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CATHOLIC CHRONICLE.

VOL. II.

MONTREAL, FRIDAY, AUGUST 22, 1851.

NO. 2.

SPEECH OF THE REV. DR. CAHILL AT LIVERPOOL.

At a meeting of the Catholics of Liverpool held on the 26th of July, to take steps for securing a local journal to advocate the rights and interests of Catholics, the Rev. Dr. Cahill delivered the following powerful and eloquent speech:—

The Rev. Dr. Cahill, on making his appearance at the front of the platform, was received by a burst of Irish feeling, which it would be impossible to describe. The Rev. gentleman, after some preliminary observations, proceeded as follows: There never was a time in Irish and British history when it was more necessary to collect all our scattered forces, and combine in one glorious invincible expression the burning indignation of the Catholic population of our country. Our liberties are threatened, our Faith is proscribed, and our race marked out for political and social annihilation; by union alone we can defeat the blow aimed at our ancient national records, and by union, depend upon it, we will succeed. The swollen ocean is not more resistless in its imperial sway than the deep anger of the nation, when lashed into fury by the rage of public opinion; and your children's children will yet wear the fetters of oppression, and curse your name and memory, if you do not, one and all, raise your loud voices, and pronounce your omnipotent will against the oppressor's chain. For the first time in my life, therefore, I stand up to advocate a union between England and Ireland—not the parchment union, which is stained with perjury and fraud—but the union between Englishmen and Irishmen in a strictly constitutional and legal brotherhood (loud cheers.) Many of the misfortunes of Ireland may be traced to our national disunion. We have exhausted our strength during the last seven hundred years in unnatural contention with each other; and the ever-watchful enemy seizing each moment of our weakness, has successively robbed us of our senate, our protecting laws, our commerce, and our national prosperity. They have sunk a shaft in Downing-street, and by political tunnelling they have sapped the foundation of my country and left it a tottering ruin. The London palaces present their gorgeous architecture and gilded ceilings to the proud Englishman; the swelling canvass of England's commercial fleet, flies before the gladdened breeze through all the seas; the meteor flag of her unconquered navy floats in triumph in every clime; the busy hum of her happy population in universal employment, is heard in all her cities, and towns, and hamlets; the face of the entire country bears the stamp of prosperity; and equal laws, and the impartial administration of justice, give permanence and security to the national peace. I don't wonder at an Englishman to be proud of his country; it is a country which protects and supports him. But surely he cannot be angry with me, if I complain that England has made my country the political, and commercial, and social antipodes of Great Britain. Our factories are fallen—our trade is gone—our commerce ruined, and our artisans starving—our rivers are silent—our harbors deserted—the foreign sail has forgotten to anchor in our unrivalled roads, and the swelling tide foams in and out all round our island in useless and idle power; our fields lie waste—our villages are demolished—our peasantry in exile or in the poorhouse—the whole country is a desert—the living poor are naked, and tens of thousands of the persecuted and the abandoned children of Ireland lie in a shirtless and coffinless grave (sensation.) The aristocracy have disappeared—the petty landlords are beggars—the country shops are bankrupt, and Dublin is a mere Assizes town—all, all is gone save the rich Irish soil, and England's cruel, unceasing persecution; and Ireland to this moment, though reduced to a skeleton, and a helpless captive, not only fails to move the heart of her relentless keeper by her national sufferings, but, on the contrary, it is intended to bind her down with a more galling and a heavier chain (enthusiastic cheering.) I don't complain of the English people—I complain of the English cabinets—I complain of the partial administration of the laws—and I arraign the systematic stratagem which, in the name of justice and union, robs and murders the living, and dishonors the dead. I complain of the deceit which pretends to remedy our national injuries while inflicting additional wrongs; which pretends to feel sympathy in our misfortunes while increasing our afflictions; and I complain of the withering insult, the galling hypocrisy of the fiends who pretend interest in our lives while converting the island into an appalling pit for the dead; who profess an anxiety for our agriculture while exterminating the peasantry; and who feign a desire for our education, and, forsooth, for our religion, while they brand Catholic charity as robbery, make holy orders a misdemeanor, spit on the cross, proscribe the chalice, and make the Bishopric a felony. Englishmen who hear me, surely you cannot be angry with me for resisting the policy which has blotted out the ancient people of

Ireland; and brother Irishmen, I return to the point with which I commenced—namely, to preserve union among yourselves, and to stretch your Irish hands across the Irish sea, and join your poor Irish countrymen in a peaceful, legal, constitutional brotherhood, for the maintenance of our just political rights (loud cheers.) I want you to give me a pledge here on this evening; hear me—will you promise me to be united amongst each other in Liverpool?—(loud cries of "We will, we will.") Will you promise me that you will rival each other in continuing to violate no law?—(loud cries of "We will, we will.") And now hear me again, will you promise me to join your poor persecuted countrymen in sending a loyal, constitutional petition to our beloved Queen, against the threatened insult and injustice of the infamous bill before parliament? (loud cheers.) I know my countrymen at home very well, and before I leave England I hope to become acquainted with the Israelites in this country, and I feel quite convinced that our united petition, worded in loyalty, signed by one million of men (between the ages of twenty and forty-five,) and presented to the Queen, in imploring humbleness and national confidence, there can be no doubt at all of our success at the foot of the throne (cheers.) Cork, Waterford, Kilkenny, Clonmel, Galway, and Meath, have already sent in assurances of their readiness at any necessary moment. We shall have about seven hundred thousand men from Ireland; and from what I already know of this country, I hope to have three hundred thousand men from England. The Catholic Clergy have assured me of their willingness to appeal to the Queen; and they promise me a decided expression of Catholic loyalty and determination from almost every town in England (loud cheers.) In getting up this petition, I am actuated by the love of national peace, and by the desire of checking the universal ill-feeling which must be necessarily produced by making Catholicity illegal, and ignoring in Ireland the Pastoral staff of St. Patrick (loud cheers.) I am influenced in the part I am taking by the most decided feeling of wishing to preserve the Irish allegiance to the throne, and of stifling, in its birth, the furious, unmitigated national revenge, which would necessarily burn in the Irish heart, through all the coming generations, if the Whig Premier was applauded for burning the Virgin and breaking the crossier. There can be no doubt of the eternal indignation of Ireland, if the English parliament successfully jeered, and sneered, and jibed our Faith, during five months of foaming, and slandering, and obscene bigotry; and Ireland will present increased difficulty to England if they ultimately pass a law (against the dutiful prayer of one million of men) to drive fresh nails into the cross of Christ—to fetter His sacred limbs with new ropes, and to put over His head a new galling inscription—namely, the sacrifice on this Cross is illegal by the third clause of the Russell bill (great sensation.) Oh! what a resemblance exists between the present Premier, with his parliamentary majorities, and Pilate with the Jewish rabble. "The Jews cried out, 'Away with him, away with him, we have no king but Caesar.'" while the lordly and belted Christians in the British Sanhedrim exclaim, in the third clause of the Christian bill, in order to please the Whig successor of Pilate, "Away with him, away with him, the Whigs worship no God in England" (great cheering.) I tell the Whigs, humble as I am, that their bill is not passed yet, and will never receive the royal assent. We have statesmen in the House of Lords who will not bring back the reign of Elizabeth, re-erect the gibbet, and whet the rusty edge of "the reformed" Whitworth's axe. We have men of honor there, and who will not give themselves the lie, by reversing their own pledged word in 1829. We have men of liberal notions there who will not stain the history of England by making the building of the Crystal Palace, and the hospitable reception of all nations in London, the co-existing and accompanying event with the crucifixion of Ireland, and the martyrdom of the unoffending Irish Hierarchy (cheers.) There are men of spirit enough in the Lords who will not permit their votes to be inoculated with the virus of a peevish bigot, and who will not refuse to the last moments of an expiring people the ancient rights of their Church; but, above all, there is one name amongst the Lords, which is dear to British fame—there is one brow in that house which is encircled with a wreath of laurels, plucked from the Indus to the Ganges, from the Douro to the Rhine—there is one signature in the contract made between the throne and Ireland in 1829; and Ireland will never believe that the honor of the soldier and the conqueror of 1829, will become the voice of the traitor and the perjurer of 1851; and I speak within the limits of public opinion when I proclaim aloud that bleeding Ireland does hope that she will not receive an additional wound from the child to whom she gave birth; and from Cape Clear to the Giant's Causeway, from Galway to the Hill of Howth, we will raise a shout of joy, if the Duke of Wellington, with the

same lip which at Waterloo gave the electric command, "At them, guards," and won undying victory, will utter to the Peers a more thrilling command in the words, "Protection for Ireland." And he will gain on that spot a victory over an enemy far more invincible than the French battalions—namely, the gigantic bigotry of England. And, if he will render this last service to his bleeding country, when his brilliant star, traced all along through the broad arch of his dazzling career, shall descend to the west, and calmly sink behind the crimson clouds that will solemnly float above that setting luminary in gilded majesty, the Irish heart shall follow him to the very verge of their own western ocean, and in sorrow offer one parting prayer for the foremost hero of Britain, and a friend of unfortunate and faithful Ireland (loud cheers.) As I have you in such good humor, I must tell you an anecdote, and through you I wish to tell it to the Irish people. It is this:—During the late insane infidel meetings, encouraged by Lord J. Russell, it was arranged that the Blessed Virgin should be burned in effigy, in a certain public square which you know. The Irish having heard of the scene to be enacted, assembled in great force near the appointed spot, bringing short thick sticks, thrust up the sleeves of their jackets; and when asked for what purpose they carried those sticks, one of them replied, "Why, then, to tell you the truth, avourneen, we were afraid they might not have wood enough to burn the Virgin out and out, and we brought these little kippens, asthore, to keep up the blaze." (roars of laughter.) I need scarcely say that the confagrators suddenly changed their mind, and the Irish had to carry the kippens home without making any additional blaze on the square, saying to each other as they returned, "Nabocklish, avic." (continued laughter.) My case, in the petition which we shall have presented, is this:—The Pope has committed no offence against the legal rights of the English nation, or against the allegiance due to the English throne; the Catholic Bishops have committed no offence by yielding spiritual obedience to the spiritual commands of their chief spiritual leader; the people have committed no offence by following the spiritual advice of their legitimate Prelates; and when charged by the present Whig cabinet with violating the rights of the crown, we all raised our voices, and on our oaths before God we have disclaimed the infamous anti-Catholic calumny. We have assembled in parochial meetings—we have met in provincial gatherings—we congregated in an aggregate demonstration, and the Priests and the Bishops have been summoned in Ecclesiastical convocation, and we have put forth one united, solemn sworn protestation from all classes and all orders that we have been calumniated and grossly misrepresented. Our members of parliament have, during four months of unexampled courage and fidelity, stood before a hurricane of bigotry and slander, and with rare talent and untiring labor, disputed every inch of ground with an infuriated host of assailants; and we have demonstrated from all quarters that the English cabinet has not been able to defend the infamous bill by the principles of British justice, historical truth, or national equity (loud cheers.) We have appealed to the impartial decision of history, if Catholicity was ever guilty of the charges ascribed to us by Whig slander, and the history of all Christian time emphatically declares in our favor. I have myself convicted Lord John Russell of historical falsehood in all his leading speeches. We have appealed to Catholic loyalty in all ages and countries, and Catholic allegiance to monarchical government, and we have proved that Catholic obedience to law is a principle graven on the cross which we worship. We have appealed to living Europe, and Europe answers with one voice that our church is innocent, and that England is treating us with tyranny. We have appealed to America, and a shout comes from Bunker's Hill and New Orleans, and is wafted across the Atlantic, and bursts over the British senate in the majesty of thunder, proclaiming aloud that the day may yet arrive, when an Irish Washington will again teach proud Albion an additional lesson on the insolence of power, and the mistaken folly of tyranny (loud and long continued cheering.) We have appealed to the English people, and have asked if any act can be adduced to prove the baneful effects of the modern establishment of the British Hierarchy? In a word, Whig deceit and Whig ingratitude, and Whig bigotry, have indicted our Church, and we have defended her by the history of her life, and her public character in all ages and nations; and the whole world have pronounced judgment in our favor, and have cried shame on the Premier and the adherents of the Whig plaintiff. This is, therefore, the first part of my case; and I conclude my statement by observing that while the Whig cabinet tolerates and rewards the denial of the divinity of Christ, pays courtesy and honor to the total disbelief of Christianity, and gives hospitality and fetes, and pensions, and royal favor to the repub-

lican cut-throats, and insurrectionists, and rebels, and branded apostates of the whole world—the enemies of order, religion, and monarchy throughout Europe—that same Whig cabinet, at the same moment, and in the same place, and with the same breath, and by the same law, and in the face of God and assembled mankind, calumniates, and condemns, and proscribes the Faith which has bled at the foot of the throne in every country, insults the Catholics who, in every age, have fallen in defence of royalty, under the standard of the king of their nations, and is preparing to forge new chains for the suffering, broken-hearted, faithful, loyal Catholics of Ireland. Oculsenbein and Mazzini, the propagandists of Red Republicanism, are caressed by England, while the Catholic nobility—who would die for the honor of the British crown—are branded as conspirators. Straus and the apostles of blasphemy, public corruption, and shocking obscenity, are applauded, while the Irish defenders of religious education are gibe as medieval and Monkish blockheads; and Gavazzi, who stands forth as the consecrated advocate of rebellion, and publishes political heresy in a Roman surplice, is honored by official patronage, while the illustrious Irish Bishops, who have taken the oath of allegiance, are declared felons by law (loud and prolonged cheers.) England, therefore, has wronged and calumniated our religion, and our national character. She has not been able to establish one point of Ecclesiastical culpability against us. We have gained a verdict against her from the decision of the entire civilized world; and therefore her present position in reference to the infamous bill is marked by misstatement, calumny, despotism, bigotry, and tyranny. We have only one point untried, and that is, an appeal to the Queen; and hence we shall present a loyal petition from one million of Irishmen and Englishmen, combined in an imperial protest against the injustice of the Whigs. The petitioners will not be the aristocracy, or the Bishops, or the Priests—this point has already been tried and lost—but the petitioners will be the working men—the honest and unpurchasable working men of Ireland and England, the brothers of the army and navy, and the police—the men who live in the heart of all the English towns and cities—the whole population of Ireland—emphatically the people. We shall have at least 25,000 from Liverpool; 25,000 from Manchester; and at least 40,000 from London; and the proportionate ratio from all other points of the empire. And there can be no doubt that when royalty hears the loud cry of "injustice, injustice, injustice," raised from the swollen voice of the burning indignation of the most devoted and loyal men in the world, there can be no doubt of the success of this last resource of our persecuted race and our hated creed (cheers.) But if this resource fail, we shall struggle to the last moment of the sanction of the Queen; and if we are to be chained, we will leave an example of courage and inextinguishable freedom to the coming generations of Ireland—we will leave a burning record behind us of the cruelty and the injustice of the English laws; and sooner than surrender in cowardice the Irish bark in which our liberties are carried, we shall come upon deck, and, with hearts of oak, give three cheers for Ireland, and perish with the sinking vessel, sooner than tamely submit to be captured by the enemies of our race, our Faith, and our country. (The Rev. gentleman sat down amidst an applause and cheering which it would be impossible to describe.)

(From the Tablet.)

As Catholics, we are resolved to withstand any aggression on the perfect independence of the Church of God; but as members of a political society we are also resolved to resist to the utmost any aggression on our civil liberties, any law which inflicts on us a lower social position before our neighbors, and tends to degrade or humble us in the estimation of that society of which we are members. Even if by such acts as those we are describing the independence and the discipline of the Church were left untouched, we would not endure the insolence and the insult involved in them; we are not likely to be more docile to the hand of the oppressor because, besides an invasion of our social rights, his acts tend to cripple the Church of God, and subject it to profane control. Our reply, then, to the Ecclesiastical Titles Bill is in part to be read in the Catholic Defence Society which is now forming. But what is that Society to be? What are to be its functions? What the ends at which it is to aim? What the spirit by which it is to be animated? We ask, therefore, as laymen, what are to be the objects taken by the Defence Society? We know of and can imagine no objects but one—and that is, to remove, not only from the statute-book, but from the practice and administration of the law, everything, whether great or small, which interferes with the perfect independence of the Church and its freedom of operation on the one hand, and with the perfect

equality in point of civil and social liberties of the members of the Church on the other. To both these things, even if we could suppose that the Church as such has no rights in the eye of God, we, as citizens of this empire, and in a purely temporal sense, have a right perfect and undeniable. The rights of my Church—let me be of what religion I please, and apart altogether from their Divine sanction—are as much my temporal rights as the enjoyments of my franchise, or the possession of my house. Without asking leave of any man, we have just as much right to have a Bishop or a Cardinal over us—if we choose—as to wear a hat upon our heads, or a "Cardinal" upon our shoulders. Looking merely at our interests as citizens, it is impossible for us to abandon this right without the sacrifice of our temporal interests, without surrendering some part of our social equality; without smoothing the way for other temporal encroachments, the end, scope, and character of which no human prescience can foretell.

As citizens, therefore, and on the temporal side of the question only, we can conceive but one object for a Catholic Defence Society—and that is, to root out every law and every administrative practice which interferes with the perfect freedom of the Church, and our perfect equality before the law. What are these laws, and what are these practices?

Of course the Ecclesiastical Titles Act is one of them. Upon that item of the account we need not enlarge.

Another is the existence of the Established Church, not in its religious character, but as a favored corporation; its unjust possession of titles and glebes, acquired by robbery, and retained by fraud and bloodshed; the legislative and political authority conferred on its—so-called—Bishops; and whatever else belongs to its temporal character as an establishment.

Another set of cases is the penal laws directed against the Jesuits and other Religious Orders; those odious enactments, which make "the greatest benefactors to religion and humanity" felons for the crime of rendering the truest services to God, and to their neighbor.

Another is, the vindication of the religious rights of the poor, who are the strength of the Catholic Church in this empire; who by reason of their Catholicity are treated worse than dogs by the Legislature and the administrators of the law, and whose interests have received from those of their own religion who wield political power little more than a shameful and shameless neglect. Some of these poor are shut up in workhouses, where their religious rights are systematically violated, and their moral characters are systematically debauched in more ways than we care to enumerate; others of them are kidnapped into the army and the navy, where the Government deliberately labors to ensure their damnation by sending them thousands of miles to violent deaths, while refusing them the helps to repentance which the Church provides, and the use of which she requires.—Others also to ensure the damnation of their children after their parents have died in the service of their country, by the proselytism practised in too many of the regimental schools.

Then, again, we have the matter of education, with regard to which, both in a temporal point of view we have a right to demand, as in a spiritual point of view we are bound to demand, that the Legislature shall not tamper with our religion; that it shall not tax the community for our pretended benefit when its sole object is to undermine our religion; that it shall not use its power to create and maintain for its own purposes parties in our Church; that it shall not tax us to support, as for our benefit, places of education which our Church condemns; in other words, that the funds voted out of the public treasury for the Godless Colleges shall be withdrawn from those condemned establishments, and shall either be returned to the Exchequer or handed over to the Catholic University.

CATHOLIC INTELLIGENCE.

ADDRESS

OF THE ARCHBISHOPS, BISHOPS, CLERGY, AND OTHERS COMPOSING THE COMMITTEE APPOINTED BY THE SYNOD OF THURLES, FOR FOUNDING A CATHOLIC UNIVERSITY IN IRELAND, TO THE CATHOLIC CLERGY AND LAITY OF ENGLAND.

(From the Tablet.)

Beloved Brethren—Charged by the National Council of the Church of Ireland, assembled at Thurles in the course of the last year, with the important duty of founding a Catholic University in Ireland, we deem it incumbent on us, in addition to our local resources, to solicit the co-operation of all who may be capable and willing to assist us in the accomplishment of so vast and arduous a work, and we therefore beg, on the part of the Catholic Clergy and people of Ireland, whose sentiments and feelings we represent, to make our final appeal to you, whose best interests are equally involved with ours in the realisation of this glorious undertaking. Were the benefits of such an institution merely of a local character, the kind and liberal encouragement we have already received would be sufficient to inspire us with the utmost confidence in making such an appeal, surmounting, as it does, a most consoling proof of the unity of spirit which pervades the mystical body of Jesus Christ, causing every member to share in the sufferings of the afflicted portion, and awakening at the present moment in the hearts of our English brethren that sympathy for our wants and struggles in the cause of education similar to that which we experienced at the unprovoked aggression on their religious liberties, on the very first threat of persecution before it had been known that Ireland was doomed to participate in its infliction.

But the institution in question is by no means one

of a local character. The University is destined for the benefit, not merely of the Catholics of Ireland, but for that of the Catholics of the empire. In the true spirit of the religion from which it emanates, it will seek to diffuse its blessings as extensively as possible—to supply a common want, to counteract a common evil, to promote a common interest and advantage. Were there no other evidence to demonstrate the necessity of establishing such an institution, the vast amount of ignorance and prejudice on the part of the respectable and intelligent classes, with respect to our holy religion, which was revealed to the world during the late revolting scenes enacted throughout England, would more than suffice to furnish the painful proof.

To combat such evils prevailing amongst those who are, in other respects, so well informed and impartial, it is obvious that we require some great literary institution embodying the spirit of our holy religion, which, not only by its immediate action on the minds of its pupils, but by the tone and spirit it would impart to the Catholic colleges and schools throughout these countries, and by the wholesome literature it would create—a literature so necessary to counteract the dangerous and seductive productions of a hostile press, would not fail to exercise such a moral influence on society at large, as, like the beacon on the mountain's top, to attract the gaze of the most listless and indifferent, and to dispel the prejudices of the most intolerant.

In this important undertaking are involved two of the greatest blessings which the mind of man is capable of appreciating, or his heart of venerating and loving—religion and education. With respect to the first, the melancholy records of infidelity in those countries where it has prevailed, as traced by its own historians, demonstrates that unbelief did not originate with the humbler classes in society, but with the highest and most intellectual, and that University and Collegiate institutions have been the parents, as they continue to be the inexhaustible fountains of that moral poison which has corroded the heart of society to its core. Hence all the arguments which prove the necessity of providing a religious education for the poor, apply with tenfold cogency to the case of those, who, from their social position, are exposed to the most dangerous assaults on their Faith, and whose opinions and sentiments exercise such a powerful influence for good or evil on the destiny of their poorer brethren.

Viewed in reference to education, it must be readily admitted by all that whatever efforts or sacrifices we may make for the promotion of elementary instruction, we can have no complete system of Catholic education, no superstructure on the foundation already laid, that will harmonise with the original plan—nothing, that will not be, not only incongruous and unsightly, but even unsafe and dangerous, without the establishment of an University. To abandon our youth to irreligious or infidel professors at a period of life the most dangerous to their Faith and morals, with the means of providing for them in our own hands, would be an act not merely of the most shameful apathy on our parts, but of the basest treachery and cruelty.

Were we criminal enough to consent to such a violation of principle, the example of those who suffer from us in religion in providing with such solicitude for the religious education of their youth, would not fail to rise in judgment against us on a future day, and entail upon us the same condemnation that will be passed on those whose guilt is denounced by the Apostle as worse than that of the infidel.

Such, Catholics of England, are few of the many motives which invite your co-operation with us in this great and holy work. To you, who are linked with us in the brotherhood of a common Faith, whose religious principles and wants and interests are identified with ours, whose magnificent literary institutions, founded in the ages of Faith and surviving to the present day, bear such glorious testimony to the zeal of your ancestors in the cause of learning—to you who owe such a debt of gratitude to Heaven for re-peopleing the long-desolate sanctuary of your Church, not only with the venerable members of your revived Hierarchy, but with such a crowd of illustrious and distinguished converts worthy the brightest and holiest days of England's Catholicity, for whose country, in the midst of the greatest difficulties and obstacles, the over-ruling hand of Providence appears to be gradually preparing a mission fraught with greater benefits to mankind than were ever borne on the wings of commerce, a far brighter career and far nobler triumphs than those which have lighted the ocean and the battle-field with their splendor—to you we confidently and earnestly appeal to aid us by your contributions, your exertions, and your prayers in the accomplishment of a work so eminently calculated to promote GOD'S GREATER GLORY, as well as your own best and dearest interests.—Signed on behalf of the Committee,

† PAUL CULLEN, Archbishop of Armagh,

Primate of all Ireland.

PATRICK LEAHY, D.D., } Honorary

PETER COOPER, D.D., } Secretaries.

WM. NUGENT SKELLY, }

Committee Rooms, 27, Lower Ormond-quay,
Dublin, Feast of St. James the Apostle,
25th July, 1851.

THE CONSECRATION OF THE RIGHT REV. DR. TURNER AND THE RIGHT REV. DR. ERRINGTON.

MANCHESTER, JULY 25.—This morning two other members have been added to the Hierarchy of the Catholic Church in England, under circumstances which will long render their entrance into the Episcopacy memorable in all future time, the Ecclesiastics I have named having been respectively consecrated to the Bishoprics of Salford and Plymouth.

The ceremony took place in St. John's Church, Salford, and in the presence of his Eminence the

Cardinal Archbishop of Westminster, the Primate of all Ireland, and several other Prelates and distinguished members of the Ecclesiastical order. Many laymen of high rank were present also, and the auditory filled the body of the Church to an extent which would be in any other case inconvenient, save where the zeal to be present overcame all other feelings. The Cardinal, it was matter of remark, never looked better, and those who saw his Eminence not for the first time, were rejoiced to know that the present or future of the Church in its new circumstances, have made no change in him; but that if persecution will come, as come it will, it will be met by the heads of the Hierarchy with equanimity, and repelled with zealous and unflinching persistence in the path of duty.

So large or respectable a congregation was never contained within the walls of a Church, as assembled at St. John's to-day. There were numbers of Catholics from Liverpool, Wigan, Bolton, Birmingham, and all the towns within fifty miles around, and very many Protestants also. In short, it seemed as if a determination had seized all parties to demonstrate their firmness in, and affection for, the Church—a determination carried out in a manner to instil joy into every Catholic heart.—*Correspondent of the Tablet.*

CONSECRATION OF THE BISHOPS OF CLIFTON AND SHREWSBURY.

On Sunday morning the Catholic Church in St. George's-fields, was the scene of a ceremony which has not been performed in this metropolis for more than 300 years—viz., the consecration of two Catholic Prelates with English territorial titles.

Immediately after the conclusion of "ten o'clock Mass," the Church began to fill, and by the time that the service commenced—a few minutes after eleven o'clock—there was scarcely standing or breathing room.

Soon after the arrival of his Eminence the Cardinal Archbishop of Westminster, the consecrating Bishop, a procession emerged from the sacristy, and passing between a double row of Acolytes, in white surplices and with lighted tapers, stood before the high altar, which was decorated with wax lights and flowers. The two Bishops elect were robed in the simple sacerdotal vestments. The Right Rev. Dr. Burgess, Bishop elect of Shrewsbury, and the Right Rev. Dr. Brown, Bishop elect of Clifton, being each supported by two Bishops. These Right Rev. Prelates were in their Pontifical robes, each wearing the mitre. His Eminence the Archbishop of Westminster also was attired in his Pontifical robes.

Among the Prelates and other Ecclesiastics present, besides his Eminence the Cardinal Archbishop of Westminster, were the Right Rev. Dr. Ullathorne, Bishop of Birmingham; the Right Rev. Dr. Briggs, Bishop of Beverley; the Right Rev. Dr. Brown, Bishop of Newport; the Right Rev. Dr. Waring, Bishop of Northampton; the Hon. and Rev. Mr. Talbot, the Rev. Dr. Doyle, the Rev. Mr. Cotter, and many others.

Some of the most distinguished foreigners of London were present at the ceremony, and at its conclusion congratulated the two Bishops on the ratification of their titles. The Prelates who officiated dined in the evening with Cardinal Wiseman.

CATHOLIC COMMITTEE, IRELAND.

A numerous and influential meeting of the Catholic Committee took place on Tuesday, John Reynolds, Esq., M.P., in the chair.

The Chairman stated that he had come over from London, even before the termination of the session, for the purpose of personally co-operating with the committee, in order to assist in endeavoring to render the approaching aggregate meeting worthy of the great cause with which it was connected. The requisition which had appeared proved the vast amount of support which the association would obtain, and foreshadowed the strength it would possess. It was most cheering to observe the zeal with which so many influential parties in Ireland and England have resolved to make common cause in the strenuous defence of religious freedom. From conversations he had held with numerous Catholics in England he expected that English co-operation would increase every day.

THE DAY OF MEETING.

A conversation took place as to the most appropriate day for holding the aggregate meeting. It was considered that as the session would not terminate so soon as had been expected, but would last a couple of weeks longer, and also as the attendance of some members of the bar whose circuits were late was most desirable, it would not be well to hold the meeting till the middle of August. A great Church holiday will occur on Friday, the 15th, and it was deemed most likely to be in accordance with the convenience of the provincial Clergy who might wish to attend the meeting that it should not be held during the week in which that holiday occurred. Tuesday, the 19th August, seemed to be the day on which the largest and most influential attendance would be ensured. That day was, therefore, resolved upon, and the hon. secretary was requested to communicate to the Hierarchy and to distinguished laymen in Ireland and England whose presence was desirable, the fact that the committee had resolved upon the abovementioned day.—*Tablet.*

The Sovereign Pontiff, not satisfied with having approved of the decrees of the Synod of Thurles, which gives a death blow to the Queen's Colleges, has desired the sacred Congregation of the Propaganda to subscribe in favor of the Catholic University of Ireland. The desire of Pope Pius IX. has not been slow in being realised, and the venerable Archbishop of Armagh has received the funds destined by the Sovereign Pontiff for the establishment of the Irish Universities.—*Paris Univers.*

ARCHDIOCESE OF TUAM.—His Grace the Archbishop has appointed the Rev. Patrick Duffy, P. P., of Beacu, county Mayo, to succeed the late Rev. Patrick Garvey, as Parish Priest of Dunmore; also the Rev. Eugene Coyne, P. P., of Ballyhannis, to succeed the late Rev. Patrick O'Grady, P. P., of Aughamore.—*Tuam Herald.*

On Sunday last the Primate Cullen preached an eloquent and impressive sermon in the Catholic Cathedral of Armagh.

On Tuesday the Bishop of Ossory, assisted by the Very Rev. John Gorman, V. G., P. P., the Rev. Mr. Hennessy, and the Rev. Mr. Maher, administered the Holy Sacrament of Confirmation to 100 male and 130 female children prepared to receive it, and presenting themselves in St. Canice's Catholic Church. After the performance of the sacred ceremony his Lordship preached a deeply moving and impressive sermon on the occasion.—*Kilkenny Jour.*

NEW CATHOLIC CHURCH IN DERRY.—The ceremonial of laying the foundation of this new edifice was performed by the Catholic Bishop on last Saturday. There was an immense concourse of people present. On Sunday last the Very Rev. Dr. Cahill preached in St. Columba's Cathedral, Long Tower, in behalf of the building fund, when the very handsome collection of £223 was taken up. This sum includes some liberal donations from Protestants. The Rev. Dr. has delivered lectures on the evenings of Monday and Tuesday. His style, fluency, and mode of reasoning, are at once novel and forcible, and he handles all the topics on which he touches in a manner which shows he is a lion in controversy; and there is nothing personal or offensive in his remarks.—*Derry Journal.*

DEATH OF THE CARDINAL ARCHBISHOP OF ARRAS.—Cardinal de la Tour d'Auvergne, Archbishop of Arras, died on Sunday last, aged 83. The deceased Cardinal was the oldest of the Bishops of France, or of Christendom. He was born at the chateau d'Angerville, near Toulouse, on August 14th, 1768; nominated to the Bishopric of Arras, in 1802, created Cardinal in 1839, and decorated with the *pallium* in 1846.—*Tablet.*

Mr. Kyne and the other priests of Rosamond-street, are now giving a Retreat at Smithfield, in order to prepare a congregation for the new Italian Church which is to be built there.—*London Correspondent of Tablet.*

The Church of St. Mary's, Moorfields, is, for the present, to be the Cathedral of the Archbishop of Westminster. The Very Rev. Dr. Whitty, is now at the head of the mission there as Administrator for his Eminence. Many other changes of Priests and Missions will take place in consequence of the division of the administration of the two dioceses.—*Ibid.*

ALTAR-PIECE FOR HIS EMINENCE THE CARDINAL ARCHBISHOP OF WESTMINSTER.—Two cases containing a large picture and frame, the former measuring nearly 10 feet, have arrived by the steamer Soho, from Antwerp, for his Eminence the Cardinal Archbishop of Westminster, and intended for the altar-piece of a Catholic place of worship in the metropolitan district.

ORDINATIONS BY THE MOST REV. ARCHBISHOP OF NEW YORK.—On the 26th ult., Messrs. Eugene Cassidy, Daniel Mullan, Cornelius Delahunty, and Titus Joslin, of New York Diocese, and Thomas Callen, of the Diocese of Albany, received Tonsure, Minor Order and Subdeaconship. On the 27th, the order of Deaconship was conferred on Messrs. Cassidy, Mullan, Joslin, and Callen; and on the 1st inst., Mr. Thomas Kenney, of Albany, and Messrs. Thos. McLaughlin, Eugene Cassidy, and Daniel Mullan, were promoted to the holy Priesthood, and Mr. Thos. Mulvine to the order of Deaconship. On the 12th, the last named gentleman was raised to the Priesthood.—*N. Y. Freeman's Journal.*

DIocese OF LITTLE ROCK, ARKANSAS.—A branch of the Sisters of Mercy has lately been established in this diocese. The Right Rev. Bishop Byrne lately visited Europe for the purpose of advancing the interests of his diocese; and one of the most important results of that visit was the acceptance by several ladies of the Sisterhood of Mercy of the zealous Prelate's invitation, to establish a house of their order in his infant and poor diocese. We are glad to learn that the effort promises to be successful. Lately five postulants were admitted to the habit of novices in this house, on which occasion the Right Rev. Dr. Spalding of Kentucky preached a sermon, which, while it gratified the Catholics, proved no doubt, a very acceptable occasion to some Protestant preacher, who has not since ceased to make it the subject of his calumnious invective.—*Shepherd of the Valley.*

CONVERSIONS.—We hope to be at liberty soon to announce the conversion of three ladies of the highest rank, the most eminent position, and the largest fortune in the kingdom. One, as distinguished for her unspotted fame as for her personal charms, has been already received into the Church. The others will, with God's blessing, very soon follow; and they are not likely to be unaccompanied by men as well as ladies of high rank.—*Catholic Standard.*

The Hon. Gilbert Talbot was last week received into the Catholic Church in London. Madlle Meyerbeer, daughter of the celebrated composer, has become a convert to the Catholic Faith. Sir Vere de Vere, and Lady de Vere, of Curragh Chase, in this county, have embraced the Catholic religion.—*Limerick Chronicle.*

On Sunday the 20th ult., Mr. Bealy, of West Skull, parish of Kilmoe, became converted to the orthodox doctrine and faith of Christ by abandoning Protestantism, which his ancestors had for many generations professed. Mr. Bealy had kept up for some time previous epistolary, as also verbal communications with the Rev. Mr. O'Connell, B. C. C., respecting his intended conversion.—*Cork Examiner.*

MORE CONVERTS.—We are this week informed that the recent accessions to the Catholic Church in this city are Miss Holmes, daughter of Mr. Marcus Holmes, Mr. Stob, jun., and Marshall, Esq., eldest son of the Rev. James Marshall, Christ Church, Clifton. The ceremony of admission took place this week.—*Bristol Mirror*.

We read in the *Univers* that Madame Louise de Plœnnies, author of a volume of Germanico-Flemish poems, with her son-in-law, Doctor Wolff, also a Flemish author, have been received into the Church along with the other members of their families.—*N. Y. Freeman's Journal*.

The Jesuit Missions are making extraordinary progress in Baden. Forty-two persons in one day announced their conversion to the Catholic Faith in Ettlingen.—*N. Y. Com. Advertiser*.

IRISH INTELLIGENCE.

THE RECENT BANQUET AT MAYO—LETTER FROM THE ARCHBISHOP OF TUAM.

The Rev. Michael Curley read, amidst considerable applause, the following letter from his Grace of Tuam, addressed to him as secretary to the dinner committee, named to pay a tribute of respect to the hon. members for Mayo and Athlone:

"St. Jarlath's, Tuam, July 23, 1851.
"REV. DEAR SIR,—In the hope of being able to avail myself of the kindness of your committee, I have delayed to the last moment the acknowledgment of their invitation. There is not a Catholic in Ireland who should not feel it a distinguished honor to take a share in paying a just compliment to any individual or portion of that distinguished band of Irish patriots, who have recently so nobly struggled for the freedom of their altars. Mayo has a right to be proud of its members, nor has it been wanting in contributing its fair proportion to the stern patriotism and splendid oratory, which in this last session have signalised so many of the members for Ireland.

"Among those faithful men the learned member for Athlone was conspicuous. Often were the legal taskmen of the tyrannical minister doomed to feel the weight of his argument and the force of his invective, and often, to the amusement of the house, did his ingenuity draw around them the tissue of their own sophistry, until, without the possibility of an escape, he closed up the clumsy artifices of the penal bill within the choice fabric of their ignorance and bigotry. Such men deserve all honor, especially in times as noted for the lowest political depravity as they are for heroic instances of public virtue; and the only regret I feel is that the men of Mayo, to its remotest extremities, had not sufficient time or notice to make arrangements for a suitable banquet commensurate with the merits and services of those whom they should wish to honor, in order that by such becoming manifestations of the popular sentiment the recreants of Ireland should shrink from the contemplation of their apostasy to their country, and the true patriots should be cheered onward in their beneficent career. There will, I trust, be yet a maturity of preparation worthy of such occasions; and in the meantime your honored guests, as well as the entire country, will not fail to appreciate the truly Irish gratitude, which, impatient of the delays of further preparation, seeks to manifest itself on the earliest occasion.

"Again thanking you, and regretting that duties which I could not postpone, prevent me from being present at your festivity, I remain, Rev. dear Sir, your faithful servant,

"JOHN, Archbishop of Tuam.
"Rev. M. Curly, R.C.C., &c., &c."

LIMERICK ELECTION.

Limerick, July 23.
Lord Arundel arrived here this day by the half-past three o'clock train, and certainly, since 1843, I never witnessed anything like the reception which he received. At two o'clock the trades of the city proceeded from the Mechanics' Institute, with their splendid colors and bands, and marched in procession to the railway terminus. It is said that the scene at O'Connell's first Clare election was nothing when compared to that which was witnessed here to-day. The trades, with their band and banners—the men all wearing their scarfs, &c., were ranged at the north side of the platform at the railway station, and at the south the clergy, with the bishop at their head, and several hundreds, besides, of the most respectable citizens were assembled on the occasion.

As soon as the train came in sight, a cheer loud and long was raised by the assembled multitude. The band struck up "See the conquering Hero," and when the engine stopped a shout of greeting was raised from some thousands of throats. His lordship stepped from the carriage, and was received by the Right Rev. Dr. Ryan, a host of Catholic clergy, and the vast number of influential gentlemen who were present. His lordship at once bent his knees to the right rev. prelate, who shook him most cordially by the hand.

RESIGNATION OF MR. RUSSELL.—The election is over. Mr. Russell has resigned, and Lord Arundel will be declared the unanimously chosen representative of the ancient city of Limerick shortly after this meets the public eye in your columns to-morrow. It was at first imagined that a ruse had been resorted to to put the Earl of Arundel and his friends off their guard, and the noble Earl and the committee commended their canvass about eleven o'clock.

At the moment I write a procession is passing, composed of well-dressed females, with green flags and banners carried before them, a band playing in front, and a great number of men following with tar-barrels burning on ladders, and a banner, on which is inscribed, "Women of Limerick, remember 1690—let your husbands, brothers, and sons support Lord Arundel, the champion of the Catholic faith."

Although the excitement is intense, everything is peaceable. Lord John Russell is being now burned in effigy through the streets, and cries of "Down with the mummy minister."—*Freeman*.

The *Univers* publishes a letter from the Bishop of Clonfert, acknowledging the receipt of £8 for the poor of his lordship's diocese, from the subscribers of that journal; also a letter from the Bishop of Killaloe, acknowledging a like sum for a similar purpose; and letters from the Bishop of Cork, and from the Bishop of Galway, acknowledging each a sum of £20 from the same humane source, for the like charitable purposes.—*Freeman*.

THE IRISH TENANT LEAGUE.—DUBLIN DISTRICT.—There was a crowded and respectable meeting of this society held at the League Rooms, No. 2, Beresford-place, Dublin, on the 1st inst.—*Freeman*.

COTTIER RIGHT MEETING.—A meeting of cottier tenants was held near the district of Garvagh, last week, for the purpose of obtaining a reduction of the rents of houses, and settling the wages of laborers, &c. About five hundred attended. Several speeches were delivered, and arrangements made for future meetings.—*Belfast Vindicator*.

TERRIBLE TIPPERARY.—The assizes for the south riding of this county terminated on Friday afternoon without a capital conviction. The only trial of a serious nature was, that for the murder of Batters, which occupied the entire day on Thursday, and eventuated in an acquittal. This is the fourth maiden assizes in terrible Tipperary.—*Tipperary Vindicator*.

EMIGRATION.—Friday morning the Mars Steamer left for Liverpool, with an immense cargo of cattle, &c. She had on board nearly three hundred passengers en route to America, the majority of whom were very respectable looking people. On the vessel hauling out from the quay the emigrants on board gave three loud and hearty cheers, whilst their friends on shore, with whom they had just parted, were lamenting bitterly their separation. The tide of emigration from this port is continuing to flow faster every day. The Mountaineer steamer left also for Liverpool.—She had a large cargo of butter and other merchandize. There were nearly one hundred emigrants on board.—*Waterford Mail*.

Mr. Serjeant Howley has fixed the 9th of August for the trial of the record of Colonel Vandeleur, chairman of Kilrush Union, against Captain Kennedy, the local inspector, at Cork assizes, on the application to his lordship of Mr. J. D. Fitzgerald, Q.C.—*Freeman*.

We have just learned that a sealed order has arrived requiring the treasurer of this union to impound the rates for repayment of the portion taxed on this union of the £199,000.—*Mayo Constitution*.

THE MORTALITY IN THE WEST OF IRELAND.—The Rev. S. G. Osborne explains his fear that, "by some skillful manœuvring," Parliament will be protracted before the returns relating to the great mortality in the west of Ireland are out of the printer's hands. Mr. Osborne asserts that there were 1,800 deaths in the first four months of this year in Ennistymon and Kilrush Unions alone. In the latter union, there have been one thousand and thirty-nine deaths between the 1st of January and the 31st of May, 1851.

LONDON, THURSDAY, JULY 31.—Lord Clarendon's return to Ireland, in the capacity of Governor-General, is doubtful. Such, at least, was the rumor last night. Lord John Russell threatened an appeal to the Queen for Lord Clarendon's immediate dismissal in the event of his Excellency pressing any objection to the amended penal bill. The Premier's threat had the desired effect, but resignation of the Viceroyalty is reported to be inevitable. I give you the rumors as I heard them circulated, without vouching for their accuracy.—*Correspondent of Freeman*.

An Irish letter of last week's date says—"Some strange fish of a monster character have lately been working their way towards Ireland; whether as advocates of good or evil, time must disclose." On Tuesday, two enormous fishes of the skate tribe ascended the river Coil, near Downpatrick, and after a long contest were taken by the fishermen. They were female and male: the female was seven feet long and five feet two inches broad, and weighed upwards of two hundred weight,—exceeding in the latter respect the famous monster of the deep sold by a fish-monger at Cambridge to St. John's College in 1770, and which dined one hundred and twenty persons; for that one weighed only nearly two hundred weight. In the same neighborhood were caught enormous eels, one of which was six feet long and weighed forty pounds.—*Correspondent of Spectator*.

POOR AND COUNTY RATES IN IRELAND.—On Saturday a Parliamentary paper was issued, from which it appears that the gross amount of poor rate collected in Ireland last year was 1,359,696l. and the county rate was 928,376l. 17s. 3½d.—*Times*.

GREAT BRITAIN.

THE SYNOD MOVEMENT.—With little surprise, though certainly not without satisfaction, we (*Guardian*) have noted the increasing prevalence of a rumor—now understood to be well-founded—that the Synod of Exeter is to be followed immediately by a similar pronouncement on the part of the diocese of Chichester; while other reports, not yet perhaps clothed with as tangible a form, but still bearing every mark of probability, indicate the cathedral cities of Wells and Oxford as likely to follow in the same path in the course of the present autumn.—*Weekly News*.

THE WESLEYAN CONFERENCE.—The Wesleyan Conference, composed of about 300 ministers, commenced its sittings in Newcastle-on-Tyne, on Wednesday. Committees had been deliberating for a fortnight previous, and a meeting of influential laymen and ministers, consequent upon the disordered state of the society, and convened by the President, has also been held at Manchester. The returns show a defection of nearly 60,000 members of the society.—*Id.*

PROTESTANT POOR-HOUSE MORALITY.—HOME CIRCUIT.—A married man, named Hatherby, who for some time filled the situation of Governor of the Cranbrook Union, was charged with administering a drug to a pauper girl in the Union, with intent to procure a miscarriage. It would seem that the prisoner, soon after her admission to the workhouse, had taken advantage of the influence his position had given him, to induce her to consent to his solicitations, and the result was that she became in the family way, and in order to avoid the consequences of his misconduct, the prisoner had induced her to take a quantity of savin. It likewise appeared in the course of the case that the prisoner had had an improper connection with another pauper girl, who was likewise in the family way by him, and to whom he also administered some unwholesome drugs. The Rev. Edward Irvine, who was called as a witness for the prisoner, said that he had known him since 1849, and entertained a high opinion of him. He also said that he was in the habit of writing letters to him, in which his opinions upon religious subjects—Baron Alderson interfered, and said that such evidence ought really not to be received. It only went to show that a man might be capable of committing the most serious offences under the mask of religion. The jury at once returned a verdict of *Guilty*. His lordship having made some remarks upon the abominable character of the offence he had committed, sentenced the prisoner to be kept to hard labor for two years.—*Id.*

THE LATE REV. DR. LINGARD.—On Tuesday last, in compliance with the wishes of the deceased, the remains of this accomplished scholar and Divine were removed from Hornby, near Lancaster for interment in the cemetery of Ushaw College, near Durham.—*Preston Chronicle*.

The Queen will, on Friday, August 8th, dissolve parliament in person.—*Times*.

The Bishop of Exeter's name was accidentally omitted in the list of the contents for the second reading of the ecclesiastical titles assumption bill. His proxy was held, and given, by the Bishop of Chichester.—*Standard*.

Lord Brougham has retired to Brougham Hall, on the urgent advice of Sir Benjamin Brodie, who, it is said, has told the noble and learned lord that to continue his parliamentary labors must inevitably prove fatal. The noble and learned lord was himself much affected in making his last speech, and several noble lords were observed to be in tears.—*Record*.

The company of the 19th Regiment, brought from Quebec by the "Java," freight-ship, disembarked at Devonport on Saturday in dockyard lighters, and landed at the Royal William Victualling-yard.

THE ARCTIC EXPEDITIONS.—On Saturday a return to Parliament was printed, from which it appears that between April, 1848, and May, 1850, there were eight vessels specially purchased for the Arctic searching expeditions, amounting to 106,471l. 9s. 10d.—*Times*.

THE SCARBOROUGH ELECTION.—The Catholics of Scarborough have had the first electioneering opportunity of presenting the Whigs with a "Roland for their Oliver." Twenty-six Catholic electors voted for Mr. Young, who, it is understood, is opposed to any interference with the Catholic Hierarchy; and as Lord Mulgrave was defeated by a majority of only thirty-three, it follows that the Catholic electors have the honor of having defeated the Whig candidate. In Scarborough, as in most other places, there are ties with Whigs which it is painful to destroy; the recollection of the liberal administration of the noble lord's father in Ireland, with other associations, added to the pain of such a separation; but there was no alternative but to desert the Whig camp. If Mr. Young had professed himself to be a supporter of penal enactments, in that case there would have been but little choice, and the probability is most of the Catholics would have taken no part in the election.

THE SALFORD BOARD OF GUARDIANS—THEIR IDEAS ON RELIGION.—The usual weekly meeting of the board was held at the board-room on Friday last, Alderman Livingston in the chair. H. B. Farnell, Esq., Poor Law Inspector for this district, was present, as were, also, J. Potter, Esq., (Mayor of Manchester), S. Walker, Esq., H. Trafford, Esq., and Alderman Kay, ex-officio guardians. Some discussion took place respecting a boy named Donegan, whom the guardians were about apprenticing to Mr. Burton, draper, Victoria Bridge. It appeared that originally the boy was a Catholic, but during the time he had been at Pendleton School he had gone (at his own request, and the permission of the guardians) to the Established Church. Mr. Burton, however, was a Swedenborgian, and the question before the board now was, whether in the indenture he was to be entered as an attendant on the Established Church or of the Swedenborgian Chapel. The Chairman said he was of opinion that the boy should go to the same place of worship as his master, because, unless he did so, the master would be unable to know whether the boy went to any other place of worship.—Mr. Samuel Walker, of Pendleton, objected to this, stating that it would be establishing a precedent for other cases, and contended that, by the indenture, the boy should be allowed to attend the church.—Mr. H. B. Farnell expressed a similar opinion.—Mr. B. Potter objected to any religion being inserted in the indenture, except that professed by the boy's master, in order that he might exercise a proper superintendence over him.—It was ultimately decided by six to three, that the boy should be entered as a Swedenborgian.—*Manchester Examiner*.

THE GREAT EXHIBITION.—On Thursday, the undeviating good fortune of the Crystal Palace was interrupted by two rather serious accidents that happened in different parts of the building. On entering the British nave in the morning, Thoma's large fountain was seen to be in ruins, the group of *Acis and Galatea* at the top, having tumbled down, and crushed in their fall two or three of the syrens who had been so faithfully supplying them with water. The other accident happened in the Mediaeval Court, in which was a row of five or six silver candelabra suspended from a gilt cornice, and filled with candles, after the manner of Catholic Churches. The rope which supported the cornice suddenly gave way, the silver lamps tumbled down, and were much damaged by the fall, and the candles were strewn all over the court. The damage has been estimated at some hundreds of pounds, and the court is temporarily closed during repairs.

Some miscreants have written on the walls in some of the most public places in London invitations to burn all the Mass-houses, which they characterise by epithets not fit for the ear of polished society. The police, who pass by the place in multitudes, have let these inscriptions remain for nearly a week, in spite of the warnings which the recent events in Liverpool and Greenock ought to have given. A gentleman yesterday wrote to Sir George Grey about them, so I suppose they will be soon removed.—*London Correspondent of Tablet*.

THE CROPS.—The potato disease has again appeared in different parts of the country. From the western District we hear of its rapid spread, within the last ten days, that many fields are already so far injured as to yield little promise of a remunerating crop. In this country we have examined some fields, that a fortnight since were considered perfectly free from disease, and being completely covered with blossoms, gave the strongest indications of health and vigor, but the blight has reached even the most healthy looking fields; the stalks have become withered as if from severe frost, and the potatoes are rotting with great rapidity. High and low lands are alike affected, and we very much fear the destruction of a great portion of the potato crop before the proper season for digging arrives. The wheat crop is decidedly one of the best ever harvested in Western Canada, and notwithstanding the late heavy rains, all the earlier crops are now safely deposited in the barns. Some of the late fields are partially rusted, but the grain is little if any injured. On the whole, the agriculturist has reason to rejoice, and thank God for a most plentiful harvest.—Every kind of spring grain is as good as any man could desire.—*Middlesex Prototype*.

ORANGE RIOTING—GROUNCK.—It would appear that the Greenock riots, which were set going by an enthusiastic or fanatic named Orr, have extended themselves to Grounck. On Friday night, about nine o'clock, a large party of men and boys marched from Greenock to Grounck, armed, it is said, with sticks and skull-crackers, and paraded through the village in search of the Irish Catholics, who might be resident in the place. Several of the houses were entered, and some of the furniture destroyed, but the Irishmen had wisely taken themselves out of the way.—The fellows were advised to disperse, and, amidst cheers and shouts, they accordingly returned to Greenock.—*Glasgow Herald*.

THE GREENOCK RIOTING.—The Scotch Protestant newspapers thus describe a continuation of these outrages:—On Sunday evening, (the 20th) the quiet of the village of Inverkip was disturbed by a band of the same senseless and mischievous rabble which has lately caused so much alarm in Greenock and its vicinity. Several Irish Roman Catholics, employed at the new cut of the Shaws Water Company, residing with their families in the village, and we understand that one of them, named Shannon, was well known as a zealous and sort of leading Roman Catholic. It seems that rumors had reached these men of an attack on them being meditated by some of the Greenock rioters, in consequence of which they dispersed with their families during the Sunday; and it was fortunate they did so, for about midnight the inhabitants were much alarmed by the yells of a party of men smashing the windows of the houses where the Roman Catholics lodged. The windows of five or six houses in different parts of Inverkip were destroyed; and during the destruction a loaded pistol was fired into Shannon's house. The rioters were said to be from Greenock, but must have been guided by some one who had an accurate knowledge of the locality, for only those houses occupied by Roman Catholics were attacked. It is much to be regretted that the rascals got off without molestation, not one in the village having authority to interfere with them. On Monday these scenes of terror were renewed; and Mr. Williamson, the Fiscal of Greenock, and Mr. Crawford, the Baron Bailie, having enrolled a number of special constables, were proceeding along the road, about nine o'clock on Monday evening, when they met a large body of men and boys, from 500 to 600 strong, armed with sticks and large bludgeons, one fellow being observed brandishing a cutlass. They had apparently only an indefinite idea of revenging some man who had, as they fancied, been ill-treated by the Roman Catholics of Inverkip. Mr. Williamson and Mr. Crawford at once endeavored to persuade them of the folly of their proceedings, and we understand they were successful in getting a large party of the mob to return to Greenock. About two hundred continued their course, however, and marched through Inverkip, flourishing their cudgels, yelling, and singing, to the no small terror of the female portion of the community. The Fiscal and Mr. Crawford continued amongst them using exertions to make them go home quietly, in which they were eventually successful, as the mob found that the objects of their wrath had all fled during the day.

CURIOUS MISTAKE.—Not many days ago an infant died in this town in a house situate not many hundred yards from the parish of St. Clement's, and its parents having made arrangements for the funeral to take place at a certain time, applied to the minister of the parish to know whether it would be convenient for him to read the burial service over its remains at the time mentioned. As the child had not been baptised the clergyman refused to bury it, on which the parents made immediate application to the assistant sexton of the parish to remove them of the difficulty. This person on his arrival was asked whether he would bury the child in the churchyard. He replied that he would; but he added he must do so at night. It was then agreed that the coffin should be placed in a green bag (as he refused to take it away uncovered), and that he should call and take it away at dusk. The coffin containing the body of the child was accordingly brought down stairs, enveloped in a green bag, and late at night the sexton walked into the house, but finding no person there, he called out rather lustily. On being asked by the mother of the deceased, "who's there?" he made known the object of his visit. The sexton being familiar to the poor woman, she informed him that a coffin was "in the room below," in a green baize bag, standing upon the table. No further notice was taken of the sexton's visit until her son came home and asked his mother where his fiddle was. His mother replied, "It is on the table in the front room." The young man again went and made further search but without success, assuring his mother on his return that he could see no fiddle, there was only a box which was done up in a green bag." A terrible suspicion flashed across the mother's mind, but it being then late at night it was determined to send for the sexton in the morning. On his arrival, and on his being asked what he had done with the coffin he took away, he said, "I have buried it." The parents, however well knowing the contrary, expressed their fears that he had not done so, but they declared that the coffin containing the body had been consigned to the grave as he had promised. He was shown the coffin and became completely bewildered. The loss of the fiddle was then made known to him, and a hint thrown out that he had buried the instrument instead of the corpse. On his being earnestly requested to ascertain the fact for himself he at once proceeded to the spot where he had buried the box, when he discovered to his no small astonishment, that he had interred the cromona and its green baize envelope. The violin was at once returned to its almost disconsolate owner little the worse for the rather rough usage it had undergone, and the coffin, with the body of the deceased infant was made to occupy its place.—*Ipswich Express*.

The *Exeter Gazette* attributes the suicide of the late parish clerk of St. Paul's to the fact that there has been no resident clergyman in the parish for some years. The writer argues that if there had been a priest in the parish, to whom the poor man could go for consolation, he would not have committed self-destruction. "If the incumbent had been upon the spot, that intimate relation which must always subsist between a clergyman and his clerk, might have prevented this rash and lamentable act." The *Western Times* wants to know if the non-residence of the pastor has such a fatal effect on the mind of the clerk, "what would be the effect of the non-residence of a bishop upon his cathedral city?"

From communications appearing in the *Arbroath Guide*, it appears that at the kirk-sessions there are inflicting "discipline" on persons found guilty of walking on Sunday!

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, AUG. 15, 1851.

NEWS OF THE WEEK.

Sad goings on in England. The mail of the 2nd inst., brings intelligence of four distinct breaches of the law, involving, we know not, how many misdemeanors, if not capital felonies, committed by that disturber of Protestant repose, the Archbishop of Westminster, in direct violation of the statutes in that case made and provided. The Catholic Hierarchy of England has been increased by the consecration of four new Bishops—of Salford, Plymouth, Clifton, and Shrewsbury, a short account of which will be found on our second page. This is a pretty winding up of six months stormy debates in Parliament; an elegant finale to a session wasted in all the bitterness of theological controversy. From this act of contumacy, we may judge of the future conduct of the Catholic Bishops of the English Church, with regard to the Ecclesiastical Titles Bill: they will treat it as so much waste paper, that is, with just the amount of respect it deserves. Pity though, that the energies of Britain's legislators should have been so woefully misapplied, and that the eloquence of a Spooner, and of a Drummond, should have been so barren of results. Had they but devoted one half the zeal, which they have displayed in their imbecile attempts to persecute the Pastors of Christ's Church, to the amelioration of the condition of the poor, or to the relief of the spiritual destitution of the people, they might have effected great things; but this was not to be; and Lord John's ill-advised "mummy letter" set the nation in a blaze, and rendered a return to Penal Laws against Catholics inevitable. The Ecclesiastical Titles Bill is now the law of the land; Parliament has done its work in passing it; the Catholics of the United Kingdom must now perform their duty, in rendering its enforcement impracticable.

The Archbishop of Westminster has given the lie, in the most effectual manner, to the silly story, that he had gone over to the continent, in order to avoid appearing before the Mortmain Committee of the House of Commons. To his Eminence, such attendance may not have been agreeable, because he has been used to the society of gentlemen, and men of refined manners; but go he did, and precious little the Committee got out of him when he appeared. His Eminence possesses, in a high degree, the tact of silencing insolent questions, and putting a stop to impertinent interrogatories. In revenge, Anstey, and some other fellows of his stamp, endeavored to treat the Archbishop with that rudeness, in which low natures so much delight to indulge; it is due, however, to Sir Robert Inglis, to say, that he did not allow his Protestantism to make him forget the courtesy that is due from one gentleman to another. Mr. Anstey and his imitators have yet to learn, that writing M.P. after their names, can give them no claim to our esteem; and that in treating with studied impertinence, a man so immeasurably their superior in every respect, as the Archbishop of Westminster, a gentleman, who, leaving out of consideration, his claims as one of the most distinguished scholars of the day, would take precedence of them, and of those with whom they are accustomed to associate, in every Court of Europe, they do but degrade themselves in the eyes of the world, and bring into contempt the body of which they are members.

Lord Arundel has been returned for Limerick, thus giving ministers a foretaste of what they may expect at the next general election, from the combined action of an insulted people. Ireland is still destined to be, what it long has been, the difficulty, the rock-head of every government which is not prepared to do full justice to its claims. The devout prayer, so often offered up from Protestant lips, "that Ireland might be sunk ten fathoms deep for twenty-four hours;" or, as the Evangelical Editor of the *British Banner* gives utterance to the same pious aspiration, "It is, we think, a pity, that the famine were not still to come," has not been granted. Protestant misrule has done its best to aggravate the horrors of plague and famine, but there are still enough of true-hearted Irishmen left in Ireland, to make Britain's legislators rue the day, that they attempted to lay their unhallowed hands upon the ark of God. The late election for Limerick is of immense importance, as testifying to the intensity of disgust, which the Catholics of Ireland feel for the measures of their hypocritical persecutors. The opponent of Lord Arundel, Mr. Russell, is an Irishman, long a resident in Limerick, justly esteemed for his many good qualities, and, in most respects, well qualified to represent them in Parliament. But he lacked one thing: He was not prepared to do battle for the rights of the Church; and therefore, in spite of his many claims, the choice of the people has fallen on a foreigner, on one known to them only as

a staunch champion of the Church, and religious liberty. This is as it should be. Compared with the interests of Catholicity, all other interests are unworthy a moment's consideration. The Catholics of Ireland know this, and will act upon it; the Catholic Defence Association will unite the people as one man, and at the next general election, they will impress upon the minds of their representatives, that they have, whilst the Penal Laws remain unrepealed, but one duty to perform in the House of Commons—To use every means within their reach to obstruct the Government, and to render inoperative the provisions of the Ecclesiastical Titles Bill.

Conversions to the Catholic Church are becoming more numerous every day; rumors are afloat, we know not with how much of truth, concerning the conversion of the Duchess of Kent. For her Royal Highness' sake we hope that they may be true: in the eyes of the Church, the soul of a duchess is worth no more than the soul of a washerwoman; but for the conversion of duchess, or washerwoman, we do well to rejoice on earth, because there is joy in Heaven over one sinner that doth penance.

PULPIT WORSHIP versus ALTAR WORSHIP.

We were much struck by a passage in a letter signed by an *Irish Presbyterian*, which appeared some weeks ago in the *Toronto Church*, giving the reasons why, upon Sundays, the Protestant goes up to his meeting-house. The passage which consists of but a few words, is highly important, as containing a great deal of matter, and throwing a strong light upon the essential difference between Catholic and Protestant devotion, or, as we have termed it—Altar and Pulpit Worship.

The writer, in alluding to the disorderly meeting which occurred a few weeks ago, upon the subject of the Clergy Reserves, takes occasion to contrast the practice, with the doctrines, of some of the reverend gentlemen who figured prominently therein, and subsequently at the Police Office. "I fear," says he, "that they" (the ministers aforesaid) "are not Christ's disciples; I go to hear them worship on Sunday; they then please me well enough; but somehow or other, perhaps they themselves can account for it, their actions and transactions out of doors, do not, in my sight, correspond with their preaching on Sunday." It is to the passage which we have italicized, containing the reason for going to meeting, and the effect thereby produced, that we would desire to call the attention of our Catholic readers:—"I go to hear them worship," and "they then please me well enough." There is a frankness about this confession of motives, which is highly pleasing, and we have no reason to suspect that the writer was aware of the significance of his statement, or of the deep and important truth which it contains; but we can find therein, the whole difference betwixt the worship offered up by Protestants, and that which the Catholic Church renders to Her Divine Spouse. The Protestant who attends for the first time at the offices of the Catholic Church, who witnesses the Holy Sacrifice of the Mass, is much struck with the peculiarity of the ceremonies, and the (to him) unaccountable circumstance, that a language is employed by the celebrant, with which a great many of the congregation are unacquainted; he quotes to himself the fourteenth chapter of St. Paul's first epistle to the Corinthians, and goes down to his house, perfectly satisfied in his own mind, that Catholicity is the great apostasy; and the Church of Christ, the great beast spoken of in the Apocalyptic vision, "with seven heads and ten horns, and upon his horns ten diadems, and upon his heads, names of blasphemy" &c., &c., &c. The poor man has been all his life accustomed to Pulpit worship; Altar worship is to him therefore an impenetrable mystery. Would we understand the difference betwixt these two worships, let us follow the movements of a Protestant upon the Sunday, and investigate his reasons for going to meeting, with the effect thereby produced; let us then consider the motives by which the Catholic is actuated in going to his Church, and the object of his devotions; we shall then be better able to appreciate the fundamental difference betwixt them, and why the worship of the Catholic seems so strange in the eyes of his separated brother.

Upon Sunday, the Protestant goes up to his meeting-house, (the doors of which have been carefully closed throughout the week,) to "hear the minister worship," just as upon the Saturday preceding, he may have gone to the theatre to hear Jenny Lind, or to the Zoological Gardens to see the wild beasts fed, and for the same purpose, to gratify his cravings after mental excitement; and if Jenny chanced to be in good voice, or the carnivora to be blessed with a ravenous appetite, he most likely returned well pleased with his evening's amusement. As in this latter case, his taste for music was gratified by the Nightingale's brilliant execution of some difficult passages, or his love for the horrible satiated, by witnessing the case with which the Boa Constrictor, seized upon, crushed, lubricated with his saliva, and then proceeded to swallow and digest its prey; so in the former, the dexterity of the preacher or prayer-leader, in deducing the most startling and extravagant conclusions, from the simplest premises, or the facility which he displays in handling, mauling, pounding, and tearing to pieces the most obstinate and unwieldy texts of Scripture, affords to the Protestant devotee the most intense delight. He goes to meeting "to be pleased," and if the day be fine, the interior of the building clean, and well ventilated, if the preacher be in good trim, with what Bottom would call, "an exposition of prayer upon him," with a gracious delivery, and if, above all, the lecture be not too long, he hears the minister worship with pleasure, and goes down to his house, if not justified, at least accompanied by that inward feeling of satisfaction,

attendant upon the performance of what he considers a virtuous, and what is no doubt, often really a very tedious and painful action. He went to meeting to be pleased; he has been pleased; verily he has had his reward.

The Catholic likewise goes up to the temple on the Sunday, as he does upon any other day of the week, but with a very different motive; he goes up, not to hear a minister worship, but to worship God, himself; not to be pleased, but to please; for as the gratification of self, is the exciting cause of the Protestant's devotion, so, to offer a worship-pleasing and acceptable to God, is the motive which actuates the Catholic. An eloquent lecturer, or powerfully gifted minister, is not the attraction which draws the Catholic to the House of God, but the desire to offer to the Holy One, that homage which is His due, and in the manner in which, since the day when Abel offered of the firstlings of his flock to the Lord, He has appointed that man should worship Him—by Sacrifice, that act of supreme worship, which, as it is due to God alone, is alone fully worthy of God's acceptance.

The objects of worship, as well as the motives for worshipping, are also different. The object of Altar worship, is God; of Pulpit worship—man. The eyes of the Catholic are ever turned to the Altar, his heart ever absorbed in contemplation and adoration of the holy victim who lies thereon; whilst in the Protestant meeting-house, all eyes, all ears are turned towards the pulpit, in admiration of the eloquence of the ministers who stand therein. The Catholic worships God. In the meeting-house the congregation offer incense to the vanity of the minister, whilst he, in return, displays his gifts before the people, and when most deeply engaged in prayer, is then most devoutly intent upon addressing his orisons to the ears of his congregation. Differing then in their motives for, differing in the objects of their worship, it is not wonderful that in the manner of worship, Catholics and Protestants should also differ. As to effect the purpose of Protestant worship, it is necessary that the congregation should be pleased, it is essentially requisite, that the language of that worship, should be such as its objects understand, or, at least, think that they understand; whilst in the worship of Catholics, the object of which is not the congregation, or the priest, but God alone, it is sufficient if He to whom the prayers are addressed, understands the language in which they are offered up. Pulpit worship likewise, from its very nature, precludes the necessity of any ceremonies, or outward acts, by which man essays to manifest the intensity of his devotion; ceremonies are the mute language wherewith the soul strives to give expression to those feelings, which cannot find utterance in words; feelings which, though we cannot fully express, yet we cannot all restrain; they are the symbols, by means of which the Church essays to portray to her children, the glories of the heavenly Jerusalem seen by the beloved Apostle: where angels and archangels, cherubim and seraphim, prostrate before the throne, and veiling their faces with their wings, as unable to look upon the unutterable glory of Him who sitteth thereon, cease not, day and night, as with one voice, to cry aloud, Holy, Holy, Holy, Lord God of Sabbath. It is through her mystical ceremonies that the Church would have us recognise, and celebrate the mysteries of our holy religion. But where there are no mysteries to recognise, there is no need for ceremonies. In the meeting-house, where ministers and audience reciprocally do worship one another, though there may be much extravagant excitement, and violent agitation of the surface, there are no deep feelings to be expressed; no need therefore of any channel for their expression; in pulpit worship, ceremonies are therefore, wisely omitted.

We have been induced to make these remarks, because we so often witness the highly indecorous conduct of Protestants, in visiting Catholic places of worship; they certainly see much that to them is strange, because entirely different from every thing to which they have been accustomed in their conventicles; it would be well if, instead of laughing at, or, as too often happens, making silly remarks upon, what they cannot appreciate, because they do not understand its deep significance, they would give themselves the trouble of examining into the causes of this striking difference, and trace it to its true origin—the substitution by Protestant reformers, of the Lecture for Sacrifice, and of Pulpit, for Altar Worship.

"But I see no reason why men may not be good neighbors, although one walks in procession at the Fête Dieu, and the other in honor of William III."

We take the above extract from the Toronto editorial correspondence of the *Montreal Herald* of the 14th inst., and consequently, we define it properly when we say, that the sentiments it expresses are those entertained by that journal. That the *Herald* should fail to see reason in anything, can of course excite no surprise; but that it should, while making the announcement of its own imbecility, wantonly insult the feelings of the Roman Catholic population of this Province, is entirely a different question; and one which involves considerations of a far more grave, and important nature. To compare the *Fête Dieu*, which is esteemed by our Roman Catholic brethren, as the most august of all the ceremonies connected with the customs and usages of the Roman Catholic Church, with a celebration of the *Battle of the Boyne*, is at one and the same time, to exhibit the most deep-seated and rancorous hostility to Roman Catholics, and in the estimation of those whose religious institutions the *Herald* gratuitously maligns, to consign that journal to the uttermost depths of infamy. In the abstract, the *Fête Dieu* is a ceremony of the Roman Catholic Church, emblematic of an event interesting to Roman Catholics alone, in which they take great interest, and implicitly believe; while the tradition of the *Battle of the Boyne* is calculated to arouse the very worst feelings of enmity in the human breast. The two events are distinctly opposite. The one is participated in only

by members of the Roman Catholic Faith, and cannot possibly inflict injury upon those professing a different belief, or prove distasteful to any liberal mind; while the other is avowedly intended to create implacable hatred, between those who may entertain different religious views. And yet the stolid *Herald* says, "he sees no reason why men may not be good neighbors, although one walks in procession at the *Fête Dieu*, and the other in honor of the *Battle of the Boyne*." It certainly required obtuseness, such as is inseparable from the *Herald*, "to see no reason," why men should not be friends and foes at the same time. We feel confident, however, that such illiberal and uncalculated for offensive sentiments are entertained by the *Herald* alone, and that no where, but in his own bosom, do they meet with a response. Roman Catholics need not regret, but rather rejoice, that the *Herald* has torn aside the mask that concealed his hypocrisy, and revealed to them the gratuitous insulter and slanderer of their faith. If they are true to themselves, they will submit to any sacrifice, and undergo any inconvenience, rather than give the slightest encouragement to one who has proved himself to be utterly unworthy of their favors. He has already given earnest of his affection for them; and they may rest assured, that it would be as hopeless to expect good to come out of him, as that pure water should spring from a corrupt source.—*Pilot*.

These remarks of our cotemporary, upon the exquisite *morceau* from the *Herald's* correspondent, which stands at the head of this article, render it almost superfluous for us to say another word. We will say nothing about the writer's bad taste, in instituting a comparison betwixt the processions in which Catholics celebrate the mysteries of man's redemption, and those in which a handful of Orangemen commemorate the overthrow of Irish nationality, and the degradation of their country. We will merely observe, that processions in honor of the *Battle of the Boyne*, are not only, not religious, but that they are not national. They are mere party processions, in which men, who call themselves Irishmen, though they are a disgrace to the name, celebrate the subjugation of their fatherland by foreign mercenaries, and the triumph of a Dutchman, over their gallant countrymen, struggling in defence of their lawful sovereignty. Neither in the *Battle of the Boyne*, nor in the events which followed—the infamous violation of the treaty of Limerick, and the subsequent long years of persecution—can we see aught, in which men of any nation, or of any creed, should find cause of exultation. To the Irish Catholic they speak of faith broken, of treaties violated, and national independence subverted; but if the Irish Catholic has cause to weep for the misfortunes that the *Battle of the Boyne* has inflicted upon his country, the Protestant Irishman has more cause to blush for the infamous use made of that victory by his party; and if Orangemen were wise, they would keep a prudent silence, both upon the glories of the *Boyne*, and upon the merits of their hero—the black-hearted Dutchman, and cold-blooded author of the massacre of Glencoe—an act of cruelty and treachery, so infamous, that in comparison with it, the slaughter of the Huguenot rebels, by Charles IX., on St. Bartholomew's day, seems almost a virtue.

VOLUNTARISM AND STATE PAID COLLEGES.—No less than £1,000 have been granted to Knox's College, Toronto, by the Government; and this same sum has been assented to, and received by the authorities of this institution. This College is the acknowledged sectarian school of the Free Church Presbyterians. The same individuals are waging a merciless warfare against the Church of England and the Church of Rome, for allowing themselves to be in the possession of state assistance; and yet they complacently pocket £1,000 of the public money for their own Theological School! The manner in which these rigid voluntaries attempt to quiet their consciences on this point is most amusing. They endeavor to prove the institution to be disjoined from their church; but the reasoning is very jesuitical. As well might the Bishop of Toronto declare that Trinity College was not a Church of England Institution. What else but the peculiar doctrines and church discipline of the Free Church are taught in Knox's College? Here we have the theory of voluntarism, and the practice of state patronage, exhibited by the same church at the same moment. Which will weigh the most in the public estimation? The *Toronto Globe* manfully condemns the system of State support for sectarian schools of learning, and candidly acknowledges Knox's College as a Free Church Institution; and consequently disapproves of the grant altogether. Here we think on this latter point the *Globe* is decidedly wrong, although we must admire his candor in reference to the above-mentioned grant. The State unquestionably should support religion to the utmost of its power, and these grants to the religious colleges and seminaries should not only be continued, but increased. And we doubt not, that in proportion as we, as a nation, support religion, our prosperity and happiness will prevail and increase.—*Branford Courier*.

We can see no good reason, why Knox's College should not receive money from Government, in aid of its funds, as well as any other educational, or religious establishment in the country. The singular circumstances connected with this grant is, that the recipients are always foremost in denouncing State assistance as the "accursed thing." Of course, with the usual Evangelical liberality, State assistance is only to be condemned, when given to the Catholic Church, or to the Church of England.

We learn from *La Minerve*, that at about 12 o'clock on Sunday night last, two individuals, Robert Burrell and Pierre Morin, rapped for admission at the door of an oyster house, of the very lowest character, situated in Lagachetiere Street, Quebec Suburbs, kept by a man named Littlejohn. Admission being refused, they continued to rap, when two men, John Williams and Frederick Shwegler, then in this groggery, rushed out to drive them off. A violent and fatal scuffle ensued. One of the party plunged a chisel into Williams' side, inflicting a wound of which he died in a few minutes; Shwegler was also dangerously wounded in the right shoulder. Burrell has

been arrested (under suspicion) as principal in this murder, and Morin as accomplice.

By a post-mortem examination, Doctors Nelson and Deschambault found that the chisel passed the lungs and pierced the heart of Williams; Shwegler's wound had been pronounced dangerous in the extreme. The following verdict was returned:—

That the deceased, John Williams, came to his death by wounds inflicted on his body with a chisel, by one of the prisoners, Robert Burrell or Peter Morin.

We are sorry to learn that the Rev. Mr. McMahon, of Quebec, is suffering from ill health. The learned and reverend gentleman had been selected by the Archbishop, to assist at the Ecclesiastical Council, as one of the theologians, but his poor state of health, compelled him to decline the honor. The prayers of all, who have the pleasure of knowing him, are offered up for the rev. gentleman's speedy restoration to perfect health.

TO CORRESPONDENTS.

From a press of matter, we are forced to postpone the publishing the names of the Perth subscribers to the Irish Catholic University Fund for another week.

REMITTANCES RECEIVED.

Grenville, Ottawa, T. Ryan, 12s 6d; Three Rivers, John Keenan, £1 5s; Pakenham, D. McGillis, Esq., M. D., 6s 3d; St. Hyacinthe, M. Buckley, 6s 3d; Rigaud, D. Cremin, 6s 3d; Quebec, M. Enright, £5; Berthier, P. Kerrigan, 6s 3d; St. Jerome, Rev. Mr. Thibeaud, 12s 6d, Rev. Mr. Brosnan, 12s 6d; St. Columban, Rev. Mr. Falvy, 12s 6d, J. Phelan, Esq., J. P., 12s 6d; St. Marie, Beauce, Rev. Mr. Aubry, 12s 6d, R. A. Fortier, Esq., 18s 9d; Pike River, P. Hannigan, 6s 3d; Lavaltrie, Rev. Mr. Marcotte, 12s 6d; Contrecoeur, Rev. Mr. L'Heureux, 12s 6d; St. Jacques de L'Achigan, Rev. Mr. Paré, 6s 3d; Beauharnois, Rev. Mr. Charland, 12s 6d; Isle aux Noix, J. Sheridan, 12s 6d; Hawkesbury, R. Landsdale, 6s 3d; St. Andrews, Cornwall, Donald McDonald, 15s; Perth, J. Doran, 18s 9d; Peterboro', T. McCabe, £5 5s; Industry, Rev. Mr. Manseau, 12s 6d; Kingston, Rev. P. Dollard, £3; Longueuil, Rev. Mr. Chiniquy, £1 5s.

To the Editor of the True Witness and Catholic Chronicle.

Sir,—As your readers will naturally expect to see in the columns of your paper, some account of the opening of the first Provincial Council of the Ecclesiastical Province of Quebec, which took place here on the morning of the 15th of August, I send you a sketch, although a very imperfect one, of the magnificent proceedings of that day. In the early part of the week, the Suffragan Bishops of Montreal, Kingston, Bytown, Toronto, Charlotte-town, (P. E. Island,) and Newfoundland, arrived in town, and after having offered up their prayers before the most Adorable Sacrament, at the grand Cathedral Altar, proceeded to the Archiepiscopal Palace, where they reside during their stay in Quebec. Thursday was recommended to be observed as a fast day, to implore the light and blessing of heaven on the deliberations of the assembled Fathers. Friday, the feast of the Assumption of the ever-glorious Mother of God, was most appropriately selected at the preparatory Synod, which was held last year in Montreal, as the auspicious day, upon which was to be opened the first Provincial Council that was ever held in this country. The weather was beautifully fine, and every thing passed off in the most splendid manner. At half-past eight in the morning, the procession emerged from the Palace, and slowly wended its way up Buadee-street, solemnly chanting the Litany of the Saints. The *coup d'œil* here was singularly grand and imposing, and must have made a deep impression on the dense crowds, who lined the streets along which the Procession marched. The order of this numerous body of Prelates, Pastors, and Officers, was as follows:—

The Beadle; the Thurifer; the Cross-bearer between two Acolytes; the Clergy; the Chanters in Copes; the Theologians and Canonists, in Surplices; the Deputies of the Cathedral Chapter, in their ordinary choir dress; the Delegates of the Bishops in copes; the Metropolitan Chapter; the Fathers of the Council in rochet and cope, wearing the second mitre, each accompanied by his two Chaplains and his respective officers; an Ecclesiastic in tunic, bearing the Archiepiscopal Cross; the officiating Deacon, and sub-Deacon; the Archbishop vested in full and most gorgeous pontificals, carrying the crozier, and wearing a most precious mitre, between two assistant Deacons in dalmatics; the assistant Priest in cope; the book-bearer; the candle-bearer; the gremial-bearer; the Church-Wardens.

The countenances of the assembled spectators were, for the most part, sparkling with an intense joy, and exuberant delight, as they beheld the Prelates and Pastors of their Church walking along, in full possession of religious liberty. Here and there indeed, you could discover, like tares among the wheat, a few fanatical Methodists, or a sprinkling of bilious Calvinists, whose nerves must have received no ordinary shock, enveloping themselves in the mantle of their hypocrisy, and striving to look humorous; while it was apparent to the merest observer, that the demon of bigotry and all uncharitableness, was eating, like a cancer, at their hearts. One clergyman of the Church of England, indulged himself, I have been informed, in a grotesque kind of exclamation, which must have been of some relief to the lachrymose sentimentality in which he generally appears to the public eye to take much delight. No act of his, however stolid, could increase his fame; he is one of those men, who can never be injured by an enemy, as he is sunk in the depths of stupidity, below the

range of any shaft. The scoffers, however, were but few; and not sufficiently numerous, to serve as a dark background for, and give fuller effect to, the splendid picture which gladdened the Catholic eye. The interior of the Cathedral, after all the Dignitaries and Ecclesiastics had taken their seats, presented an appearance which Catholicity alone could afford. Every portion of the Church was crowded almost to suffocation. The Sanctuary, the floor, the aisles, the organ-loft, were all filled to excess. Grand Mass was commenced by the Archbishop, and then, over the vast sea of human beings, the deep and solemn peals of the organ, and waves of the richest melody, swept with a thrilling and soul-stirring effect. The sermon was preached by his Lordship the Bishop of Toronto, who has long since, justly earned for himself the character of an effective and brilliant speaker. He took his text from the 28th chapter of St. Matthew, verses 18, 19, & 20.—“All power is given to me in heaven and earth; going therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you, and behold I am with you *all days*, even to the consummation of the world.” The subject was handled in a lucid and masterly manner, and a deep impression evidently made on the numerous auditory. His Lordship pointed out the great prerogatives which were conferred on the Apostles, and their successors, and how faithfully they complied with the mandate of the Saviour, by expounding the truths of salvation, and teaching all nations, that holy Faith, for the establishment of which their Master died. He showed that it was the Catholic Church alone that converted the nations, and that all the various forms of error, which have distracted Christianity, could never convert a single people. Protestantism can revolutionise, can pluck up, but it can never plant; that from this it was evident, that it was to the Church, in communion with the Holy See, that the promises of Christ were given. His Lordship concluded a telling and instructive discourse, by calling on the congregation to contribute towards the erection of the hospital which is being built in St. John's Suburbs, and which is to be confided to the management of the good Sisters of Charity. Every thing passed off in the most orderly manner; there was no confusion, no noise. The vast multitude that filled the sacred edifice were hushed in awe and admiration, as they stood there, contemplating their holy religion, in one of her most imposing and majestic attitudes; and you could discern the lately arrived emigrant there, the big tear trembling in his eye, and his whole soul surcharged with pleasurable emotion, as he gazed, in a foreign land, on the brilliant phase then worn, and presented to him, by that dear Faith, for which he and his fathers have suffered so much. And must not the agony of exile have been much alleviated, as he reflected, that here too, he had the advantage of the aid of that religion, which alone can assist him to arrive, after the stormy passage of life, at his true and heavenly home. He knew he was a member of God's universal Church, and his soul rose exultant with delight, as he saw the Bride of the Lamb appearing before him, in more serene loveliness, and bedecked with a gorgeous apparel, of which she had been long stripped by the ruthless hand of heresy, in his “own loved island of sorrow.” And here, Sir, the reflection forces itself upon me, what a pity it is that some grand and politic scheme cannot be devised, for retaining in this magnificent province, a part at least, of the surplus population of Ireland. Between them and the French Canadians, there should be a community of feeling; descended from the same chivalrous and Celtic stock, professing the same pure and unadulterated Faith, with a fair and broad land before them, they might, with the blessing of heaven, present a granite barrier to, and shiver into spray, that formidable wave of infidelity, which threatened, at one time, to overflow the entire continent of America.

But I must now pass on, and particularise the names of the Prelates, Theologians, and other Officers, of whom the Council is composed:—

PRESIDENT.

- Most Rev. P. F. Turgeon, Archbishop of Quebec.
- Right Rev. R. Gaulin, Bishop of Kingston.
- “ “ Ignatius Bourget, Bishop of Montreal.
- “ “ Jos. E. B. Guignes, Bishop of Bytown.
- “ “ Ar. de Charbonnell, Bishop of Toronto.
- “ “ Patk. Phelan, Bishop of Carriha, and Administrator of Kingston.
- “ “ J. C. Prince, Bishop of Martyropolis, and Coadjutor of Montreal.
- “ “ C. F. Baillargeon, Bishop of Tloa, and Coadjutor of Quebec.
- “ “ B. D. McDonald, Bishop of Charlotte-Town (P. E. Island).
- “ “ J. T. Mullock, Bishop of Newfoundland.

THEOLOGIAN, CANONISTS, AND OFFICERS.

- Rev. Jos. Larocque, Delegate of the Chapter of Montreal.
- Theologians of the Archbishop.*—Very Rev. Thos. Cooke, V.G., P.P.; Very Rev. Alex. Mailoux, V.G.; Rev. James Casault, Superior of the Seminary of Quebec; Rev. Louis Proulx, Curé de Quebec.
- Theologians of the Bishop of Kingston.*—Very Rev. John McDonald, V.G., P.P. of Alexandria; Rev. Aeneas McDonald.
- Theologians of the Bishop of Montreal.*—R. P., J. F. Baudraud, Superior O. M. J. Montreal; Rev. P. M. Mignault, P.P., Chambly; Rev. L. V. Villeneuve, Professor of the Seminary of St. Sulpice.
- Theologians of the Bishop of Bytown.*—R. P., P. Aubert, Superior O. M. J. Bytown; Rev. F. X. Delage, P.P., Islet; Rev. James Hughes, P.P., Aylmer.
- Theologians of the Bishop of Toronto.*—Rev. P. H. Harkin, Priest of the Archiepiscopal Palace;

Rev. Antoine Parant, Priest of the Seminary of Quebec; Rev. Joseph Marcoux, Missionary of the Indians of Sault St. Louis, Diocese of Montreal.

Theologians of the Bishop of Carriha.—Very Rev. Angus McDonald, V. G., Kingston; Rev. Oliver Kelly, P.P., Brockville; Rev. John Chisholm, D.D., P.P., Lindsay.

Theologians of the Bishop of Martyropolis.—R. P., Felix Martin, of the Society of Jesus; Rev. Isaac Desaulnier, A.M., College of St. Hyacinthe; R. P. Pinsoneault, P. Chaplain, of the Cathedral of Montreal.

Theologians of the Bishop of Tloa.—R. P., Louis Taché, S.J.; Rev. G. H. Besserer, P.P. of St. Famille; Rev. J. H. Aubry, of the Seminary of Quebec.

Theologian of the Bishop of Charlotte-Town. (P. E. I.)—Rev. P. McIntyre, P.P. of Tegnish.

Theologian of the Bishop of Newfoundland.—Rev. R. Walsh, Administrator of the Parish of Newfoundland.

OFFICERS OF THE COUNCIL.

- Promoter.*—Right Rev. C. F. Ballargeon, Bishop of Tloa.
- Vice-Promoter.*—Rev. J. B. Ferland.
- Secretary.*—Very Rev. C. F. Cazeau, V.G. of Quebec.
- Under-Secretary.*—Rev. Jos. O. Paré, Canon of the Cathedral of Montreal.
- Master of Ceremonies.*—Rev. Louis Casault, Superior of the Seminary of Quebec.
- Assistant-Master of Ceremonies.*—Rev. Edmund Langevin, Secretary to the Archbishop.
- Cantores.*—Rev. Louis Proulx, Curé of Quebec, Rev. Edward G. Plante, Vicar of Notre Dame de Quebec.

Such are the names of the distinguished individuals who are now sitting in Council, to deliberate on all matters which may concern the Church in this country. The decrees which they shall pass, will undoubtedly advance the interests of Religion, and benefit the Church of Canada. Oh! Sir, what a contrast does the Catholic Church in her ceremonies, in her authoritative teaching, her polity, and her admirable unity, present to all the other piebald sects, who usurp her prerogatives, and, during their ephemeral existence, lead to destruction, so many thousands of unfortunate souls. How could that gorged, but insatiable glutton, the moribund Establishment of England, stand the comparison? Wisely, indeed, does she call on the secular arm, to arrest the progress of truth, and stay the onward and triumphant march of our glorious Faith. Well does she know, that on a clear stage, and in fair and honorable combat, she would have no chance with that venerable and only true form of Christianity, which first civilised the barbarian hordes of Britain, gave to her, her Becket, her Bede, and her Mores, and raised her from a state of insulated savagery, to a prominent place among the nations of the earth. Why cannot her mock-turtle, the Right Rev. Cormorants, who prey on the vitals of the country which they befall, and whose claim to Apostolical parentage, is a cool and ludicrous pretension, meet in synod, and gravely discuss those knotty questions, which, at present, distract her hapless and infatuated children! Even imposture, to be successful, must at least, be consistent. Why cannot they patch up some form of a *faith*, in which all their followers can agree, and the profession of which may continue to secure to them, for a little longer, their fat livings, and prolong their drone-like existence? But, no, they dare not assemble in convocation. They well know, and even confess, that they could only meet to disagree, and that confusion, worse confounded, would sink them in “the depths of a deeper gulf still.” How indicative of the spirit of Christian unity among them, are the reasons pro. and con. synodical action, assigned by the mitred Socinian of Durham, the Latitudinarian Canterbury, and that consistent weather-cock, who sanctifies, by his monied presence, the episcopal Protestant palace of London.

But they can console themselves that if their souls are not very full of grace, their coffers are well stocked with “the sinews of war,” as the late scrutatorial process evidently shows; and while professing to be ministers of Christ, they can very conveniently, and without any qualm of conscience, pay their devotions at the shrine of Mammon. Such a system cannot stand much longer; it is porous and rotten to its very core; and notwithstanding all the pains and penalties which are now threatened to its Catholic opponent, despite all the legalised brutality which the hand of heretical tyranny has again traced on the statute-book of England, it must soon melt away from the face of that country, to which it has been long a withering curse, and a damning disgrace.

The Church (thank God) is again comparatively free, her prospects now are more cheering, and the horizon before her more bright and unclouded, than at any other period within the memory of man. The Penal Bill which has lately passed, will bind us all more closely together; it will call forth all the latent energies of those whom it was intended to crush.—It will inspire the lukewarm, and impart a firmness and coherency to the Catholic body, which, perhaps, were beginning to be frittered away. The Prelates of the Church, in England, I perceive by this day's telegraph, have already nobly dared the vengeance of the lately passed, and iniquitous bill. Now comes the tug of war; and will not the Catholics of this province, and all the broad continent of America join hand in hand, and cheer on their persecuted brethren of Great Britain in the coming struggle, which must ultimately eventuate in a glorious victory.

Quebec, August 19, 1851.

Answer to an address from the Legislative Assembly to His Excellency the Governor General, dated the 24 instant, praying his Excellency to submit to this house “A statement showing the cash at the credit of the Government of Canada, or of the Receiver General, as acting in the name of the Government, and deposited in the different Banks and other institutions which receive public deposits, either in Canada, or out of Canada, comprising the Agents and Brokers who transact the business of the Province in Europe, and if interest is paid Government on such deposits; and if so, under what circumstances, at what rates, and according to what arrangements.”

By order, J. LESLIE, Sec:

Office of the Secretary, }
Toronto, 10th June, 1851. }

The following is not bearing interest: £ s. d.

With Messrs. Glyn, Mills & Co., London,	24,478	14	10
“ Baring, Brothers, & Co., London,	6,567	14	6
“ The Bank of England, London,	243	6	0
“ Messrs. Bonsanquet, & Co., London,	118	16	8
	£31,408	12	0

Deposit in Quebec Bank, . . . 1,927 12 9
 “ Bank of Montreal, . . . 1,011 18 11
 “ La Banque du Peuple, . . . 9,944 10 4
 “ Commercial Bank, . . . 3,557 2 0
 “ Gore Bank, . . . 1,392 9 0
 “ Bank of Upper Canada, . . . 199,943 1 8

The following bears interest at 3 per cent., viz:

Deposit in Bank of Montreal, . . .	19,666	13	4
“ La Banque du Peuple, . . .	39,083	6	8
“ Commercial Bank, . . .	85,166	13	4
“ Upper Canada, . . .	123,333	6	8
	£267,250	0	0

The following bears interest at 4 per cent., viz:

Deposits in the Montreal City and District Savings Bank, . . .	11,000	0	0
	£278,250	0	0

Grand Total, £527,435 6 8
E. P. TACHE, Receiver General.

Office of the Receiver General, }
Toronto, 5th June, 1851. }

MONTREAL PROVIDENT AND SAVINGS' BANK.—The question, as regards the management of the Savings' Bank, will be found to be not whether the losses sustained were greater or less than in other Institutions of a partially similar character, but whether they were actually *bona fide* losses, incurred in the exercises of the legitimate business of the Savings' Bank? It may also appear that they, in great measure, consisted of loans to Directors themselves, which either remain to this day unredeemed, or have been redeemed by a peculiar process, which enable certain wealthy debtors to the Bank to liquidate their engagements in full, by paying from a half to two-thirds the sum for which they were responsible—the difference being drawn from the pockets of such needy depositors as were unable to abide the protracted delays which occurred in the settlement of the affairs of the Institution. These are points on which the public will be enabled to form a judgment, when the report of the Commissioners appears: we shall not forestall it. One further remark we must make, in answer to an allusion in the *Transcript* to losses sustained by “investments in Bank Stocks and in real securities.” A statement of such losses; and a table, particularising them, would perhaps throw as much light on the past management of the bank, as any document which has as yet emanated from that body. The aggregate amount of the deficiency, instead of being trifling, is not less than forty thousand pounds—no insignificant sum, according to our apprehension.—*Pilot*.

DISTRESSING AND HEARTRENDING ACCIDENT.—Yesterday morning a party started on a pic-nic excursion, to Cape Vincent and French Creek, in a new sailboat belonging to Mr. D. B. Jenkins of this city. Of the *thirty-four* who left the wharf here only *fifteen* returned, the other nineteen having met a watery grave. As far as we can learn, the particulars of the accident are these: After the boat left the foot of the Island for French Creek a squall struck her. With the heeling of the boat the women all rushed to one side, when she filled and immediately went down. The scene which followed precludes description. The screams of the drowning were terrific and thrilling. Friend clung to friend in fatal embraces and sunk together. The water was not very deep where the boat capsized, and to this circumstance under God is to be attributed the lives of those saved. A part of the mast remaining above the water those fifteen clung to it, who were rescued from their perilous position by boats from the Island.—*Kingston Herald*.

IMPORTANT.—As we were going to press, we received the following Bill, on the subject of Separate Schools, which had just passed its third reading in the Legislative Council and we trust will pass the Lower House in the course of next week. Catholics will have their rights now.—*Mirror*.

BILL.

An Act to define and restore certain rights to Parties therein mentioned.

Whereas it is desirable to remove doubts which have arisen in regard to certain provisions of the nineteenth section of an Act passed by the Parliament of this province, in the Session thereof held in the thirteenth and fourteenth years of Her Majesty's Reign intitled “An Act for the better establishment and maintenance of Common Schools in Upper Canada,” and whereas it is inexpedient to deprive any of the parties concerned of rights which they have enjoyed under preceding School Acts for Upper Canada. Be it therefore enacted, &c., That each of the parties applying according to the provisions of the said Act shall be entitled to have a Separate School in each Ward, or in two or more Wards united, as said party or parties shall judge expedient, in each City or Town in Upper Canada: Provided always that each such School in its establishment and operations, shall be subjected to all the conditions and obligations, and entitled to all the advantages imposed and conferred upon separate Schools by the said nineteenth section of the said Act.

FOREIGN INTELLIGENCE.

FRANCE.

ANNIVERSARY OF THE JULY INSURRECTION.—A funeral ceremony took place on Tuesday morning, at half-past eleven o'clock, in the Church of St. Paul, Rue St. Antoine, in commemoration of the persons who fell during the insurrection of July, 1830, and of the last day of which this is the Anniversary. The ceremony consisted of a Low Mass, and the chanting of the Dies iræ and the other dirges appropriated in the Catholic ritual to the departed. Between 200 and 300 persons, chiefly of the working classes, were present. After the service the survivors of the insurrection of July, and the persons otherwise interested, walked round the catafalque and sprinkled, each in turn, holy water on it. Amongst the foremost who did so was the aged M. Dupont (de l'Eure.) On quitting the Church you were again asked by a low-sized young man, with rather a barricade cast of face, for something "Pour les familles des déteuus politiques," and a "Merci, citoyen," repaid you for the additional two sous you gave in favor of the democracy militant. The whole affair passed off in the coldest and most unexciting manner.

A man who took part in the dreadful scenes of the first Revolution, named Pala, formerly deputy-judge at the revolutionary tribunal, has just died at Liege, aged eighty-eight. Fouquier-Tinville made him first one of his secretaries, and afterwards deputy-judge. He was present at the trial of Marie-Antoinette. His opinions in his old age were quite opposed to those of his youth.

On Tuesday the Assembly adopted, by 420 to 230 votes, the prorogation from the 10th August to the 4th November.

The Legitimist party are making an effort to come to an understanding with Louis Napoleon, in the hope of preventing him from becoming a still more important personage from the resistance of the National Assembly. The announcement by some of the Orleanists of a wish to put the Prince de Joinville in nomination for the Presidency of the Republic has had great effect on the Legitimists, but still greater effect has been produced by the information that they have received from the clergy in the Legitimist departments, that the feeling there is favorable to Louis Napoleon, and that the most influential persons are of opinion that the true policy of the party is to continue the provisional government in his hands by co-operating with him on fixed conditions, instead of running the risk either of an election in his favor, which would give him supreme power, or of permitting the Orleanists to bring in the Prince de Joinville, or permitting the Red Republicans and Socialists to avail themselves of the divisions in the party of order to get into power, and by their schemes reduce to nothing the value of property, and produce a state of anarchy, against which the Count de Chambord has urged his friends to contend, even though anarchy should be regarded by them as the surest step to a restoration.

M. Guizot, too, it seems, has materially modified his opinions about Louis Napoleon.

ITALY.

The Giornale di Roma of the 16th, in noticing the return of the Pope from Castel Gandolfo, states that the moment the report became current that his Holiness was expected, a crowd of persons of all classes went out a considerable distance on the road to meet him. The Apian road was covered with carriages, and from the Clemente Gate to the Vatican the streets were filled by a dense crowd, who received the Pope with the greatest respect, and implored his Apostolic blessing. In the evening the city was illuminated.

ELECTORATE OF HESSE.

An extraordinary spectacle was witnessed at Cassel, in Electoral Hesse, on the 24th instant. The President and six judges of the Criminal Tribunal of Rotherburg appeared at the bar in their robes, before a court martial, composed chiefly of Bavarian officers, to be tried for having in October last condemned a public functionary, named Faber, to three months' imprisonment, for having violated the constitution of 1848, though at that time the indictment alleged the constitution had virtually been abolished. The court-martial condemned the seven judges to eight months' imprisonment. The condemnation created great sensation in the town.

THE RUSSIAN DEFEAT IN THE CAUCASUS.

Letters from Warsaw say the defeat of General Neisterow at Serebickow, and the flight of the Russians on the plains of Tiflis is more than true. The loss of the army in men, ammunition, weapons, and horses, is far greater than has been sustained for years; nearly all the strongholds which had been conquered and maintained at such an immense expense have been again lost. Report adds that one of the commanders of the Hungarian campaigns is to be commander-in-chief of the Caucasian army.

INDIA.

Advices in anticipation of the overland mail are from Calcutta the 12th, and Bombay the 25th June.

From the extremity of Simla to the prominence of Cape Comorin, tranquillity the most profound pervades the continent of India.

A good deal of attention has been excited by some proceedings calculated to open up the Hindoo conversion question. In Calcutta a very large and influential meeting of Brahmins and Hindoos was lately held, for the purpose of devising means whereby the re-admission of converted Hindoos to their caste privileges might be rendered possible, which now it is not, except on the terms of wandering about as a Fakir for forty-eight years. After a long discussion, it was agreed on the part of the Brahmins that a line should

constitute the principal condition of re-admission to the forfeited privileges of caste. This is one of the first consequences of the act of the Indian legislature, whereby a Hindoo or a Mahomedan convert to Christianity was maintained in all his social rights, notwithstanding the rules of their respective religions pronounced them to have forfeited property, family, and every other claim, by reason of their conversion. The act in question has been brought into operation at Madras in a very striking manner by Sir W. W. Barton, one of the judges of the Supreme Court there, bringing before him the wife of a converted Hindoo, who had been abstracted from her husband by her own family, and, in the face of a multitude of Hindoo fanatics, giving her up to the custody of her husband, who, he decided, had not forfeited his rights over her by aljuring his religion. This decision has occasioned a great sensation among the native Hindoo population.

IMPERIAL PARLIAMENT.

HOUSE OF COMMONS.—JULY 28.

THE CASE OF MR. ALDERMAN SALOMONS.

The discussion on the case of Mr. Alderman Salomons came on shortly after the commencement of the sitting.

After the Speaker had read a letter from Alderman Salomons, stating that two actions at law had been commenced against him to recover penalties for sitting and voting in that House.

Sir Benjamin Hall moved that the electors of Greenwich be heard at the bar in support of the right of their Member-elect to take his seat. He dwelt upon the justice and expediency of permitting the claim to be fully and formally developed, and he named Wilkes's case as an instance in which one House of Commons had rightly and properly rescinded the resolutions of a preceding one.

The motion was opposed by the Attorney-General, Mr. Newdegate, Sir F. Thesiger, Sir R. Inglis, and Lord J. Russell. Their main ground was that no new light could be thrown on the question, since an infinity of learned gentlemen had been already heard on it. The motion was defeated by 135 against 75.

The adjourned debate on Lord John Russell's resolution in regard to Mr. Salomons was resumed by Mr. Anstey, who moved as an amendment the addition of words to the effect that the House, having regard to the religious scruples of Mr. Salomons, would use its undoubted right to make such an alteration in the Oath of Abjuration as would enable Mr. Salomons to take and subscribe it. In a long speech (in the course of which he twice had occasion to deny that he was "speaking against time," he supported this amendment, concluding by announcing his intention to press it to a division.

Mr. Headlam opposed the amendment, which (after some observations from Mr. John Evans) was negatived by 88 to 50; majority against it, 38.

Mr. Bethell entreated Lord John Russell not to tarnish his former reputation by pressing his proposed resolution, and strongly recommended the House to hold over its decision upon the legal question until the judgment of a court of law should have been given.

Lord J. Russell (in reply) remarked upon Mr. Bethell's having availed himself, in a purely legal question, of every argument except one derived from law. Having defended his own conduct in reference to the subject, his lordship said that, though perfectly willing that the opinion of a court of law should be taken upon any question which could properly come before it, he could not see how it could be a case for such a court, whether a Member of that House had or had not duly taken the requisite oaths.

Mr. Anstey delivered an energetic address against the resolution, and the conduct of Government.

Mr. J. Abel Smith also opposed it, warning the House that the question would come before it again and again until the Jews should attain their rights.

The House then divided, and the numbers were:—for Lord J. Russell's resolution, 123; against it, 68; majority for declaring Mr. Salomons incapable of sitting, 55.

HOUSE OF LORDS.—JULY 29.

THE ECCLESIASTICAL TITLES ASSUMPTION BILL.

The Marquis of Lansdowne moved the third reading of this Bill, upon which

The Earl of Aberdeen repeated his objections to the measure, urging that it was most unsatisfactory and irrational. The discussions which had taken place had certainly not removed the apprehensions he entertained of its evil consequences, nor shaken his opinion of its radical injustice and intolerance. He should place upon the journals of the House his reasons for dissenting from the measure, leaving it for those who came after him to decide whether his apprehensions were well-founded, or whether they were only imaginary.

The Bishop of Oxford, the Duke of Argyll, Earl Fortescue, and the Earl of Glengall, supported the Bill; Lord Stuart de Decies, Earl Nelson, and the Marquis of Sligo, protested against it. After some further debate, the Bill was read the third time.

Upon the question that it do pass,—Lord Montague proposed a clause to the effect that Roman Catholic Bishops should take the titles by which they were designated in the Charitable Bequests Act.

The Marquis of Lansdowne said there was no necessity for the clause. No person, he thought, would be disposed to refuse that sanction and authority to Roman Catholic Bishops which had already been given to them by Act of Parliament.

The amendment was withdrawn, and the Bill passed. The House then adjourned.

THE ECCLESIASTICAL TITLES BILL.

PROTESTS AGAINST RECEIVING THE REPORT OF THE ECCLESIASTICAL TITLES BILL.

Dissentient.—1. Because, while ready to uphold and to defend the rights and prerogative of our most gracious Sovereign and the honor and the independence of our country against all aggression, we do not feel ourselves justified in supporting a bill which trenches on that religious freedom which her Majesty has been pleased to assure us "it is her desire and firm determination, under God's blessing, to maintain unimpaired"—which it has been the object of the legislature during the last sixty years to extend and to secure and which now happily forms a fundamental part of

our constitution, and is inseparably bound up with our civil liberties.

2. Because it is irreconcilable with the spirit and with the letter of the Roman Catholic Relief Act to impose new and to increase existing penalties, falling exclusively on the members of one religious communion; and our objection to this fatal course is augmented when it is announced that this bill may lead to other measures of a similar character, in case the stringency of its provisions is not found sufficient to answer the purpose of its framers.

3. Because we view with alarm the declaratory enactments of this bill, undefined, as they are, in their legal consequences, rendering solemn antecedent acts and public instruments unlawful and void, and rendering unlawful and void likewise all the "jurisdiction, authority, pre-eminence, or title," derived from such acts and instruments.

4. Because these alarms are increased from the want of any clear definition in this bill fixing the incidents and the limits of its penalties, thus creating all the dangers which must ever attend vague and uncertain laws, exposing the Roman Catholic laity to wrong and privation, interfering with the jurisdiction of the Ecclesiastical functions of the Roman Catholic Clergy, and leaving it a matter of grave doubt whether both parties may not be exposed to criminal prosecution as well as to civil penalty.

5. Because it is irreconcilable with the wise policy of late years, shown in the repeal of barbarous penalties contained in ancient and intolerant laws, to revive and give robustness and energy to a severe penal statute, passed nearly 500 years back, enforced only once since its enactment, and that in the year 1607, in a case which we are informed is of doubtful authority.

6. Because we cannot reconcile the Charitable Bequests Act, which recognises the status and existence of Roman Catholic Archbishops and Bishops, and their successors, officiating and exercising Episcopal functions in Ireland, with this bill, which interferes directly with the appointment of such Archbishops and Bishops, and declares the official instruments and official acts required for such appointments, as well as "all jurisdiction, authority, pre-eminence, or title" derived therefrom, to be unlawful and void. Nor is this difficulty removed by the saving clause, which leaves it doubtful whether the fourth section may not defeat other portions of the bill, or whether the general import of the bill may not deprive that saving clause of its efficacy.

7. Because it seems illogical, inexpedient and unjust, when the Rescript or Letters-Apostolic of the Pope of the 29th of September, 1850, are relied on as the cause and justification of this bill, that we should extend its restraints to a part of her Majesty's dominions to which that Rescript has no possible application.

8. Because it has been admitted in debate, on high legal authority, that the penalties of this bill are limited to what are described as being "pretended sees," while other sees or districts are subjected only to the less severe provisions of the 10th George IV., chap. 7.

It therefore follows that a different state of law will exist in England and in Ireland, as well as in different parts of Ireland, producing anomalies and contradictions incompatible with sound legislation; and the severity of the law and its penalties not varying according to the geographical limits within which such imputed offence may have been committed.

9. Because, if such be true, as has been stated in debate by the supporters of this bill, that if it becomes a law it cannot be carried into effect, but must remain "a dead letter," we consider that it is still more inconsistent with sound legislation to pass a bill which, without giving any security whatever, tampers with all the principles of all religious feeling, creates discontent and alarm, and by bringing the law into contempt lessens its force and rightful authority.

10. Because a determined resistance has been offered to all suggestions made during the progress of the bill for the correction even of obvious and verbal errors, as well as for the amendment of certain provisions of which no justification has been attempted; and because the reason assigned for taking this course, arising from the possible inconvenience and delay apprehended if this bill were returned to the House of Commons, is inconsistent with the free deliberations of this house, and derogatory to its just rights and authority as a branch of the legislature.

11. Because, upon these grounds, we cannot but consider the passing of this bill to be most inexpedient and most unjust. We consider it ill-adapted to protect either the prerogative of the crown or the independence of our country, while calculated to revive civil strife and sectarian dissensions; we protest against it, likewise, as a departure from those high principles of religious liberty to which our greatest statesmen have devoted their intellect, their genius, and their noble exertions.

- MONTAGLE of Brandon.
VAUX of Harrowden.
LOVAT.
CAMOYS.
MONTAGLE (M. of Sligo).
ROSSIE (Kinnaird).
FINGALL.
CHARLEMONT.
LETRIM.
PETRE.

Dissentient.—1. Because no such measure as the present is consistent either with justice or expediency.

2. Because the bill appears to have been mainly dictated by the excitement which has recently prevailed—an excitement which it was the duty of the government and the legislature rather to allay than to encourage. An attempt to interfere with doctrine by act of parliament is not likely to fail, but may even promote what it is intended to repress.

3. Because it is most unreasonable and inconsistent to profess to grant full toleration to the Roman Catholic religion, and, at the same time, to prohibit that species of communication with the See of Rome which is indispensable for its perfect discipline and government.

4. Because the undue assumption of power involved in the terms of the Papal Rescript of the 29th of September, 1850, and of other documents connected therewith, however justly open to exception, can supply no reason for depriving her Majesty's Roman Catholic subjects of a regular and ordinary part of their Ecclesiastical organisation.

5. Because the appointment of Ecclesiastical officers is essentially a matter of religious concern; and although it may be expedient in particular cases that such appointment should be under the control or influence of the civil power—and although it is the undoubted duty of the legislature to provide that no temporal powers are exercised, and no temporal rights impaired,

under the pretext of Ecclesiastical regulation, yet to restrain a religious community not established by law in the management of its religious concerns; otherwise than by confining them within the sphere of religion, is inconsistent with the spirit of all our recent legislation. Such restraint involves the principle, and may lead to the practice of religious persecution.

6. Because the act of the 10th George IV., chap. 7, which for the first time since the Reformation secured to the Roman Catholic subjects of the crown an equality of political rights, constituted a solemn expression of the intention of the legislature, and a pledge to the Roman Catholic community that they should thenceforward enjoy a full religious toleration.

7. Because the 24th section of the 10th George IV., which prohibits all persons others than those thereunto authorised by law, from assuming the titles of Archbishops, Bishops, and Deans of the National Church, affords no precedent for this bill, inasmuch as the former simply defends from invasion certain known legal titles already appropriated, and importing high dignities and valuable rights, whereas the latter amounts to the total prohibition of a Diocesan Episcopate.

8. Because the penal provisions of this bill not only differ in the above named respect from those of the 10th of George IV., but they differ further to the prejudice of our Roman Catholic fellow-subjects, inasmuch as they are preceded by recitals and declarations of law, concerning which the 10th George IV. was silent, whereby a new and extended construction may be given both to the penal provisions of this measure, and likewise retroactively to those of the 10th George IV.

9. Because the ancient statutes against the exercise of a foreign jurisdiction, or restrictive of the importation of Bulls, Briefs, and Rescripts, which are cited in justification of the present bill, are unavailable for such a purpose. Those statutes have long been suffered to remain in desuetude. If now revived, they may be found to assert powers for the crown which would be destructive of the religious liberties secured to Protestant Dissenters as well as Roman Catholics. They have no special reference to the establishment of provinces or sees, or to the assumption of titles, but are equally and indifferently directed against all exercise of jurisdiction, whether by diocesan Bishops or by Vicars-Apostolic, and are, therefore, incompatible with our recognised principles of toleration and religious freedom.

10. Because there is a peculiarly harsh and ungracious character in the present prohibition of diocesan government of the Roman Catholic community; as it is not disputed that at various periods from the Reformation down to a recent date, the Secular Clergy, and more especially the Roman Catholic laity, have sought for the introduction among themselves of a diocesan Episcopacy, with the approval and encouragement of the British government.

11. Because there are presumptive grounds for believing that the late measures of the Pope have been adopted under the persuasion that, if he should do what in his judgment was requisite for the spiritual wants and interests of his own communion, the advisers of the crown not only would have no desire, but had in fact publicly disclaimed all intention and all title to interfere.

12. Because this bill, while it professes to refer to Roman Catholic titles, enacts a further and wholly gratuitous interference with religious freedom, by forbidding the assumption of Episcopal titles on the part of any other persons than the Prelates of the Established Church and the Prelates of the Scottish Episcopal Communion. By the exception from its provisions of the last-named Prelates, who are appointed independently of the Royal authority, the bill plainly admits that the appointment of Bishops is in its essence a spiritual matter, and thereby condemns its own principal provisions.

13. Because it is inexpedient to protect the rights of the Episcopate established by law, by needless and unjust restraints upon the religious freedom of others. Such protection is likely to weaken rather than to strengthen the National Church in its proper office of maintaining and enlarging its influence over the people by moral and spiritual means.

14. Because the bill, besides being unjust in principle, greatly endangers the peace and harmony of the various classes of her Majesty's subjects in the United Kingdom, and especially in Ireland. Should the measure be carried into actual operation, it may engender the most serious political and social evils; while if it should be put in force against the use of titles openly assumed, its introduction into the statute-book will have tended to disparage the dignity of parliament and the authority of the law.

- GORDON (Aberdeen).
NEWCASTLE.
CANNING.
ST. GERMANS.
WHARNCIFFE.
LITTLETON.
MONTAGLE of Brandon.

THE LAW OF MORTMAIN.

In the course of the proceedings of the Committee to which the question is referred, it became necessary to secure the attendance of his Eminence the Archbishop of Westminster, in order to ascertain from him, as the best exponent of their views, the feelings of the Catholic body in reference to these laws as they at present exist.

Cardinal Wiseman was examined before the Committee on Thursday afternoon by the Chairman, who stated that he was called upon, as the most likely person to express the sentiments of the Catholics of England, to give his opinion as to their feelings in reference to the laws which at present affected charitable trusts. Did Cardinal Wiseman apprehend that there was any feeling among the Roman Catholics of England opposed or adverse to the existing laws of Mortmain?

In answer to these and other interrogatories, Cardinal Wiseman said that he knew of no unfavorable feeling on the part of the Catholic body in reference to these laws, unless it were to that portion of them which referred to money bequeathed for 'superstitious uses.' What was termed a 'superstitious use' by the Established Church would not be considered so by Catholics, particularly in referring to bequests for prayers or masses for the dead. The money so bequeathed, if a small sum, or personally left to any priest, would go to him only, but larger sums were invested in the names of trustees, either for the foundation or endowment of some new church, or for the maintenance of some spiritual work in connexion with an existing church. He saw no legal reason why the laws affecting charitable trusts should not be the

same for all sects, but there were private or extraneous reasons why some distinction should be made in favor of the Catholics. With reference to persons entering convents, their property was generally made the subject of a previous contract, a portion of it being distributed amongst their relations. In such a matter the person might do as he or she pleased. As to property left to the inmates of convents after they had taken the vows of poverty and obedience, it was at their own disposal, unless assigned away by previous contract. He had known cases where this had occurred, and the property was disposed of by the person to the more immediate relatives. This however was only in England.

The Chairman (Mr. Headlam) asked how it was that in a recent case the lady abbess of a convent had in a lawsuit, entered a specific claim to a certain property left to two ladies after they had taken the vows.

Cardinal Wiseman stated that he believed that the case occurred in Belgium, where the convents were more strictly under the canon law of the Church. The course observed in these matters varied much according to the rules of the houses into which these "religious" entered, and according to the agreement made by them.

The Chairman then proceeded to question Cardinal Wiseman as to the jurisdiction of the propaganda in cases spiritual or temporal referred from this country.

He had been at Rome, and was acquainted with the course of procedure of the propaganda in reference to religious cases, but he did not remember that any temporal case had been referred during his stay. In spiritual cases the complainant preferred a petition, which was afterwards served upon the defendant.

In answer to further questions, Cardinal Wiseman said that he must respectfully decline to answer them. A bill was at present pending before the legislature which materially affected his position, and any admission as to his communication with the see of Rome might, as the act was retrospective, involve him at the instance of any common informer.

The chairman put several questions to the Cardinal as to the jurisdiction of Roman Catholic prelates in cases of disputed marriage, divorce, &c.

Cardinal Wiseman said that on former occasions, when in a different position, he had given every information on this subject, and he should be very willing to do so now were his position not altered; but he was required to answer questions which might involve admissions to be followed by disgraceful consequences. He begged to decline answering any of these questions.

The Chairman asked whether the knowledge of the fact that nothing said before the House of Commons could be used against him, without their permission, would alter the Cardinal's opinion.

Cardinal Wiseman replied in the negative. He had known cases where the protection of the House of Commons was not sufficient to secure persons against the consequences of their own admissions.

The Chairman then proceeded to examine the Cardinal in reference to bequests made to Roman Catholic bishops or clergymen.

The Cardinal replied that a clergyman might do as he pleased with money left to him without any conditions attached to it; but if left for an ecclesiastical purpose, it would be applied as desired, or to purposes analogous, as they would have respect rather to the spirit than to the letter of the bequest. Such an application and its propriety rested with the conscience of the person in whose charge the money was placed. If a thousand pounds were left to him without any particular purpose declared, he should not feel himself bound to apply it to any specific object.

At the conclusion of his examination the Cardinal bowed and withdrew, accompanied by several ecclesiastics.

(From the Weekly News.)

The Parliamentary debates in the House of Commons opened, on Saturday last, with a discussion not very creditable to the Dean and Chapter of Windsor, or, rather, to the ecclesiastical system of which, like the Bishops, they will probably be described as the innocent and unfortunate victims. Sir B. Hall had inquired how much was paid, by the public, for permission to enter the body of the Queen Dowager in the vaults of the Chapel Royal at Windsor, and the Chancellor of the Exchequer proved that it was a mere bagatelle—only £220; a sum really smaller, in proportion to the £1000,000 a-year paid to the deceased, than the fees allowed to the clergy on the burial of a pauper, bear to the annual expense incurred by the parish in supporting one during life.

We mean no disparagement or disrespect to the memory of the illustrious lady. Our objects is rather to protest against the perpetuation of that execrable system which turns the clergy, whether they will or no, into a kind of spiritual excisemen, giving them the power of taxing us on every great occasion, whether festive or mournful, and of taking toll upon the more important transactions of human life, from the cradle to the grave. Neither do we intend any reflection on the clergy, as individuals. Those devout persons who have given themselves up disinterestedly to the service of the Church, can have no other desire than to exemplify generosity of the divine mission; and, therefore, if they appear to the world to be avaricious, rapacious, insatiable, or inexorable in their pecuniary claims, we may be quite sure and take it for granted, that they are not so in reality. This is their greatest misfortune, the misapprehension to which their position subjects them; and it may be regarded as a species of martyrdom that, whilst they are, in heart at least, as poor, and humble, and contented as Lazarus, they are compelled to act as though they were as rich, and arrogant, and greedy as Dives himself.

This is, in fact, the substance of Mr. Gladstone's apology for the Bishops. What they suffer is the last refinement of persecution, to which virtue and piety are subjected in these latter days; for which Pope's celebrated distich need not be quoted. There can be little doubt of the increasing wisdom of the tempter, who goes to work very differently in St. James's-square, when he is permitted to try the faith of a Bishop, from the coarser methods which he adopted in simple and patriarchal times. It is quite certain that Job was never tried by the enemy of mankind with the power of granting building-leases on the Paddington estate, nor St. Peter with the keys of the vaults in the Chapel Royal at Windsor; and, therefore, we ought to give the greater credit to those holy men, in modern times, who have gone through such an ordeal without injury. We ought even to pay them the more veneration, when we know that their conduct is the

very converse of a vulgar hypocrisy;—that it is the submission of virtue to the disguise, and even to the infamy of vice, for the sake of some greater good; and that, when they are pocketing the tens and hundreds of thousands of pounds which seem to belong to religion, they are only doing injury to their own feelings, in performing "a sacred duty to the Church and to their successors."

Such is, in effect, the apology for scandalous practices, that are doing more injury to Christianity than all the hostility of paganism and infidelity. Of course, we do not apply these remarks, in all their literal force, to the case at Windsor. We refer to the system at large. But even that case must have been a very bad one, when we learn that George the Fourth refused to pay the money, on occasion of the funeral of the Princess Charlotte, and compelled the Dean and Chapter to give up to him the keys of the Chapel Royal, that he might bury his daughter without paying them their tribute at the gates of death.

The Times is very severe upon the "lucrative errors" of the Anglican Bishops, which have led to these Right Reverend Fathers in God, appropriating to themselves large sums of money, which ought to have been devoted to the relief of the spiritual destitution of the people of England. The following letter lately appeared in the columns of that journal:—

THE INCOMES OF THE BISHOPS.

Sir,—I recounted, without comment, on Wednesday last, the lucrative errors committed by the Bishop of Durham in 1836-37, in submitting the tabular returns of the average revenues of that see for the guidance of the Ecclesiastical Commissioners. In consequence of the desponding view which his Lordship then took of the position of the estates belonging to his bishopric, he has ever since (for the last 14 years) received £15,500 instead of £8,000 a-year, and is, it seems, to continue to receive that sum, or a larger one, till death or translation removes him.

I will now further point out what has chanced to some others of his fortunate and right rev. brethren in consequence of the extraordinary faith of the simple Ecclesiastical Commissioners in episcopal disinterestedness on that occasion.

The average net yearly income of the see of Worcester for seven years, ending with 1835, amounting, according to the return made by the then bishop, to £7,301 13s 1d, and the future income of that bishopric having been fixed by act of Parliament at £5,000 a-year, the commissioners settled that at the next avoidance of the see its incumbent should be charged with an annual payment to them of £2,300 a-year. But, as soon as the present bishop was appointed, I find from the blue-book before me, that his Lordship began to bestir himself in a most extraordinary manner to better his financial position.

In May, 1844, he addressed a memorial to the commissioners, setting forth the grounds upon which he had arrived at the melancholy conviction that if he was compelled to pay the before-mentioned deduction of £2,300 a-year, the residue of the revenues of his see would not leave him anything like an average income of £5,000 a-year. He pointed out how the apprehended "defalcation of income" would "utterly prevent him from fulfilling, as he would wish to do, those offices of charity and hospitality which belong to his position in the church." He threatened that nothing "but judgment and a writ of execution" should compel him to submit to the annual deduction of £2,300, which, when he entered upon his duties and emoluments as bishop, he well knew he would be called upon to pay. And, in conclusion, he claimed as an act of justice, that the said annual deduction should be reduced from £2,300 to £1,500, declaring at the same time that he had no desire "to receive a shilling beyond the income assigned to his see by the 6th and 7th of William IV., cap. 77, sec. 41;" but that with less he could not exist.

The commissioners, compliant enough in general, took on this occasion a different view from the bishop, and were inexorable. A long correspondence ensued. In a letter to their secretary, dated Nov. 1, 1845, the bishop urges that he has a right to be indulged as much as certain other lucky occupants of the episcopal bench, whom he imprudently enough names. He says, "It appears by the returns presented to the House of Commons last session that the average receipts of the Bishop of Durham, for the last seven years have been £11,792 instead of £8,000; those of the late Bishop of Ely, £6,772 instead of £5,500; while the Bishop of Salisbury who is not taxed at all, has received yearly £7,450, and the Bishop of Gloucester and Bristol £5,600, besides his commendams." Granting, therefore, that the revenues of the see of Worcester have improved, is it fair that I should be denied the benefit of such improvement when it has been thus allowed to other bishops?" He then goes on to dilate on the "hardship and injustice" of his case, utterly oblivious that his income, when he episcopated, had been expressly settled by act of Parliament at £5,000 a-year, and that he had subsequently declared, in his memorial, that he did not wish for a shilling more! The luscious examples of Durham and Ely, of Salisbury and Gloucester, had, however, evidently in 1845 debauched his mind, and had shaken the praiseworthy asceticism which, in 1844, had heroically resolved to fight the battle of life with the aid of £5,000 a-year and a good conscience. The result of his Lordship's agitation in 1844 was, after all, but to reduce the annual deduction paid by him from £2,300 to £2,200 a-year.

This year (1851) we are enabled to judge accurately of the hardships to which this ill-used, under-paid, and querulous prelate has actually been exposed in consequence of the harshness of the commissioners—to see clearly why his hospitalities have been, as he proved that they must be, unworthy of his station, and his charities infinitesimally small during the last seven years. A first glance at the tabular view of the revenues of his diocese would seem to show that the Bishop of Worcester has been in pecuniary difficulty throughout the last seven years; for in 1844 he appears to have paid no part whatever of the annual deduction of £2,200 due to the commissioners, although he received that year a revenue of £8,820 18s 2d; and in 1849 he appears to have been in arrear to them no less than £5,282 18s 4d, having the previous year received an income of £11,623 7s 2d, and in 1849 an income of £12,813 6s 0d! The upshot of the whole business is, that the Lord Bishop of Worcester, who, in 1844 did not want a shilling more than £5,000 a-year, has ever since that date pocketed an average net income of £9,407, exactly £4,407 a-year more than the act of Parliament, which fixed the amount

of his income, intended him to receive; and if the commissioners had not turned a deaf ear to his very undignified importunities in 1844, he would have received during the whole of that septennial period £10,107 a-year!

And it must be observed that every shilling of this £7,500 a-year, which the Bishop of Durham has received during the last 14 years over and above his legitimate income of £8,000 a-year, and of this £4,407 a-year which the Bishop of Worcester has received during the last seven years over and above his legitimate income of £5,000 a-year, would, if these sums had been paid over, as they ought to have been, to the Ecclesiastical Commissioners, have been applied towards relieving the spiritual destitution of which the Marquis of Blandford so eloquently and justly complains. A curate is considered, in the present day, well paid at £120 a-year. The overplus which these two bishops have diverted from the coffers of the Ecclesiastical Commission to their own private emolument would thus have sufficed to relieve the spiritual destitution of their respective dioceses by the presence of no less than one hundred well-paid curates!

I know it has been urged that if these bishops' income were strictly confined to the sums fixed by the act of Parliament, and if their Lordships were not allowed to benefit personally by the improvement of the estates belonging to their sees, they would not care to improve them at all—they would not even care to manage them well—they would rest satisfied if their own stipends were paid, and would not exert themselves to carry out any measures likely to increase the resources of their dioceses for the benefit of the Ecclesiastical Commission.

But surely the men who argue thus—who place episcopal morality on so very low a grade—are the worst enemies the bishops and the church can have. Those prelates are, or ought to be, the very cream of our Churchmen—pious, zealous, and disinterested; they are set on high, and are lodged in palaces, as a sign and an example to the rest of the laity; and are laymen to believe that these virtuous and good men, heart-wring as they are at the spiritual destitution which surrounds them, and which they are ever imploring us to relieve with open hands, could not, nevertheless, be induced to husband conscientiously and judiciously the resources especially entrusted to their care for its relief, unless they were permitted to pilfer therefrom enormous perquisites for themselves? The irony of their most malignant assailants could invent for them no more damaging defence than this, yet this is positively all that the ingenuity of their best friends can allege on their behalf.

CARDINAL WISEMAN AT CAEN.—The Ordre of Caen gives the following extract of a letter dated London, July 18, addressed by the Cardinal to M. Youf, Superior of the Bon Souvenir, at Caen. [Translation.] "M. le Supérieur..... I wish to express to you my warm acknowledgment of the kind reception which you and your Community gave me, and of the agreeable abode you procured for us at Caen. Our passage was terrible, and the sufferings of those on board (above 150) dreadful. Thank God, neither Mr. Searle nor myself shared in them. On my arrival I found the summons spoken of in the papers; I attended it; and think our adversaries have gained little to boast of. By way of equivalent, I found a new harvest of conversions. On Sunday I shall confirm several persons of the haute noblesse, converted since my departure. Cause, therefore, your zealous Brethren and your good sister, and even your poor children (the deaf mutes) whose heart God knows, to pray for our England. Recall me to the kind remembrance of my friends at Caen, as also Mr. Searle, and accept the sentiments of esteem with which I have the honor to be, M. le Supérieur, your devoted servant in Jesus Christ, † N. Cardinal Archbishop of Westminster.

The Pope's Army.—The Pope may laugh at Lord John's Bill, and at the Thesiger improvements of the same; for the Pope has an army fighting in the very heart of England—fighting in the cause of Popery to the confusion of the English Church. Scarcely an English Bishop but is enrolled—enrolled at his own banker's—in the Pope's service. Scarcely an English Bishop who does not—it may be unconsciously—bring thousands of mercenaries in aid of what he loves to denounce as the Searle Harlot. And nevertheless he does her service, blindly battling for her abominations. Here is one Bishop—let him wear the mitre whom the mitre fits—one Prince of the Protestant Church; a Prince professing the meekness and self-denial of the Christian state, who, in the course of fourteen years, has received no less than £79,639 19s 8d over his salary; such annual salary—for the purchase of camel's hair, locusts, and wild honey—being only eight thousand pounds per annum! With the Pope invading us—invading and proselytising—do not the very Bishops fight for him? Unconsciously, no doubt; nevertheless, every pound so retained by a Bishop is a mercenary on the side of his Holiness.—And this admitted, at this hour Pope Pius the Ninth has an army of hundreds of thousands strong fighting for him—actively battling—although locked up in the coffers of Protestant Bishops. We would advise them with all speed, to disband such unhallowed forces.—Punch.

Henceforth Catholics must take council, not as to how they can oppose the progress of the persecuting bill, but as to how they can best meet the penal enactment. Never did a more solemn and important duty devolve upon the heads of the Catholic body, lay and clerical, than that which the passing of this bill will have imposed upon them. They will have to consider how, notwithstanding this law, they shall retain in full and unimpaired activity their ancient episcopacy—how they will perpetuate the long line of prelates who, since the introduction of Christianity into this island, have guided and governed the Catholic Church in Ireland—how they can best maintain that unbroken connection with the See of Rome which this bill would sever—how they can perpetuate their priesthood and protect the property bequeathed by the charitable and pious for the uses of the Church, and the maintenance of the widowed and the fatherless. These are among the responsible duties which this bill devolves upon the Catholic body, and we have no doubt, no misgivings, but, on the contrary, a full and abiding assurance, that the zeal and determination will correspond with the emergency—that the Church in Ireland shall not be crippled—that its episcopacy shall be maintained in inviolable succession—that the connection with the See of Rome shall not be disturbed—that the priesthood shall continue as of old—and that in all things the Irish Church shall be as perfect, as efficient,

and as untrammelled at the end of the first cycle of persecution as it was at its commencement.—*Dublin Freeman's Journal.*

Two PRETTY PILGRIMS.—The *Milan Gazette* relates the following curious story:—"On or about the 16th instant, at two o'clock at night, two young girls, the elder of whom could not be more than eighteen, presented themselves at one of the gates of Florence. They were both dressed in white, and barefooted, wore broad-brimmed straw hats, and had their heads closely shaved. Their age and appearance naturally called the attention of the gendarmes who were at the gate, and the following dialogue ensued between the officer in command and the two fair pilgrims:—"Ladies, what is there at your service?" "We want to leave this town: pray open the gate." "And where are you going to?" "To Jerusalem." "With what intention?" "We want to visit the Holy Sepulchre." "But have you money for so long a journey?" "We have twenty-five pauls (16s. 4d.), but we shall beg our way." "But have you considered the danger you may encounter?" "Oh, we have a protector on whom we can rely; it is God." The officer, although he had nothing to say against their protector, nevertheless refused to open the gate; but after many entreaties he consented to accompany them to the house of the nearest priest in the neighborhood, who turned out to be a friend of their families, and the officer was not a little astonished to learn from him, that one of the two pretty pilgrims belonged to one of the most noble families of Florence. We need not add, they were both reconducted to their homes."

UNITED STATES NEWS.

The Sandwich Islands are in a miserable condition. The native population is weak, licentious and degraded. The American missionaries have Christianised the country into every species of vice. We do not mean to impute to the missionaries the odium of having demoralised the islanders by their example. But they have so unsettled the pagan simplicity which marked an inoffensive people, that the way was paved for the vices of civilisation, which were more eagerly adopted than its virtues. The lessons of religion have had no effect; the wild promptings of sin have alone been followed and regarded. The experiment of converting the islanders to Christianity has failed miserably, and the result shows the futility of endeavours to enlighten the heathen.—*New York Tribune.*

A SINGULAR AWARD.—The offer of a small premium was lately made, through the Boston Congregationalist, for the best essay in answer to sundry questions in relation to practical religion, and especially pointing out the relation of the soul's salvation to a knowledge of the person of Christ; a point, we would think, involving the most peculiar features of the orthodox views. The committee in the case awarded the prize, without knowing the authors of any of the proposed essays, to Rev. Mr. Briggs, a Unitarian clergyman of Plymouth, Mass. It is certainly a suggestive circumstance, in many ways—and perhaps we may say hopeful—that the best exposition of such a point of theory should have been supplied by a Unitarian, even in the judgment of orthodox critics.—*Ibid.*

HUMAN REMAINS FOUND IN THE STOMACH OF A SHARK.—The *Bridgeton* (N. J.) *Pioneer*, says that last week a party from that place went on an excursion to the Breakwater for the purpose of catching black-fish. While engaged in this sport they caught a female shark, measuring nine feet and four inches in length, and supposed to weigh near four hundred pounds.—Upon arriving at the wharf they dissected this monster of the deep, and found within her stomach a quantity of bones and a man's lace boot. Three of the bones were in a perfect state of preservation, and were pronounced by competent judges to be the ribs of a human being.—*Philadelphia Sun.*

THE BONSECOURS SCHOOL.

THE RE-OPENING of the Bonsecours School will take place on MONDAY, the FIRST of September. August 21, 1851.

WANTED

TO BORROW, £600, for which Security shall be given in Property, consisting of ONE HUNDRED ACRES of CLEARED LAND, on which are built NEW STONE SAW and FLOUR MILLS, with DWELLING HOUSE and OFFICES. Title to the above Property indisputable. For further particulars apply (if by letter, post-paid) to A. B., True Witness Office.

N. B.—The Proprietor would have no objection to take a Partner in the business, with about £1,000 Capital. August 21, 1851.

DRY GOODS.

WE beg to apprise the numerous friends of Mrs. Coffy, and the public at large, that she has opened a Dry Goods and Fancy Store at No. 23, St. Lawrence Main Street. Persons desirous of making purchases in the above line, would do well to give her a call, as she is determined to sell at the lowest possible prices.

In compliance with the wishes of her friends, Mrs. Coffy has engaged the services of a competent milliner and dressmaker; so that those ladies who may favor her with a trial, will find their orders punctually and carefully attended to.

JOSEPH BOESE,

25 College Street, opposite the College, MANUFACTURER of OIL CLOTHS, which comprise PRINTED IMITATION MAHOGANY, BLACK WALNUT, TABLE and PIANO COVERS; also Plain Black for Caps, Trunks, and for use of Coachmakers. Also, all kinds of SILK and WOOLLENS DYED, in the best manner, and with dispatch.

ROBERT M'ANDREW,

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

OWEN M'GARVEY,

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. Gilding, Marbling, Sign Painting, Glazing, Paper Hanging, White Washing and Coloring, done in the most approved manner, and on reasonable terms. No. 6, St. Antoine St., opposite Mr. A. Walsh's Grocery Store. May 7, 1851.

C. A. R. D.

DOCTOR TUCKER, GRADUATE OF THE UNIVERSITY OF EDINBURGH, and Member of the Royal College of Surgeons, London, has just come from IRELAND, and begs to solicit a share of the patronage and support of the Citizens of Montreal.

D. & J. SADLER & Co., HAVE JUST PUBLISHED

THE GOLDEN MANUAL;

BEING A GUIDE TO CATHOLIC DEVOTION, PUBLIC AND PRIVATE, With the approbation of the Most Rev. Dr. Hughes, Archbishop of New York.

THIS Manual contains, in addition to forms in general use, various devotions selected from approved continental works. The Prayers, Litanies, &c., have been collected from the Latin originals, wherever such were known to exist.

The American Edition has been enlarged by the addition of THREE HUNDRED PAGES of matter, under the supervision of a Rev. gentleman of New York. Many new translations have been made expressly for it, and a great number of Prayers have been added, which are in constant use in this country.

The following notice of the work, is taken from Brownson's Quarterly Review for July, 1851:— "This is a reprint from an English Manual approved by Cardinal Wiseman, with large additions by the American editor. It is the largest and most complete manual of devotion we are acquainted with."

Table listing prices for various editions of the Golden Manual, including 'Strong sheep binding', 'Roan, embossed, plain edges', etc.

This is decidedly the CHEAPEST PRAYER BOOK, considering the amount of matter and the style in which it is got up, ever printed. It contains THREE HUNDRED PAGES more than prayer books that are sold at the same price.

NEW CATHOLIC BOOKS.

Table listing various Catholic books such as 'The Catholic Pulpit', 'The Acts of the Apostles', 'The Four Gospels', etc.

BENJAMIN; OR THE PUPIL OF THE CHRISTIAN BROTHERS.

Translated from the French, by Mrs. J. Sadler—32mo. of 250 pages, price only 1s 3d, or 10s. the dozen.

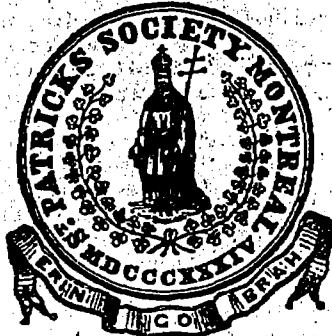
"At the present moment when the whole Catholic world is awaking to the vital importance of securing a religious education for the rising generation, it seemed to me that this little work might do a great deal of good, and I have hastily thrown it into an English form for the benefit of our own people, both parents and children."

It is with inexpressible joy that I see the schools of the Christian Brothers spreading from town to town and from city to city throughout the length and breadth of Christendom.

THE CHEAPEST SCHOOL BOOK EVER PUBLISHED.

JUST PUBLISHED by the Subscribers—WALKINGAME'S TUTOR'S ASSISTANT; being a Compendium of Arithmetic and Complete Question-Book.

ALSO, JUST PUBLISHED, CARPENTER'S SPELLER, 35s the hundred. MURRAY'S GRAMMAR, 35s do. MURRAY'S GRAMMAR, abridged, with notes and questions, by Putnam, for only 4s 6d the dozen.



A SPECIAL MEETING of the above Society will be held at "ST. PATRICK'S HALL," corner of Place d'Armes, on MONDAY EVENING NEXT, the 25th instant, at EIGHT o'clock precisely.

MONTREAL HIBERNIAN BENEVOLENT SOCIETY. A SPECIAL MEETING of this Society is called for TUESDAY EVENING Next, the 26th inst., at their Rooms, Hay Market Square. Hour—EIGHT o'clock precisely.

M. DOHERTY, ADVOCATE, Corner of St. Vincent and St. Thérèse Streets, in the buildings occupied by C. E. Bell, N.P., Montreal.

P. MUNRO, M. D., Chief Physician of the Hotel-Dieu Hospital, and Professor in the School of M. of M., MOSS' BUILDINGS, 2ND HOUSE BLEURY STREET.

B. DEVLIN, ADVOCATE, No. 5 Little Saint James Street, Montreal.

H. J. LARKIN, ADVOCATE, No. 27 Little Saint James Street, Montreal.

JOHN O'FARRELL, ADVOCATE, Office, — Garden Street, next door to the Ursuline Convent, near the Court-House. Quebec, May 1, 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.

JOHN M'CLOSKEY, Silk and Woolen 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.

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.

JOHN PHELAN'S CHOICE TEA, SUGAR, AND COFFEE STORE, No. 1, Saint Paul Street, near Dalhousie Square.

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

AMERICAN MART, Upper Town Market Place, Quebec. THIS Establishment is extensively assorted with Wool, Cotton, Silk, Straw, India, and other manufactured Fabrics, embracing a complete assortment of every article in the Staple and Fancy Dry Goods Line.

MOUNT ST. MARY'S COLLEGE, Near Emmitsburg, Frederick County, Maryland. THE Annual Session of Studies at Mount St. Mary's College commences on the 16th of August, and ends on the Last Wednesday of June.

WILLIAM CUNNINGHAM'S MARBLE FACTORY, No. 53, St. Urban Street, (near Dorchester Street.)

W. CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE, MONUMENTS, TOMBS, and GRAVE STONES; CHIMNEY PIECES, TABLE and BUREAU TOPS; PLATE MONUMENTS, BAPTISMAL FONTS, &c., wishes to inform the Citizens of Montreal and its vicinity, that any of the above-mentioned articles they may want will be furnished them of the best material and of the best workmanship, and on terms that will admit of no competition.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION. THE ANNUAL MEETING of the above Body, will be held at the Rooms, St. Helen Street, on TUESDAY EVENING, 2nd September next, at EIGHT o'clock precisely, when the Election of Office-Bearers to serve for the ensuing year will take place.

MONTREAL CLOTHING HOUSE, No. 233, St. Paul Street. C. GALLAGHER, MERCHANT TAILOR, has for Sale some of the very BEST of CLOTHING, warranted to be of the SOUNDEST WORKMANSHIP and no humbugging.

CANTON HOUSE. FAMILY TEA, COFFEE AND SUGAR WAREHOUSE, No. 109, Notre Dame Street. SAMUEL COCHRAN invites the attention of Consumers to his Stock of TEAS and COFFEES, which have been selected with the greatest care, and on such terms as to allow him to offer them at unusually low prices.

FOREIGN WINE AND SPIRIT VAULTS, 103 1/2, Notre Dame Street. THIS Establishment was opened for the purpose of supplying PRIVATE FAMILIES, and consumers in general, with GENUINE FOREIGN WINES and SPIRITS, pure and unadulterated, in quantities to suit purchasers, and upon the most moderate terms, for Cash.

RYANS 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.

WILLIAM CUNNINGHAM'S MARBLE FACTORY, No. 53, St. Urban Street, (near Dorchester Street.)

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 182, Notre Dame Street, opposite D. & J. Sadler's Book Store, where she keeps constantly on hand an extensive assortment of STRAW and other BONNETS, TRIMMINGS, and RIBBONS, at extremely low prices.

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).

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

DR. HALSEY'S GUM-COATED FOREST PILLS. (A Sarsaparilla preparation of unequaled efficacy.) These Pills are prepared from the best Sarsaparilla, combined with other Vegetable properties of the highest Medicinal virtue. They are warranted not to contain any Mercury or Mineral whatever.

TO FATHERS OF FAMILIES. Bile and foul state of the stomach occasion more sickness and deaths in families, than all other causes of disease put together. Sometimes whole families are taken down by malignant fevers, Fever and Ague, and other dangerous disorders, all proceeding from a bilious and foul state of the stomach.

NOTICE TO THE PUBLIC. In 1845, Dr. Halsey's Pills were first made known to the public, under the denomination of "Halsey's Sugar-coated Pills." Their excellent qualities soon gained for them a high reputation, and the annual sale of many thousand boxes.



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