together, and Jones stretched forth his hands to Harwood, who grasped them and gave him a final farewell. Meanwhile the cap was drawn over Jones's face, and they were left by themselves upon the scaffold. Once more they shook hands, and evidently spoke to each other. Calcraft proceeded to the windlass by means of which the fastenings of the scaffold are unlocked, and in a few minutes the drop fell. Both men seemed to die an unusually violent death. It appears that the murderers made a confession of their guilt to the Rev. Mr. Rowe, the Chaplain. Jones stated that he was the man who held Mr. Hollest, and that Levi Harwood fired the pistol. Levi Harwood admitted that Smith had spoken the truth, and declared that the murder had not been contemplated.

A letter from Paris, of a late date, says, that a new pavement, to upset the Macadam and other inventions of the kind, has been proposed by M. Tobar, who intends paving, in this way, the streets and boulevards of Paris. This gentleman has proved, by figures, that melted iron is only worth eleven francs in Paris, seven francs in Belgium, and four and-a-half francs by one hundred kilogrammes in England; while the stone costs twenty-five francs in London, fifteen francs in Paris, and eight and ten francs in Belgium. This new mode of pavement will be grooved, in order not to become slippery, and it is said that the electricity occasioned by the rolling of carriages will prevent rust. Here is a new field open for industry.

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THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, MAY 9, 1851.

Such of our subscribers as may have changed their residence, are requested to leave early notice to that effect at this office.

The Russell Ministry have again narrowly escaped defeat, upon the amendment proposed by Mr. D'Israeli, on the motion being made, "That the House do resolve itself into Committee upon the Assessed Taxes Act." Mr. D'Israeli moved, "That in any relief to be granted by the remission or adjustment of taxation, due regard should be paid to the distressed condition of the owners and occupiers of land in the United Kingdom." Upon the division which followed, ministers had to congratulate themselves upon a majority of thirteen, in a House of five hundred and thirteen members. Such a victory is tantamount to a defeat, and, in consequence, rumors are afloat concerning another contemplated resignation. Small, though, as was the Ministerial majority, had all the Irish members done their duty, like honest men, government would have found itself in a minority: but, alas! the blandishments of the treasury, proved more powerful than the cause of the Church, and the smiles of a First Lord, than the dictates of conscience. "Ministers," says the *Dublin Freeman's Journal*, "owe their triumph to the friendly intentions of some Irish Catholic members! who came to the rescue of the falling No-Popery cabinet." We copy from the same journal, the names of these six renegades, in order that they may be held up to the scorn and execration of all good Catholics:—

Anstey..... Youghal. O'Connell..... Kerry.
Bellw..... Louth. O'Gorman Mahon..... Ennis.
Burke..... Galway. Somers..... Sligo.

But whilst recording the treachery of a few, it is pleasant to be able to pay a just tribute to the noble firmness of the many, and to the gallant band of twenty-nine, who manifested their devoted attachment to the cause of religious freedom, by their determination, so long as the game of persecution shall be continued, to oppose, and by every means within their power, to embarrass, any government, that presumes to lift its hands against the rights of the Church.

On the 15th April, Mr. Monsell called the attention of the House, to the brutal cruelties, so long allowed to go unchecked, in the Kilrush and Ennistymon Workhouses. Much as it must have grieved him, Lord John Russell was obliged to promise, that an enquiry into these government slaughter-houses should take place. Although the result of this enquiry may be, that censure will be cast upon the workhouse officials, whose only fault has been, carrying out, if not wisely and cautiously, yet at least too well, the beneficent intentions of the paternal government of Great Britain, towards its Popish subjects; yet we may be sure, that it would be far more in accordance with the feelings of the Protestant rulers of Ireland, if the mortality of Kilrush and Ennistymon, could be extended to every other district in the country, as the speediest, and most effectual method of establishing Protestant ascendancy, and perpetuating the principles of the glorious Reformation. It is not long since the *Times*, the great mouth-piece of the No-Popery party, rather imprudently betrayed its secret, by congratulating its readers upon the rapid depopulation of Catholic Ireland, through the instrumentality of emigration, famine, and pestilence.

In England, there is every appearance of the consummation of the long expected schism in the Government Church. The Bishop of Exeter, setting at naught the doctrinal decisions of the Privy Council, has again refused to license a curate, holding the same opinions, respecting the Sacrament of Baptism, as Mr. Gorham. In vain has Dr. Sumner, the Government Archbishop of Canterbury, been appealed to; Dr. Philpotts is obstinate; although the law of the land is clear, and Her Most Gracious Majesty, by and with the advice of the judicial committee of her Privy Council, has decided, that in Baptism, infants are not to be regenerate with the grace of God, or incorporated into Christ's holy Church, Dr. Philpotts remains unmoved; nay, forgetful of the power that made him a bishop, and which can unrock him, the wondrous prelate throws off his dependence on the state, and by a pastoral letter, presumes to summon a Diocesan Synod; an act of defiance towards the Supreme Head of the Church by law established, Queen Victoria, or as the *Daily News* terms it, "a breach on his part of the royal prerogative so flagrant and audacious as cannot be endured, so illegal as to require the intervention of the police for its dispersal." In this very remarkable document, the Bishop of Exeter taxes the Archbishops of Canterbury and York, with having been consentient, and eager parties, to a decision of the Privy Council, repudiating an article of faith; denounces Dr. Sumner as a *factor*

of heresy, and warns his clergy that it is "their duty to guard the precious deposit of faith committed to them," (by the Courts of Law we suppose), "with especial vigilance on that side from which the danger is most imminent—in other words, in this our generation from Ultra-Protestantism, a system which in its full grown strength is far more pernicious than Romanism;" because Romanism, although very naughty, and fond of all sorts of superstitions, according to Dr. Philpotts, "does yet retain the whole body of Faith, which the other maims, and truncates, at the bidding of man's wisdom, squaring the Revelations of God to its own presumptuous measure of what is reasonable, good and edifying." It remains now to be seen what steps the Head of the Anglican Church will take, and if she will tolerate these independent proceedings on the part of one of her officials: upon the whole, we think it likely, that in the long run, the Privy Council will be held to be a better judge than the Bishop of Exeter and his Synod, as to the nature and proper manner of administering a sacrament, and the "modus operandi" of the Holy Spirit.

It is with much pleasure, that we are to-day enabled to announce, that the proposition, which we made some two weeks ago, has at length been carried into execution. At a meeting of Catholic gentlemen, of various origins, it was resolved to form a society at Montreal, bearing for the present the name of the "Montreal Branch of the Catholic Defence Association." This, we hope, is destined to be but one of many similar Societies, to be formed in Canada and in the United States, for the purpose of manifesting the attachment of Catholics to their Church, and their detestation of the persecuting measures of the British Government. The object of our Society, is, as its name implies, purely defensive—we disclaim any intention of giving cause of offence to our fellow-citizens; we repudiate all idea of ill will or angry feeling towards them, or of saying or doing anything calculated to interrupt the harmony, in which Catholics and Protestants have so long dwelt together happily in Canada. Our desire is, to live in peace and charity with all men; and, whilst asserting our own inalienable rights, in plain language, to manifest, by every word and action, always, and in all places, our punctilious respect for the rights of others. We disclaim any intention of taking part in the political controversies of the colony, or of attaching ourselves to any political party. We are neither French nor Irish, Ministerialist nor Anti-Ministerialist, Whig nor Tory, Protectionist nor Free Trader; we are purely and simply Catholic, animated by love for our holy religion, and justly indignant at the insults, and attempts at persecution, directed against it. We desire to resist any attacks that may be made upon that portion of the Catholic Church, which exists here in Canada, and to encourage, and to the utmost of our abilities, to assist our persecuted brethren in England and Ireland, in resisting the attacks already made on their religious freedom. The means we intend to employ, are such as may be expected to result from the combined action of the Catholic body in this Province, in communication with the already existing organisation in Ireland. We intend to unite, to express our disgust at the tyrannical measures now preparing for our brethren on the other side of the Atlantic. We will unite our prayers to their prayers, for the fall and confusion of their oppressors. We will unite, for the purpose of encouraging them, by the expression of our deeply felt sympathies, and, if the occasion presents itself—if any encroachments upon our religious privileges should be attempted to be made in this country—by our example, to resist to the uttermost, the re-establishment of the old Protestant system of Penal laws. We will unite also, for the purpose of assisting our brethren, in their noble efforts for the erection of a Catholic University, and for defeating the government system of Godless education, by means of those pecuniary contributions which, no doubt, the zeal and charity of our Canadian Catholics will abundantly furnish. Nor is this last mentioned object the least in importance. On the contrary, we think that the accomplishment of the noble project of founding a Catholic University in Ireland, will prove the greatest triumph over the British government, and its nefarious designs, for the perversion of the faith of the Catholics of Ireland. Although the debates in Parliament are ostensibly, merely about *Ecclesiastical Titles*, it is well known that the real subject matter of dispute, is—the Godless Colleges. Willingly, in effect, would the government consent to a compromise, admitting as many Bishops as the Pope might think fit to send, provided only that his Holiness would rescind the condemnation of the said Colleges, and annul the decrees of the Synod of Thurles. Now, as the Synod well pointed out, the best way of effecting the destruction of these Colleges, is, by opposing thereunto a Catholic University, in which the youth of Ireland shall not be exposed to the danger of having their religious principles undermined, or be tempted to barter away the precious jewel of the faith, for the advantages of a mere secular education—their heavenly birthright, for a paltry mess of pottage. It is, therefore, by our active endeavors to forward this great and truly Catholic undertaking, that we can best show our love to our religion, and, at the same time, in a perfectly peaceable, and legal manner, contribute to the thwarting of the cunningly devised plots of her foes. Such, then, are the objects for which we purpose to combine; and for this purpose, it is intended to hold a meeting of the members of the Society, and of those who desire to enroll themselves as members, on Monday evening next, at 7 p.m., in one of the rooms of the Bonsecours Market, which has been engaged by the Society for that evening, with the intention of adopting addresses to His Eminence Cardinal Wiseman, and the Irish and English Hierarchies.

In reply to a challenge from the *Montreal Witness*, we, some few weeks ago, pointed out some of the many glaring corruptions and mistranslations, which occur in a French version of the New Testament, extensively circulated by the French Canadian Missionary Society. We called especial attention to the fact, that in all the passages relating to the institution of the Holy Sacrament of the Lord's Supper, our Saviour is invariably represented as *not* blessing the bread and wine, but as blessing God: many other errors did we point out, and we remarked, that as Protestants profess to have no rule of faith, no guide, except their translations of the Bible, so their whole religious system depends upon the infallible accuracy of such translations; and that, as they have no means of ascertaining whether the exact signification of Christ's words has been correctly rendered in their version, except their weak human reason, aided by such lights as the dictionary and lexicon can afford; so if it can be proved that one single passage has been incorrectly translated, the whole of the remainder is utterly worthless, as where one error can have occurred, thousands of others may have crept in, which still remain undetected.

For the errors which we pointed out, the *Montreal Witness* and his allies can offer no excuse; they cannot deny their existence, they cannot but feel their importance. *Scrutator*, therefore, abandoning David Martin's trash as hopelessly corrupt, has recourse to the unanswerable argument of a *tu quoque*. "You Catholics," says he, "are just as bad as we are; you have as great discrepancies in your different translations of the Bible as we have in ours; of contraries both cannot be true; of two different translations one therefore must be false." This argument of *Scrutator* we propose to review. "I have shown," says *Scrutator*, exultingly, as it behoveth a man who has discovered a mare's nest to exult, "I have shown, that several versions of the Word of God, which this *Infallible Church* gives to the faithful, as the true and genuine Word of God, differ from, and even flatly contradict, one another." To this we answer, that we know of only one version, which the Church has given to the faithful, as containing the true and genuine Word of God, and that version is, the Latin Vulgate. Individual bishops, may have approved of several translations, in their respective dioceses, but *Scrutator* should remember, that no bishop or archbishop, can say of himself, "I am the Church." We will now give, side by side, the two different translations of the same passage, which so "flatly contradict one another," marking the discrepancies in italics:—

<p>FRENCH VERSION. St. Luke xvii., 3, 4. "If thy brother sin against thee, reprove him, and if he repent, forgive him, and if he sin against thee seven times a day, and seven times a day shall turn to thee, saying, I repent, pardon him."</p>	<p>DOUAY VERSION. St. Luke xvii., 3, 4. "If thy brother sin against thee, reprove him, and if he do penance, forgive him. And if he sin against thee seven times a day, and seven times in a day be converted unto thee, saying, I repent, I repent, forgive him."</p>
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Which of these translations, asks *Scrutator*, is right?

Carefully did we read over and compare, as we trust will also, some of our readers, these two contradictory translations, without, for the life of us, being able to discover where the contradiction occurred. The meaning of the words "repent," and "do penance," were evidently, in this passage, identically the same, that is to say, sorrow for having given offence, and the manifestation of that sorrow, by saying, "I repent." We saw that in the French version, there was a comma, after the words "forgive him," followed by a small a; whilst in the Douay version, in the same part of the sentence, there was a full stop, followed of course by a big A; in one translation we found, "seven times a day;" in the other, "seven times *in* a day;" "turn to, instead of "be converted unto;" and, most important difference of all, "pardon," instead of *forgive*. Yet, neither in the "repent," for "do penance;" in the comma, for the full stop; in the little a, for "and," instead of the big A; in "turn to," for "be converted unto;" "pardon," for "forgive," could we find the flat contradiction, announced by *Scrutator*; so we read on, in hopes that the mystery might be cleared up, and, at last, we got a glimmering of *Scrutator's* meaning. "It is manifest," says he, "that both of them cannot have it," the Douay having, to "do penance," where the French has, "to repent."

These are the questions which *Scrutator* proposes to us. Whether is "repent," or "do penance," the true Word of God; and which is the more correct translation of the Latin, "*agere penitentiam*," or of the Greek, "*metanoco*?" To this we reply, that the Church alone can tell us what is the true Word of God, and that human reason is as incapable of forming any correct judgment upon this point, as the eye is of distinguishing sounds, or the ear colors; but, as we cannot see the slightest difference between the meaning of the two expressions, as it is impossible truly to "repent," without "doing penance," or to "do penance," without "repenting," it is likely that one is as much the true Word of God as the other; both implying exactly the same thing; sorrow for having offended, and the confession of, and satisfaction for, that offence, by the words "I repent," upon which "repentance," or "doing of penance," the offender is to be forgiven by his brother. These are the conditions requisite for man to obtain pardon from his brother man; in the same way, as by truly "repenting," or "doing penance" before God, that is, by conceiving a hearty sorrow for sin, as towards Him; by the confession of, and satisfaction for, that sin, in the way that He has through His Church appointed, we obtain from God, the pardon and remission of our sins, for the sake of, and through the infinite merits of the atoning blood of our Lord and Saviour Jesus Christ.

We will not presume to decide, which is the more correct translation; it seems to us, that the Latin, "*agere penitentiam*," is more literally rendered by the two words, "do penance," than by "repent;" and that, if we consult the etymology of the Greek word, neither can be said exactly to render the meaning of "*metanoco*," which implies, change of mind, or opinion, an operation not necessarily accompanied with grief, and of which the intellect alone is the subject; whereas "repent," or "do penance," implies a change of heart, attended with sorrow, an operation of which the will is more properly the subject; but, as the faith of Catholics is not dependent upon etymological niceties, we will not pursue the subject further; it is for *Scrutator*, who boasts of his knowledge of Christianity, to prove that St. Luke made use of the word "*metanoco*" under the inspiration of the Holy Spirit; and we assure him, that we will never enter into any discussion with him, or with any one else, as to the meaning of any passage of the Bible, until such time as he shall have proved such passage to have been inspired. *Scrutator* need not fear, that any apparent discrepancies, in the different translations of the Bible, will cause the least difficulty to Catholics; as such, we have what Protestants can never have, a living authority, far superior to any translations of the Bible. The Church, appointed by Christ to teach all nations; from the teaching of that Church is our knowledge, not only of the meaning of the sacred penmen, but of the whole mystery of the Christian Revelation derived, because her teaching is to us—the Word of God. *Scrutator* honestly confesses his ignorance of "Catholic terms," and of the "decrees of the Council of Trent;" would it not be advisable, we put the question in no uncharitable spirit, would it not be advisable for him, until he has acquired some knowledge of Catholicity, some acquaintance, however slight, with her doctrines, and the decrees of her councils, to abstain from talking about, and railing against, a system of which he is profoundly ignorant? If he would only resolve to study the Catholic catechism, and to attend, for one short month, the elementary schools, held in this city, by the "*Christian Brothers*," we feel confident, that at the end of that time, *Scrutator* would come forth a wiser man.

We learn from the *Melanges* that the Rev. M. T. Durocher, Curé of Belœil, has received much benefit from his sojourn in Italy. The rev. gentleman was expected soon to embark for Canada.

CATHOLIC LIBRARY, NO. 1 & 2.

THE SCRIPTURE DOCTRINE OF MIRACLES DISPLAYED. By the Rt. Rev. GEO. HAY, D. D. Dunnigan and Brother, New York. John McCoy, Montreal.

An admirable refutation from the pen of Bishop Hay, lately one of the Scotch Vicars Apostolic, of the sophistries of Hume, and the still more dangerous attempts of the German Protestant and Rationalistic school, to explain away the miracles recorded in the Holy Scriptures. To all who desire to learn upon what a sure foundation the evidences of the Divine Mission of Christ, and of His continual presence with His holy Church, are based, we heartily recommend the perusal of this little work.

REMITTANCES RECEIVED.

Bytown, Mr. E. Burke, £2 10s.; St. Hyacinthe, Mr. Patrick Flynn, £1 5s.

CORRESPONDENCE.

To the Editor of the True Witness and Catholic Chronicle.

SIR,—I have just learned with the most intense delight, that the Catholics of Montreal have determined on organising a branch of the "Catholic Defence Association." I am confident that it will work well, for there is not in this province a single Catholic of intelligence, whose warmest sympathies are not enlisted in behalf of the little flock of faithful souls, at once the remnant of the wreck of England's former glorious Church, and the germ of another, which no hurricane will ever overthrow, or no royal ruffian ever subvert.

There is something to the reflecting mind peculiarly grand and sublime, in the present position of our holy Church in England. Surrounded by a multitudinous host of truculent enemies, assailed in every shape and form which bigotry can devise, apparently weak and powerless, and subject to every species of attack, she not only maintains her ground, but aided by heaven, she is making successful inroads on the domain of heresy, and is daily carrying off every thing that is estimable and of value therein. The virtuous and the good are hourly flying from the painted Jezabel, whom they foolishly looked upon as a mother, and are fast rushing into the embrace of the one only Church—the true spouse of Jesus Christ. The death-knell of Anglican Protestantism has been rung, and its complete annihilation is only a question of time. Heaven knows the grotesque would-be ecclesiastical polity, to which Englishmen have, for three hundred years, submitted, has had a sufficiently lengthened existence. It is to be hoped that the vengeance of God is at last satiated, and that in his mercy, He will now visit unfortunate England.

But there is a great battle yet to be fought. The devil will not easily, and without a struggle, give up his usurped sway. From the day on which he first inspired the bloody, bloated and adulterous brute, who laid his polluted hands on the sacred ark of God, down to the present time, he has had his minions and his slaves. The mean, little, contemptible dandy, whose forehead is marked with a more ignominious brand than was that of Cain, whom infamy will ever claim as her most favored son, whose whole life has been, and is, a living lie—the accomplished trickster

—the finished political charlatan—the cringing and low-souled statesman—My Lord John Russell, is using all his wily artifice to arrest the progress of truth, and prevent the return of the country which he disgraces, to the fold of the Messiah. The press, from that beastly and cowardly bully—the *Times*—down to the blackguard Thackeray, who caricatures in the filthy columns of *Punch*, the religion and ministers of the Redeemer, (as he would the Redeemer himself, for a consideration), the whole Protestant press of England, with a few honorable exceptions, are putting forth all their energies to shut out the light of heaven from their benighted countrymen. All parsondom is convulsed, and the imitation mitres appear to topple on the heads of their grave and most reverend owners. A great victory is, undoubtedly, on the point of being achieved. The illustrious Wiseman, whose name will for ever shine in the annals of the Church, the great, the gifted and splendid Cardinal, whom intelligent Protestants themselves, acknowledge as possessing more talent than all the dignitaries and ministers of the mock establishment put together, is evidently destined by heaven as its instrument, in effecting a conversion greater and more difficult, and, therefore, by him more to be coveted, than was that brought about by Austin and his venerable coadjutors.

The present, however, is a time of trial: the battle is now being waged. And will we, British subjects, as yet we are, hesitate, for a moment, to assist our brethren in their struggle, and confront the foe? Or will we not rather use all the privileges we possess, in battling for the interests of religion? As every member of the body sympathises with that part which is affected with pain, so in the religious body of the Church, every member and branch, no matter how far distant it may be, must take a lively interest in the well-being of the whole. Canada is decidedly the most important colony of England; in strengthening its principal defences, she has expended a world of treasure. Now, should the French portion of its Catholic population, stung by insult, and the Irish portion, maddened by the remembrance of centuries of oppression, suddenly start into a defiant and warlike attitude, this bright gem would drop in an instant from the crown of Britain. And let it be remembered that the children of the faith, no matter to what origin they may belong, will feel as acutely and intensely any penal bill which may be passed against the Cardinal Archbishop of Westminster, and his illustrious brethren in the ministry in England and Ireland, as they would, were it extended to their own immediate spiritual superiors.

The faith of Christendom has been attacked and insulted, and the miserable cowardling, who is England's premier—her premier in everything low and mean, although he attempted to wipe off the filth and slime which he has exuded on the Catholic body, has only made his hollowness and rottenness more transparent. And it may now be safely asserted, that no public character ever arrived at a lower mark on the scale of human degradation. A sympathising voice from Canada, at the present time, would do an immensity of good, and cheer up the courage of our brethren in England and Ireland. The clergy here have already spoken out, and their timely address has gladdened the heart of the illustrious Wiseman. Let a "Catholic Defence Association" then be immediately established, for the double purpose of sympathising and co-operating with the sister societies in the United Kingdom; and, also, for neutralising the *virus* emitted from the French Canadian Missionary Society, that ludicrous and juggling joint-stock concern, composed of the most diverse elements, from the solemn and pithy Dr. Pompos, to that stupendous genius, the *immortal* Greasy. In England, although there are daily added to the flock those that are to be saved, and the great mass of the people is fast being leavened, still the number of believers is, as yet, but comparatively small. We should then stand by them in the hour of danger; for the very best means to preserve our own faith is, to assist in resisting any attack which may be made on the faith of our brethren. Poor Ireland, although in rags and mourning, plundered of her jewels, and stript of nearly all her former glory, is still, thank heaven, invested with the armor of faith, and engaged in fighting the battles of the Lord. She is poor indeed in worldly riches. She lies, as Burke said of Spain, a stranded shipwreck on the shores of Europe. Still, however, she has her attractions, for she still tenaciously clings to, and possesses the faith; and after the most severe and lengthened persecution to which any country was ever subjected, she still beautifully mirrors back again to heaven its holiest and sublimest truths. She is now struggling hard to realise the wishes of the sovereign Pontiff, by contributing to erect a Catholic University, in which sound doctrines will be taught, and from which all professors of the *de Vericour* kidney, with their blasphemous reveries, will be excluded. She is endeavoring to shew her enemies that education is the handmaid of religion, and that religion never divorced herself from education, save when the latter attempted to invest herself with the unsold drapery of error, and trench on forbidden ground. After years of pinching famine and dreadful suffering, this wonderful country generously comes forward, and sends in contributions, which might well shame more favored lands, for the completion of a project suggested by the holy Father, for the protection and extension of its cherished faith. The infamous colleges have been condemned, and all the vain hopes of England's wily statesmen to undermine that religion which first civilised their own country, have been blasted and destroyed. A new era is, unquestionably, about to dawn on the British isles; and even we, here in Canada, may contribute to hasten its advent. Surely, the Catholics of Canada could, without the least inconvenience, make up a sun which would cheer up the spirits of the friends of education in Ireland, and hasten the accomplishment of the great work in

which they are at present engaged. Canadians and Irish should go hand in hand; their common faith has been attacked, and, therefore, should be defended and supported in common by them both. All Catholics are brethren—no matter of what origin they may be. They have the same God for their father—the same Church for their mother, and the same bright heaven for their common destination. The present is a glorious opportunity for a closer, a more intimate union. Let then but the Catholics of this Province properly unite, and they will be of infinite service to their fellow subjects and co-religionists in the mother country; and they will be able to look down with a feeling somewhat lower than that of contempt, on the mongrel French Canadian Missionary Society. Not but this anomalous body is somewhat useful in its way, for into it, as a common receptacle, can be very profitably thrown all the filthy offal, which can only be a nuisance to us; and which may serve to gorge the ravenous white-throated jackals, who always prowl around Catholic territory, in search of more agreeable and delicious nutriment. I have not the least doubt, that if the "Catholic Defence Association" were once properly organised, it would prosper, and be productive of immense good. Every Catholic deserving the name, would feel conscientiously bound to attach himself to it, and assist its conductors in furthering the object for which it would be established. The time has arrived when every child of the Church should be up and doing. Her enemies, especially in England, are straining every nerve to mar her soul-saving efforts, and impede her advancement. The ministers of the Establishment are either emulating the unholy zeal of the Druid Priests of old, or, confounded like St. Paul, by the flash of heaven's light beaming upon them, are rushing to embrace what they hitherto so much hated and abhorred.

In all probability, the time will soon have arrived when the infamous bill, originated by the spiteful malignity of the tergiversating Russell, will be the law of the land. But will it be obeyed? or rather will it not be received by an indignant shout of execration, which will deter its vile concoctors from carrying its clauses into execution? But, if by a woful fatuity, England should become so far demented as to sully, with her crimsoned hands the spotless robes of the sanctuary, and imprison the successor of the butchered and disembowelled Plunkett, or any of the illustrious Hierarchs, who now preside over the Irish Church, or attempt to injure the spiritual prince—the great Wiseman—of whom any country should be proud, she may rest assured that the Catholics of Christendom will not tamely look on; that the hell-inspired policy of Cecil and Cromwell will not now be tolerated; that more soldiers will be required to defend her possessions than she can well spare; and that the Catholic portion of them would pause and ask themselves the question—whether they should turn their bayonets on their brethren who would then be contending for a common faith. I trust, however, that Providence will yet avert the storm, and infuse wiser counsels into the minds of her Majesty's advisers. However this may be, of one thing I am certain, that from the chaos and confusion which has now so long prevailed in England, order and regularity will yet proceed. The Church never yet fought without ultimately trampling upon and crushing her foes. In all her annals, we find that she emerged victorious from the fiercest struggles, and the most fiery ordeals. Some of her most brilliant victories followed immediately in the wake of the direst, and apparently the most annihilating disasters. A Pagan Emperor wrote to the Senate of Rome, that he had succeeded in extirpating the religion of the Nazarene; that the last of those Christians who were making aggressions on the worship of the gods, had just ceased to exist. On the morrow after, the triumphant cross ascended the Capitol, the heavens proclaimed its victory, the hand of the vanquished Caesar dropped idly down, and the people ran and paid obeisance to the successor of St. Peter.

Quebec, May 6, 1851. M.

To the Editor of the True Witness and Catholic Chronicle.
DEAR SIR,—From the moment Cerberus was let loose over England, by the vile letter of Lord John Russell to the Act of Parliament Bishop of Durham, my attention has been fixed on the movement created by that letter. Notwithstanding the shameful excitement which pervaded England—notwithstanding the base and beastly expressions used at the meetings of the heretical descendants of Calvin, and Cranmer and Wesley, I could not believe that men of education and respectability, such as are the members of parliament (if we except H. Drummond, *et hoc genus omne*) could be so demented, could suffer bigotry so far to sway their judgment, as to attempt to forge fetters to restrain the full and free exercise of the Catholic religion. I was mistaken. Protestant M. P.'s do not possess the wisdom for which I gave them credit. They have gained a melancholy notoriety before the world. They begin to employ again fine and imprisonment and exile, to prevent the spread of truth, and to impede the teaching of God's Church. What folly to oppose thus, the arm of flesh to the will of the most High! They deserve our pity, and they need the help of our prayers. While chains were being forged to cripple our holy faith, by impeding the free exercise of the sacred ministry, to my great surprise, not a voice was raised in Canada to protest against the iniquity of the imperial parliament. What! cried I, have my brave countrymen changed their nature as they have their climate? Has the spirit of their noble ancestors departed from the sons of Erin? Impossible! They are ready to shed their hearts' blood rather than to surrender the sacred deposit of the faith planted by St. Patrick, in the green fields of their country. What then can be the meaning of their silence? Is it that they are indifferent

to the opprobriums cast upon us and our religion? Is it that they are so callous that the indecent slanders of a Russell and a Drummond do not enter like an arrow into their souls? It is not so. I know the feelings of my countrymen—I know the indignation that is boiling within them, which with pain they stifle, waiting an opportunity to give it expression. This opportunity I am glad to see is about to be given them. The meeting the Catholics are about to hold, for the purpose of recording their sentiments, will, we hope, receive the cordial support of every true son of the Church in Montreal. The Association which the Catholics have begun to organise, will progress with astonishing rapidity, and you will see by the alacrity with which they will unite to aid in establishing a Catholic University in Ireland, how much the godless colleges of Lord John Russell are every where detested, and how convinced are all Catholics of the dangerous snare laid to corrupt the faith of the Catholic youth, which a persecution of two centuries and a half could not eradicate. With best wishes for the success of the Catholic Association,—I am, Sir,
Your most obedient servant,
ONE OF THE MCGHAEL FAMILY.

May 7, 1851.

CANADA NEWS.

About one o'clock on Sunday morning, the steamer John Munn, on her way to Quebec, and the ship Ottawa, in tow of the Alliance, on her way up to Montreal, came into collision near Port St. Francis. The Ottawa sustained considerable damage, having had her bowsprit carried away, as did also the John Munn, which lies at Port St. Francis. The Alliance was also somewhat damaged, and had to return, for a few hours, to Three Rivers.

NOBLE CONDUCT.—We learn that on Saturday evening, a child of from five to six years of age, while playing on the margin of the Canal Basin, near Mr. Gould's mills, fell into the water, and would inevitably have been drowned, but for the promptitude of Mr. Kelly, a builder engaged on the works in the neighborhood, who jumped into the basin, swam to the little fellow, and rescued him from a watery grave.—*Herald*.
Two copies of the *Pilot* were returned to us yesterday, in compliance with the Post Master's new orders. Both have been sent for two years past. On the wrapper of one was written, "left the place a year or two since" on the other, "did some time ago." What has become of the papers, we know not. Most likely, they have been somebody's perquisite. The new regulation will prevent these abuses.—*Pilot*.

We think we can tell the *Pilot* what became of those two papers: we think if he will make enquiry, he will find that the Postmaster regularly received the papers, used them for his own purposes, and then sent them to the Dead Letter Office, where they became the perquisite of the menials of the establishment.—*Transcript*.

QUEBEC SEMINARY.—Yesterday being the 225th anniversary of the birth of Monsgr. F. de Montmorency-Laval, the first Catholic Bishop of Quebec, and the founder of the Seminary of Quebec, the students of that institution closed the amusements of the day by a concert—the vocal music under the direction of Mr. Ross, late Band Master of the 93rd Highlanders.—His Grace the Archbishop honored the entertainment by his presence, accompanied by a large number of the clergy and several of our most respectable citizens, among whom we noticed the Honorable the Speaker of the Legislative Council of Canada. Besides the musical performances detailed in the programme, two discourses were delivered by the pupils who composed them, the one in Latin and the other in French—the subject of them being the biography of the illustrious prelate whose anniversary was being celebrated by the *éleves* of an institution of which he had laid the corner stone some two centuries and a half since, and which had gone on increasing in prosperity from that time to the present day. The whole performance was most satisfactorily gone through and elicited general applause from all present.—*Mercury*.

ST. PATRICK'S BALL.—On Monday evening, 28th ult., the long-talked-of ball, under the auspices of St. Patrick's Society, took place at the St. George's Hotel, when a more joyous party could not have been assembled together. The company was more numerous than had been anticipated, consisting chiefly of the sons and daughters of old Erin. Shortly after 8 o'clock dancing commenced, which was kept up until the morning sun shone through the windows. They acted upon the poet's advice—
"Ne'er ask the hour—what is it to us
How Time deals out his treasures?
The golden moments lent us thus,
Are not his coin, but Pleasures."

—*Quebec Mercury*.

FIRE AT QUEBEC.—We learn from the *Chronicle*, that a fire broke out on Tuesday evening (28th ult.) in a house in St. Paul Street occupied by Mr. Delaney, butcher, and Mrs. Widow Dunlesie, charwoman. In Mrs. Dunlesie's part of the house—who lost all she possessed—the fire originated, and spread with great rapidity. Mr. Delaney saved, in a damaged state, nearly the whole of his effects. The two houses adjoining occupied by Messrs. O'Neill, tavern keeper, and McDonald, grocer, with the greater part of their effects, were saved with difficulty.

The "strike" among our *habitans* against the market tax is attracting attention in Montreal. The *Gazette* of Monday last gives the hint to the hucksters of our sister city, as follows:—*Grand Chance at Quebec for Hucksters from Montreal*.—It is said, that in consequence of recent bye-laws relative to the markets, and to selling in the streets, passed by the Corporation of Quebec, the *habitans* have combined to starve the city into a change of them by staying at home with their produce. The steamboats are now running, and will afford the Quebecers excellent means of getting all they want from Montreal. Our market people will jump at the speculation.—*Chronicle*.

To the Editor of the Bathurst Courier.
SIR,—It appears to me you newspaper people with all your acumen are sometimes near-sighted—respecting the meeting here on the 29th, you are led astray altogether. There was no Reform or Tory contest about the thing at all—no Orange or Green, nothing sectarian, political or national. The meeting was like the handle of a jug, all on one side; and on that side were Reform and Tory, Orange and Green, Catholic and Protestant, Scotchmen and Irishmen. The squabble which arose was the result of a mere accident; and the two men who were struck, were struck not

because they were Protestants, Irish Protestants or Orangemen, but simply because excitement or liquor, or both made them boisterous—the whole thing was a mere flea bite; and is not worth attention. McWhitney and McConoky did not know what brought them there, and if they did, they would most probably, be the very first to put those people—(two only) who claim them as their own, down.

Respecting the Rev. John McNulty I have but one word to say, come out here next summer—see what he has done in this County—enquire about it—go to his farm on Mount St. Patrick—see one of the finest farms in Canada—view one of the finest views in the world from his house—partake of his hospitality—hear him talk of his countrymen—of their divisions—hear his aspirations for unity and harmony amongst them of all creeds—go amongst his people and those who are not his people—hear from them of the roads he has made throughout the country, for the public at no expense, the churches he has built, the schools erected &c.; hear his people consult him on every subject confidently and endearingly with their paternal "father John;" (this you may not understand—well then read D'Israeli's *Conningsby*) and come away satisfied, that you have seen a priest of the olden time who was the shepherd of his flock—come away satisfied—utilitarian as thou art (and as thy readers are) that you have seen one of the most useful men, if not the most useful man in these very utilitarian counties of Lanark and Renfrew.—Yours truly,
AN IRISH PROTESTANT.

Renfrew, April 14, 1851.

IMPERIAL PARLIAMENT.

HOUSE OF COMMONS—APRIL 11.

In answer to Mr. Aglionby, Lord J. Russell said that he proposed to take the second reading of the Jewish Disabilities Bill on Monday, the 12th of May.

MR. DISRAELI'S MOTION.

On the order of the day that the House do resolve itself into a committee upon the Assessed Taxes Act, Mr. Disraeli rose and proceeded with the motion of which he had given notice. He felt that her Majesty's Government, and he might say the House of Commons also, had refused to give their attention, still less their support during the present session of Parliament, to one of the most important of the classes in this country. But while the discussion of those oppressions occupied the House, the people were suffering; and he might say that while the session was passing over without any relief, the country was suffering. Eulogising the industry, the loyalty, and the patience of the agriculturists, under all sufferings and all disappointments, he demanded, on their behalf, that while other classes enjoyed untaxed bread, they might be allowed to possess untaxed labor. In this claim, he submitted, there was nothing that threatened a reversion of the Free-trade policy, and nothing that could disturb the shade of Peel. He wished only that the ministry, during the holidays, would reconsider their budget. The hon. gentleman concluded by moving—
"That in any relief to be given by the remission or re-adjustment or taxation, due regard should be paid to the distressed condition of the owners and occupiers of land in the United Kingdom."

Mr. Disraeli's motion was supported by Mr. Stafford, Lord J. Manners, Mr. Reynolds, Mr. Miles, Mr. Newdegate, Sir R. Peel, Colonel Sibthorpe, Sir T. D. Acland, and Mr. Grattan;

And opposed by Mr. Acock, Mr. Sanders, Mr. Bright, the Chancellor of the Exchequer, Mr. M. O'Connell, Mr. J. O'Connell, and
Lord J. Russell, who declared that the motion so often proposed to them upon Agricultural Distress was based upon a delusion. It was assumed that the owners and occupiers of land did not share in the relief afforded by remission of taxation upon articles of consumption.

The House then divided—for the amendment 250; against it 263; majority for Ministers 13.
APRIL 14.

THE REFUGEES IN LONDON.

Mr. B. Cochrane begged to inquire of the noble lord at the head of the Government whether a collective note had been received from the four great powers complaining of the conduct of the political refugees now in London?—Lord J. Russell said that, not having had notice, he was unable to answer the question, but he was not aware of any such note having been received.—Mr. Cochrane: "Then I give notice that I shall put the question to the noble lord at the head of Foreign Affairs to-morrow."—The noble Viscount at this moment entered the House, and Mr. Cochrane repeated his question.—Lord Palmerston: "I have received no such note as that referred to by the hon. gentleman?"—"hear," and a laugh).

THE INCOME-TAX BILL.

The Chancellor of the Exchequer announced that he would move the second reading of this Bill on the first Thursday after Easter.

ASSESSED TAXES.

The resolutions proposed by the Chancellor of the Exchequer for abolishing the Window tax, and for imposing, in substitution for it, the new House-tax, were (after considerable conversational discussion, and the withdrawal by Sir B. Hall of his threatened opposition to the latter tax) agreed to.

APRIL 15.

Lord John Russell announced the following as the course of public business after the Easter holidays:—The Income-tax Bill, on Monday, the 28th April; the Jews Bill, on Thursday, the 1st May, and the Navy Estimates the same day; and the Committee on the Income-tax, on Friday, the 2nd May; and the Ecclesiastical Titles Bill, on Monday, the 5th May.

THE MEMBERS of the MONTREAL BRANCH of the CATHOLIC DEFENCE ASSOCIATION, are requested to meet on MONDAY EVENING next, the 12th inst., at SEVEN o'clock, in the BONSSE-COURS MARKET, one of the rooms of which has been engaged for the purpose.
Montreal, May 8, 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.

FOREIGN INTELLIGENCE.

The French nation, it has been remarked, stands at this time in a similar dilemma. The present Constitution of the Republic must either be modified, or retained without alteration. But if the existing Government of the country is to be retained, then the Constitution must be modified and revised; and, on the other hand, if the Constitution remain exactly what it now is, the existing Government expires, and cannot legally be renewed on the same basis. So that to retain the Government the nation must sacrifice the Constitution, or to retain the Constitution it must sacrifice the Government. Which it will be must soon be seen, and there is no utility in any prophecies on the subject.

The excitement created by the advent of the new Ministry is gradually calming down, and as the Assembly has adjourned every Passion week, it is probable that there will be one week without politics. Already the leading representatives have left Paris for their country seats, and there is a total suspension of business in the Assembly.

The organs of the Conservative party have intimated that, though they look with suspicion on the new Ministry, they are willing to suspend hostilities, and to give the Cabinet an opportunity of showing by its acts that its intentions are as moderate as its professions. The *National*, and other Republican journals, declare that, if any attempt be made to revise the Constitution out of the limits prescribed by it, the masses of the people will resist it. The *National* asserts also that, in Paris and the departments, the mass of the people are not only resolved to prevent a revision of the Constitution by what they would consider illegal means, but also to insist upon the revocation of the electoral law of 1830, and a return to universal suffrage. The *Republique* turns to ridicule the report that it is the intention of the Ministry to propose to the National Assembly, to consult the municipal councils of France, before the discussion of the question of Revision by the Assembly. Such a proceeding, says the *Republique*, would be a mere deception, as the councils were elected under the influence of the events of June, 1848, and are not, therefore, to be regarded as the real representation of the present views and feelings of the people.

SPAIN.

The Moderate Party in Spain is extremely divided, and all its endeavors to form an Electoral Central Committee had hitherto failed. The Minister for Foreign Affairs, and the Under Secretaries of State of the Departments of the Interior and Justice, have not yet been appointed. The Political Chief of Madrid had authorized the Progressistas to hold meetings, preparatory to the elections.

REVOLUTION IN PORTUGAL.

Count Thomar's Government has a second time caused a military insurrection in Portugal. The Duke of Saldanha, whose decided opposition to any insurrectionary movement was long regarded as the chief guarantee of the peace of the kingdom, has now placed himself at the head of the armed opposition, and has succeeded in detaching a considerable portion of the army from its allegiance to the Queen's Government. For some time past, Silva Cabral, who has remained since 1848 on terms of deadly hostility to Costa Cabral, the Count de Thomar, his brother, has been engaged in connecting together by political ties the leaders of the Septembrist party and of the *Carlista* opposition—Saldanha, Lavradio, and Magalhaes, who carry with them the great bulk of the Royalist party. The confidential agents of these chiefs and factions have been for some time in constant communication with Silva Cabral, and the movement which has just taken place would seem to prove that a very powerful political and military combination has now been brought to maturity against the Court and the Prime Minister. The troops at Mafra, Cintra, had Leiria had apparently been tampered with, and joined on the first summons the standard of the Opposition under such a chief as Saldanha. The fidelity of the garrison of Lisbon, which did not exceed 4,000 men, was doubtful, and the detachment of the Queen's forces sent to occupy Santarem, and accompanied by the King, was not expected to reach that important position before it had fallen into the possession of the enemy. Hitherto no appeal seems to have been made to popular sympathy, and we remain in the dark as to the avowed pretenses of the insurrection. The only cry appears to be, "Down with Thomar!" The insurrection was sudden and unlooked-for. On the evening of the 8th the Queen, Count Thomar, and the other Ministers, were at the Opera, and on the day before, the Duke of Saldanha presided over a meeting of railroad projectors. At the close of this meeting, he went to the House of Peers, and after dinner started for his country house at Cintra, which he has often been in the habit of doing before, so that the Government does not appear to have been particularly suspicious until it was known that six of his aides-de-camp had joined him. On reaching Cintra, he took the detachment of troops stationed there, and joined the 7th Regiment at Mafra, and on the 10th inst. there appeared no doubt that he was marching towards Santarem with the view of forming a junction with other regiments implicated in the revolutionary plans.

AUSTRIA AND PRUSSIA.

The Austrian answer to Prussia's last note, says the *Cologne Gazette*, does not directly reject the Prussian proposition, and makes the return to the old Diet the subject of some preliminary discussion; the note is said to be most friendly. It contains the proposal that the Diet should be held in future in Vienna, whereupon Prussia has suggested that it should be held at Vienna and Berlin alternately. This is a strange protest of eighty-six Members of the

Second Prussian Chamber, published by the *Preussische Zeitung*, wherein the right of the President of the Chamber to call any Minister, speaking as such, to order, is denied. M. Manteuffel having been lately called to order by Count Schwerin, has given occasion to this. The protest maintains that as the Ministers of the Crown, as such, do not belong to the Chambers, the discipline of the Chambers cannot be extended to them. The conduct of the High Church (Puseyite) party in Prussia towards the "Free Corporations" is exciting a very general and lively interest through all Protestant Germany. The Prussian Clergy are, by the Constitution, quite independent of the Civil Government. Every complaint made against them to the Government meets but with one reply from the Minister, "We are not competent to interfere." The Evangelical Church is, by the Constitution, quite independent in all Ecclesiastical matters of the State.

It is reported in Vienna that the army in Italy is to be increased up to 200,000 men. The 9th division, at present in Vienna, was about to march into Italy.

The Anglo-French protest against the admission of the whole Austrian empire into the Bund, appears, says the *Constitutionnelle Blatt aus Bohmen*, to have excited some movement in the Russian Cabinet; for the Russian Cabinet courier has just arrived with despatches on this subject. Russia expresses in her note no objection to the incorporation, but thinks that with this view present circumstances should not be left out of consideration. The Imperial Cabinet will remain firm in its own purposes, nor suffer itself to be diverted from them by foreign considerations.

The Duke of Saxe-Cobourg and Gotha lately intended to visit Kiel, but on arriving at Hamburg, he had an interview with the Austrian Commissary, in consequence of which he returned to Gotha. The question being freely discussed, whether his Royal Highness, being at war, for his own State, with the King of Denmark, might not be legally arrested, on arriving in the dominions of the latter, as an enemy. The case is doubtful, it is admitted, as to the Duchy of Holstein; but it is denied that he would have incurred the risk had he crossed into Schleswig.

The *New Prussian Zeitung* states, that the mediation of Count Revintlow Criminal will probably obtain an unconditional amnesty of the Duchies. In the Prussian Upper Chamber, the formal permission to the law authorities to proceed with the prosecution of Baron von Arnim has been given.

INDIA AND CHINA.

We have intelligence from Bombay up to the 17th ult. The Governor-General was expected at Attock on the 4th of March, and at Peshawur by the 8th or 9th. His arrival was looked for at the frontier with some anxiety, and with the hope that he will be able to devise measures for rendering life and property more secure. Outrages were almost daily committed by the hill robbers, even within musket-shot of the cantonment of Peshawur. The mode of dealing with these tribes has yet to be devised. It does not appear that they are at present actuated by any hostile motives beyond the mere love of plunder. Regular military operations against them are ineffectual, but it was thought that the head man in each village might be made answerable for outrages committed within its boundaries, and that a well organized patrol of irregular horse occupying fortified posts at proper intervals along the passes, and supported by the troops at Kohat, Peshawur, and Attock, might, if organized on the footing of a police, prove successful in checking their depredations.

Peci Ibrahim Sahib Bahadur, the British agent at Bahavutopore, where he did good service during the Mooltan campaign, is now at Bombay, on his way to Europe and the Great Exhibition; and the Peninsular and Oriental Company have advertised an additional steamboat for the conveyance of those proceeding from India to England on that occasion.

The disturbances in China have recommenced. At about sixty miles from Canton the insurgents are assembled in great force—their avowed object the upsetting of the present dynasty. The commissioner appointed to the task of inquiring into the state of the disturbed provinces, instead of sending the Governor of Kwangsi in chains to Peking, as was expected, has, on hearing the evidence for and against him, forwarded a memorial to the Emperor, in which the whole blame is thrown upon Seu for his tardiness in rendering the required support, whereby the rebellion has now attained such a head, that, according to the *Friend of China*, "his Imperial Majesty's continued possession of the throne is quite a matter of uncertainty."

The *Singapore Free Press* has an account of a very extensive movement in the interior of that island against the converts to Christianity among the Chinese pepper and gambier planters. A simultaneous attack was made upon the bangsals or plantations of these persons in all quarters of the island by their heathen compatriots, instigated, it is believed, by the secret societies, which exert such a baneful influence over the Chinese population. Upwards of thirty bangsals were plundered, and the unfortunate owners and their Coolies driven out. The police in the interior was augmented, and warrants issued against a number of persons, but a very determined resistance was offered, and the police were obliged several times to fire in self-defence, by which, it is believed, ten or a dozen of the Chinese were killed. Several of the parties first apprehended were tried at the Session of Oyer and Terminer, and being convicted, were sentenced to transportation to Bombay. This does not seem, however, to have made much impression, as the Chinese appear to rely on their powers of combined resistance to avert further measures against them.

THE WAR AT THE CAPE.

Intelligence has been received from Cape Town up to the 7th of March. It appeared to be a general

impression that the war would be a very protracted and expensive one; that the colonists would avoid contributing towards the expense in any way, if possible; that unless the English made advances, the Caffres, spoken of as an intelligent brave race of men, would expel them from every part. To starve out the enemy, by destroying their crops and laying waste the country, appears to be Sir Harry Smith's present object. Already the ravages of the Caffres in the provinces of Albany and Somerset have been tremendous. "The losses of the colonists," says the *Cape Town Mail*, "must be reckoned by hundreds of thousands of pounds."

Sir Harry Smith himself was at King William's Town, with 1,675 men. His communications with Fort Hare were interrupted; and he could only communicate with Graham's Town and the colony by the sea route from Buffalo Mouth. Even this facility he owed to the services of a native ally, Pato, who kept the road open between King William's Town and the estuary in question. Six weeks' supplies had been thrown into Forts Cox and White. The prophet Umhlanjeni had a narrow escape in a razzia led by Colonel Mackinnon, on the 3rd of February. Seven hundred head of cattle were the reward of this foray. Graham's Town was left to the defence of its inhabitants, who mustered nearly 1,000 men-at-arms. Our troops had laid waste all the crops, villages, and huts near the Broad-drift of the Keiskamma, and in the Chumie Valley.

LONDON LABOR AND THE LONDON POOR.

BY HENRY MAYHEW.

THE POLITICS OF COSTERMONGERS.—POLICEMEN.

The notion of the police is so intimately blended with what may be called the politics of the costermongers that I give them together.

The politics of these people are detailed in a few words—they are nearly all Chartists. "You might say, sir," remarked one of my informants, "that they all were Chartists, but as its better you should rather be under than over the mark, say nearly all." Their ignorance, and their being impulsive, make them a dangerous class. I am assured that in every district where the costermongers are congregated, one or two of the body, more intelligent than the others, have great influence over them; and these leading men are all Chartists, and being industrious and not unprosperous persons, their pecuniary and intellectual superiority causes them to be regarded as oracles. One of these men said to me: "The costers think that working-men know best, and so they have confidence in us. I like to make men discontented, and I will make them discontented while the present system continues, because it's all for the middle and the moneyed classes, and nothing, in the way of rights, for the poor. People fancy when all's quiet that all's stagnating. Propagandism is going on for all that. It's when all's quiet that the seed's a growing. Republicans and Socialists are pressing their doctrines."

As regards the police, the hatred of a costermonger to a "peeler" is intense, and with their opinion of the police, all the more ignorant unite that of the governing power. "Can you wonder at it, sir," said a costermonger to me, "that I hate the police? They drive us about, we must move on, we can't pitch there. But if we're cracked up, that is if we're forced to go into the Union (I've known it both at Clerkenwell and the City of London workhouses), why the parish gives us money to buy a barrow, or a shallow, or to hire them, and leave the house and start for ourselves: and what's the use of that, if the police won't let us sell our goods?—Which is right, the parish or the police?"

To thwart the police in any measure, the costermongers readily aid one another. One very common procedure, if the policeman has seized a barrow, is to whip off a wheel, while the officers have gone for assistance; for a large and loaded barrow requires two men to convey it to the green-yard. This is done with great dexterity; and the next step is to dispose of the stock to any passing costers, or to any "standing" in the neighborhood, and it is honestly accounted for. The policemen, on their return, find an empty, and unwhearable barrow, which they must carry off by main strength, amid the jeers of the populace.

I am assured that in case of a political riot, every "coster" would seize his policeman.

MARRIAGE AND CONCUBINAGE OF COSTERMONGERS.

Only one tenth—at the outside one tenth—of the couples living together and carrying on the costermonging trade, are married. In Clerkenwell parish, however, where the number of married couples is about a fifth of the whole, this difference is easily accounted for, as in Advent and Easter the incumbent of that parish marries poor couples without a fee. Of the rights of "legitimate" or "illegitimate" children, the costermongers understand nothing, and account it a mere waste of money and time to go through the ceremony of wedlock when a pair can live together and be quite as well regarded by their fellows, without it. The married women associate with the unmarried mothers of families without the slightest scruple. There is no honor attached to the married state, and no shame to concubinage. Neither are the unmarried women less faithful to their "partners" than the married; but I understand that, of the two classes, the unmarried betray the most jealousy.

As regards the fidelity of these women, I was assured that, "in any thing like good times," they were rigidly faithful to their husbands or paramours; but that, in the worst pinch of poverty, a departure from this fidelity—if it provided a few meals or a fire—was not considered at all heinous. An old costermonger, who had been mixed up with other callings, and whose prejudices were certainly not in favor of

his present trade, said to me, "What I call the working girls, sir, are as industrious and as faithful a set as can well be. I'm satisfied that they're more faithful to their mates than other poor working women. I never knew one of these working girls do wrong that way. They're strong, hearty, healthy girls, and keep clean rooms. Why, there's numbers of men leave their stock-money with their women, just taking out two or three shillings to gamble with and get drunk upon. They sometimes take a little drop themselves, the women do, and get beaten by their husbands for it, and hardest beaten if the man's drunk himself. They're sometimes beaten for other things, too, or for nothing at all. But they seem to like the men better for their beating them. I never could make that out." Notwithstanding this fidelity, it appears that the "larking and joking" of the young, and sometimes of the middle-aged people, among themselves, is any thing but delicate. The unmarried separate as seldom as the married. The fidelity characterising the women does not belong to the men.

The dancing-rooms are the places where matches are made up. There the boys go to look out for "mates," and sometimes a match is struck up the first night of meeting, and the couple live together forthwith. The girls at these dances are all the daughters of costermongers, or of persons pursuing some other course of street life. Unions take place when the lad is but 14. Two or three out of 100 have their female helpmates at that early age; but the female is generally a couple of years older than her partner. Nearly all the costermongers form such alliances as I have described, when both parties are under twenty. One reason why these alliances are contracted at early ages is, that when a boy has assisted his father, or any one engaging him, in the business of a costermonger, he knows that he can borrow money, and hire a shallow or barrow—or he may have saved 5s.—and then if the father vexes him or snubs him," said one of my informants, "he'll tell his father to go to h—l, and he and his gal will start on their own account."

Most of the costermongers have numerous families, but not those who contract alliance very young.

"Chance children," as they are called, or children unrecognized by any father, are rare among the young women of the costermongers.

RELIGION OF COSTERMONGERS.

An intelligent and trustworthy man, until very recently actively engaged in costermongering, computed that not 3 in 100 costermongers had ever been in the interior of a church, or any place of worship, or knew what was meant by Christianity. The same person gave me the following account, which was confirmed by others:

"The costers have no religion at all, of what religion or a future state is. Of all things they hate tracts. They hate them because the people leaving them never give them any thing, and as they can't read the tract—not one in forty—they're vexed to be bothered with it. And really what is the use of giving people reading before you've taught them to read? Now, they respect the City Missionaries, because they read to them—and the costers will listen to reading when they don't understand it—and because they visit the sick, and sometimes give oranges and such like to them and the children. I've known a City Missionary buy a shilling's worth of oranges of a coster, and give them away to the sick and the children—most of them belonging to the costermongers—down the court, and that made him respected there. I think the City Missionaries have done good. But I'm satisfied that if the costers had to profess themselves of some religion to-morrow, they would all become Roman Catholics, every one of them. This is the reason:—London costers live very often in the same courts and streets as the poor Irish, and if the Irish are sick, be sure there comes to them the priest, the Sisters of Charity—they are good women—and some other ladies. Many a man that's not a Catholic, has rotted and died without any good person near him. Why, I lived a good while in Lambeth, and there wasn't one coster in 100, I'm satisfied, knew so much as the rector's name,—though Mr. Dalton's a very good man. But the reason I was telling you of, sir, is that the costers reckon that religion's the best that gives the most in charity, and they think the Catholics do this. I'm not a Catholic myself, but I believe every word of the Bible, and have the greater belief that it's the word of God because it teaches democracy. The Irish in the courts get sadly chafed by the others about their priests,—but they'll die for the priest. Religion is a regular puzzle to the costers. They see people come out of church and chapel, and as they're mostly well-dressed, and there's very few of their own sort among the church-goers, the costers somehow mix up being religious with being respectable, and so they have a queer sort of feeling about it. It's a mystery to them. It's shocking when you come to think of it. They'll listen to any preacher that go among them; and then a few will say—I've heard it often—'A b—y fool, why don't he let people go to h—l their own way?' There's another thing that makes the costers think so well of the Catholics. If a Catholic coster—there's only a very few of them—is 'cracked up' (penniless), he's often started again, and the others have a notion that it's through some chapel-fund. I don't know whether it is so or not, but I know the cracked-up men are started again, if they're Catholics. It's still the stranger that the regular costermongers, who are nearly all Londoners, should have such respect for the Catholics, when they have such a hatred of the Irish, whom they look upon as intruders and underminers."—If a missionary came among us with plenty of money," said another costermonger, "he might make us all Christians, or Turks, or any thing he liked." Neither the Latter-day Saints, nor any similar sect, have made converts among the costermongers.

THE ROTATION OF THE EARTH RENDERED VISIBLE.

The experiment now being exhibited in Paris, by which the diurnal rotation of the earth is rendered palpable to the senses, is certainly one of the most remarkable of the modern verifications of theory. Although the demonstration by which the rotation of the earth has been established be such as to carry a conviction to the minds of all who are capable of comprehending it, to which nothing can be imagined to add either force or clearness, nevertheless even the natural philosopher himself cannot regard the present experiment without feelings of profound interest and satisfaction, and to the great mass, to whom the complicated physical phenomena by which the rotation of the earth has been established, are incomprehensible, this experiment is invaluable. At the centre of the dome of the Pantheon a fine wire is attached, from which a sphere of metal, four or five inches in diameter, is suspended so as to hang near the floor of the building. This apparatus is put in vibration after the manner of a pendulum. Under, and concentric with it, is placed a circular table, some 20 feet in diameter, the circumference of which is divided into degrees, minutes, &c., and the divisions numbered. Now it can be shown by the most elementary principles of mechanics, that, supposing the earth to have the diurnal motion upon its axis which is imputed to it, and which explains the phenomena of day and night, &c., the plane in which this pendulum vibrates will not be affected by this diurnal motion, but will maintain strictly the same direction during 24 hours. In this interval, however, the table over which the pendulum is suspended will continually change its position in virtue of the diurnal motion, so as to make a complete revolution round its centre. Since, then, the table thus revolves, and the pendulum which vibrates over it does not revolve, the consequence is, that a line traced upon the table by a point projecting from the bottom of the ball will change its direction relatively to the table from minute to minute and from hour to hour, so that if such point were a pencil and that paper were to spread upon the table, the course formed by this pencil during 24 hours would form a system of lines radiating from the centre of the table, and the two lines formed after the interval of one hour would always form an angle with each other of 15°, being the 24th part of the circumference. Now, this is rendered actually visible to the crowds which daily flock to the Pantheon to witness this remarkable experiment. The practised eye of a correct observer, especially if aided by a proper optical instrument, may actually see the motion which the table has in common with the earth under the pendulum between two successive vibrations. It is, in fact, apparent that the ball, or rather, the point attached to the bottom of the ball, does not return precisely to the same point of the circumference of the table after two successive vibrations. Thus is rendered visible the motion which the table has in common with the earth. It is true that, correctly speaking, the table does not turn round its own centre, but turns round the axis of the earth; nevertheless, the effect of the motion relatively to the pendulum suspended over the centre of the table is precisely the same as it would be if the table moved once in 24 hours round its own centre, for although the table be turned in common with the surface of the earth round the earth's axis, the point of suspension of the pendulum is turned also the same time round the same axis, being continually maintained vertically above the centre of the table. The plane in which the pendulum vibrates does not, however, partake of this motion, and consequently has the appearance of revolving once in 24 hours over the table, while, in reality, it is the table which revolves once in 24 hours under it.—*Globe.*

WHAT ARE BIRDS GOOD FOR?

The "American Agriculturist," in answer to this enquiry, relates the following anecdotes:—
In connexion with this subject, we will give an anecdote related to us by Governor Aiken, of South Carolina, of the rice birds. These little creatures gather round the fields at harvest time in countless myriads, and of course consume considerable grain. Some years ago it was determined to make war upon them, and drive them out of the country, and the measure was in some degree successful, as far as getting rid of birds. "What are birds good for?" The rice planter soon found out, for with the decrease of birds, the worms increased so rapidly, that instead of a few scattering grains to feed the birds, the whole crop was demanded to fill the insatiable maw of the army which came to destroy every young shoot, as fast as they sprung from the ground. Most undoubtedly the birds were invited back again with a hearty welcome. Rice cannot be cultivated without their assistance.
A few years ago, the blackbirds in the northern part of Indiana, were considered a grievous nuisance to the farmer. Whole fields of oats were sometimes destroyed, and the depredations upon late corn were greater than can be believed, if told. The farmer sowed and the birds reaped. He scolded and they twittered. Occasionally a charge of shot brought down a score, but made no more impression upon the great sea of birds than the removal of a single bucket of water from the great salt puddle. A few years later, every green thing on the land seemed destined to destruction by the army worm. Man was powerless—a worm among worms. But his best friends, the hated blackbirds, came to his relief just in time to save when all seemed lost. No human aid could have helped him. How thankful should man be that God has given him for his companions and fellow laborers in the cultivation of the earth, these lovely birds. "The laborer is worthy of his hire." Why should we grudge the little moiety claimed by the busy little fellows which followed the plough, and snatching the

worm away from the seed, that it might produce grain for his and our sustenance? "No honest man would cheat a bird of his spring and summer's work."

CHEESE vs. COMMON SHOT.

The greatest ammunition that we have heard of lately, was used by the celebrated Com. Coe, of the Montevideo navy, who, in an engagement with Admiral Brown, of the Buenos Ayrean service, fired every shot from his locker.
"What shall we do, Sir?" asked his first lieutenant, "we've not a single shot aboard, round, grape, canister, and double-headed, are all gone."
"Powder gone, eh?" asked Coe.
"No, Sir; got lots of that yet."
"We had a darn'd hard cheese—a round Dutch one, for dessert at dinner to-day—do you remember it?" said Coe.
"I ought to; I broke the carving knife in trying to cut it, Sir."
"Are there any more aboard?"
"About two dozen. We took them from a drove."
"Will they go into the 18 pounders?"
"By thunder, Commodore, but that's the idea, I'll try 'em," cried the first lieutenant.
And in a few minutes the fire of the old Santa Maria, (Coe's ship,) which had ceased entirely, was re-opened, and Admiral Brown found more shot flying about his head. Directly one of them struck his mainmast, and as it did so, shattered and flew in every direction.
"What the devil is that which the enemy is firing?" asked Admiral Brown, but nobody could tell.
Directly another came in through a port, and killed two men who were standing near him; and then striking the opposite bulwark, burst into splinters.
"By Jove, this is too much; this is some new-fangled Paixhan or other; I don't like 'em at all," cried Brown; and then as four or five more of them came slap through his sails, he gave the order to fill away, and actually backed out of the fight, receiving a parting broadside of Dutch cheeses. This is an actual fact; our informant was the first lieutenant of Coe's ship.—*N. Y. Journal of Commerce.*

The Enterprise, which left the Sandwich Islands, in June last, in search of Sir John Franklin, returned from the Polar regions to Hanalei Kanae, on the 10th of December, and having refreshed there, was on the 29th, only waiting a fair wind to proceed to Hong Kong, thence to return to the Arctic seas in April.

A horrible accident took place at Cologne on the 1st instant. A military magazine, where cartridges were being prepared, exploded while upwards of a hundred men were at work in it. Thirty-six sufferers, sadly scorched and mutilated, were conveyed to the hospital; an officer, two corporals, and seven men were buried under the ruins.
THE ROCKS OF CALVARY.—In Fleming's *Christology* it is stated that an unbeliever visiting the sacred palace of Palestine, was shown the clefts of Mount Calvary. Examining them narrowly and critically, he turned in amazement to his fellow travellers:—"I have long been a student of nature, and am sure the clefts and rents in this rock were never done by nature, or any ordinary earthquake; for by such a concussion, the rocks must have split by the veins, and where it was weakest in the adhesion of parts. "For this," said he, "I thank God that I came to see the standing monument of a miraculous power by which God gives evidence to this day of the divine mission of Christ."

A NEW MAN.—Gennan speculators have got hold of a new subject. It is neither more nor less than a "new man." The story—as we find it related in the *Correspondenz of Berlin*—attests that a stranger was picked up at the end of last year in a small village of the district of Lebas, near Frankfort-on-the-Oder, whither he has wandered no one could tell whence. Such a circumstance could hardly have piqued curiosity in another country; but to a people fond of speculation, and situated far away from the great highways of the world, there was something strange and startling in the fact, that the stranger spoke German imperfectly, and had all the marks of a Caucasian origin. Whether the man was a common impostor, and tricked the village authorities, or whether these worthies began in their usual way to construct a history for him "out of the depths of their moral consciousness," is uncertain; at all events they looked on him as a great prize, and carried him off to Frankfort. On being questioned by the burgomaster of that enlightened city, the stranger said his name was Jophar Vorin, and that he came from a country called Laxaria, situated in the portion of the world called Sakria. He understands, it is affirmed, none of the European languages (except, we must suppose, the broken German), but reads and writes what he calls the Laxarian and Arabian tongues. The latter he declares to be the written language of the clerical order in Laxaria, and the other the common language of the people. He says his religion is Christian in form and doctrine, and that it is called Ispatian. Laxaria he represents to be many hundred miles from Europe, and separated by vast oceans from it. His purpose in coming to Europe, he alleges, was to seek a long-lost brother; but he suffered shipwreck on the voyage—where, he does not know—nor can he trace his route on shore on any map or globe. He claims for his unknown race a considerable share of geographical knowledge. The five great compartments of the earth he calls Sakria, Aflar, Aslar, Auslar, and Euplar. The sages of Frankfort-on-the-Oder, after much examination of the tale and its bearer, have come to the conclusion that it is true. Some men believe things because they are incredible. However, Jophar Vorin has been carefully despatched to Berlin, and is now the subject of much scientific and curious gossip in the Prussian capital. What mystifications hides under the story time will probably show.—*Globe.*
BEAUTIFUL SENTIMENT.—John G. Whittier, the Quaker poet, in writing about Irish emigrants among us, says: "For myself, I confess I feel sympathy for the Irishman. I see him as the representative of a generous, warm-hearted, and cruelly oppressed people. That he loves his native land—that he cannot forget the claims of his mother-land; that his religion, is dear to him; does not decrease my estimation of him. A stranger in a strange land, he is to me an object of interest. The poorest and rudest has a romance in his history. Amidst all his gaiety of heart and national drollery, and wit, the poor emigrant has sad thoughts

of the 'ould mother of him,' sitting lonely in her solitary cabin by the bog side; recollections of a father's blessing and a sister's farewell; that sister loved so devotedly, are haunting him; a grave-mound in a distant church-yard, far beyond the 'wide waters,' has an eternal greenness in his memory; for there, perhaps, lies 'a darlint child,' or a 'sweet cruther,' who once loved him; the New World is forgotten for the moment, but Killarney and the Liffy sparkle before him; Glendalough stretches beneath him its dark, still mirror; he sees the same evening sunshine rest upon and hallow alike with nature's blessing the ruins of the seven churches of Ireland's apostolic age, the broken mound of the Druids, and the round towers of the Phœnician sun worshippers; beautiful and mournful recollections of home awaken within him, and the rough and seemingly careless and light-hearted laborer melts into tears. It is no light thing to abandon one's country gods. Touchingly beautiful was the injunction of the Prophet of the Hebrews: 'Ye shall not oppress the stranger, for ye know not the heart of the stranger, seeing that ye were strangers in the land of Egypt.'

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

INCORPORATED 1833. CAPITAL STOCK—£100,000.

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

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

WILLIAM STEWARD, Manager Branch Office.

Montreal, May 8, 1851.

ST. PATRICK'S SOCIETY.



A SPECIAL MEETING of the St. Patrick's Society, will be held at St. Patrick's House, on Monday Evening next, the 12th instant, at HALF-PAST SEVEN o'clock. A punctual attendance of Members is requested.

By Order, H. J. LARKIN, Secy.

Montreal, May 7, 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 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.

SEALED TENDERS

WILL be received until THURSDAY, the 15th MAY next, at 12 o'clock Noon, for the finishing and completing of the interior of the CATHOLIC CATHEDRAL in the City of Kingston, according to plans and specifications to be seen at the Bishop's Palace in said City, after the 27th instant, between the hours of 12 and 5 o'clock, P.M. Tenders to be addressed to the Rev. P. DOLLARD, Kingston, and endorsed "Tender for Carpenter and Joiner Work." "Tender for Plaster and Ornamental Work."

One Contract for the whole work would be preferred, and satisfactory security will be required for the due completion of the same.

P. FARRELL, Sec. Building Committee. Kingston, April 24, 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.

INFORMATION WANTED Of ELIZA DINNING, daughter of Timothy Dinning and Ellen Coleman, who left Quebec in autumn 1849. When last heard of, she resided in Troy, N.Y. Any information respecting her, addressed to her father, in care of the Rev. Mr. Nelligan, of St. Sylvester, C. E., would confer a lasting favor on her disconsolate parents. N. Y. Freeman's Journal and Boston Pilot will please copy.

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

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

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.

THOMAS BELL, Auctioneer and Commission Agent, 179 NOTRE DAME STREET, MONTREAL.

SALES OF DRY GOODS, BOOKS, &c., EVERY TUESDAY, THURSDAY, & FRIDAY EVENING.

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

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

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

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

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

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

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

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

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

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

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

JUST RECEIVED by D. & J. SADLER:— The Life of the Blessed Virgin, from the French of the Abbé Orsini, price 2s. 6d.

BOOKS suitable for the Holy Season of LENT, for Sale, Wholesale and Retail, at SADLER'S Cheap Cash Book Store:— The Lenten Monitor, by the Rev. P. Baker, 1s. 10d.

CONTROVERSIAL WORKS (which we recommend to be read by the Rev. Gentlemen who rail against the Catholic Faith, without knowing it):— The History of the Variations of the Protestant Churches, by Bossuet, Bishop of Meaux, 2 vols., price 7s. 6d.

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

JUST PUBLISHED by the Subscribers, and for Sale Wholesale and Retail, "THE GENERAL HISTORY OF THE CHRISTIAN CHURCH," from her birth to her final triumphant state in Heaven.

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

JUST RECEIVED, and for Sale by the Subscribers, "WILLY BURKE," or, The Irish Orphan in America, by Mrs. J. Sadler, 18mo., handsomely bound in muslin, price only 1s. 3d.

PROSPECTUS For Publishing, in 8 Semi-Monthly Numbers, at 25 Cents each, THE CATHOLIC PULPIT, CONTAINING A Sermon for every Sunday and Holiday in the year, and for Good Friday.

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

THE CATHOLIC PULPIT has received the approbation of the highest ecclesiastical authority in England, and has gained an extensive popular circulation within a very short period. It is a collection of Sermons for the Sundays and principal Feasts throughout the year, from the pens of living Orators of the highest distinction in Europe, and on account of their recent production, they are so much the better suited, in matter and style, to the wants of Catholic readers.

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

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

57. Twenty-fourth Sunday after Pentecost.—The Last Day. 58. Corpus Christi.—On the Festival. 59. Festival of SS. Peter and Paul.—On St. Peter's Denial. 60. The Assumption of the Blessed Virgin Mary.—On the Festival. 61. All Saints.—On Sanctity.

CONDITIONS.—The work will be printed from large type, on fine paper, and will be completed in 8 numbers, making an 8vo. volume of nearly 800 pages, at the low price of \$2. It will be issued in semi-monthly numbers of 96 pages, at 25 cents per number. The first number will be issued on the 15th of March, and regularly thereafter on the 1st and 15th of each month, until completed. 1 copy will be sent regularly by mail for \$2; 3 copies for \$5; 6 copies for \$10—if Paid in Advance. J. MURPHY & Co., Baltimore. Subscriptions received by JOHN MCCOY, Great St. James Street, Montreal. March 26, 1851.

STRAW BONNETS. MRS. DOYLE returns her sincere thanks to the Ladies of Montreal and surrounding country for the liberal patronage she has received during ten years she has been in business in St. Mary Street, and begs to intimate that she has removed her Bonnet Making Establishment to 164, Notre Dame Street, opposite Gibb & Co., merchant tailor, where she keeps constantly on hand an extensive assortment of Straw and other BONNETS, TRIMMINGS, and RIBBONS, at extremely low prices. Tuscan, Dunstable, and Fancy BONNETS cleaned and altered to the latest shape. Bonnets dyed Black or Slate color if required. Montreal, March 26, 1851.

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REMARKS.—Each Pupil's Clothes must be marked. The dresses and veils are to be made conformably to the custom of the institution. Parents are to consult the teachers before making the dresses. All the young Ladies in the Establishment are required to conform to the public order of the House; but no undue influence is exercised over their religious principles. In order to avoid interruption in the classes, visits are confined to Thursdays, and can only be made to pupils, by their Fathers, Mothers, Brothers, Sisters, Uncles, Aunts, and such others as are formally authorized by the parents. There will be a yearly vacation of four weeks, which the pupils may spend either with their parents or in the Institution. All letters directed to the Pupils, must be post-paid. 22nd Oct., 1850.

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