

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

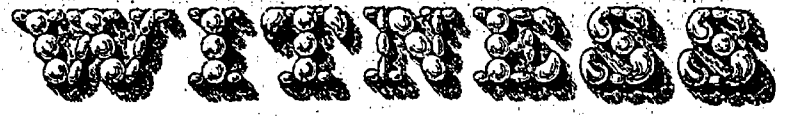
- Additional comments /
Commentaires supplémentaires:

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

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

- Includes supplementary materials /
Comprend du matériel supplémentaire

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



CATHOLIC CHRONICLE.

VOL. I.

MONTREAL, FRIDAY, AUGUST 1, 1851.

NO. 51.

THE VERY REV. DR. NEWMAN'S SECOND LECTURE.

(From a Birmingham Correspondent of the Tablet.)
Birmingham, July 9.

On Monday evening last, the Rev. Dr. Newman delivered his second lecture, in the Corn Exchange, on Catholicism in England. There were many highly respectable Protestants present, who appeared deeply interested in the address, which was, as you will perceive from the following, a masterpiece of close reasoning and satire. The Rev. Dr., on coming forward, was received with enthusiastic cheering. He then proceeded as follows:—Considering, what is as undeniable a fact as that there is a country called France or an ocean called the Atlantic, the actual extent, the renown, and the manifold influence of the Catholic religion—considering that it is the religion of 200 millions of souls, that it is found in every quarter of the globe, that it is received by entire nations, that it has been the creed of men the most profound and the most refined, and the source of works the most beneficial, the most arduous, and the most beautiful; and moreover, considering that, thus ubiquitous, thus commanding, thus intellectual, thus energetic, thus efficient, it has remained one and the same for centuries—considering that all this must be owned by its most virulent enemies, explain it how they will, surely it is a phenomenon the most astounding, that a nation like our own should so manage to hide this fact from their minds, to intercept their own vision of it, as habitually to scorn and ridicule, and abhor the professors of that religion, as being, from the nature of the case, ignorant, unreasoning, superstitious, base, and grovelling. Whether for philosophic remark or for historical research, Englishmen will not recognise, what infidels recognise as well as Catholics, the vastness, the grandeur, the splendour, the loveliness of the manifestations of this time honoured Ecclesiastical Confederation. In this inquisitive age, when the Alps are crested and seas fathomed, and mines ransacked, and sands sifted, and rocks cracked into specimens, and beasts caught and catalogued, as little is known by Englishmen of the religious sentiments, the religious usages, the religious notions, the religious ideas, of two hundred millions of Christians, poured to and fro, among them and around them, as if, I will not say, they were Tartars or Patagonians, but as if they inhabited the moon. Verily, were the Catholic Church in the moon, they would gaze on her and delineate her with more accuracy than they do now. This phenomenon is what I in part brought before you in my last lecture. This evening I am proceeding to the inquiry how, in a century of light, when we have re-written our grammars, and revolutionised our chronology, all this can possibly come to pass; how it is the old family picture of the man and the lion keeps its place, though all the rest of John Bull's furniture has been condemned and has been replaced. Now, if I must give the main and proximate cause of this remarkable state of mind, I must simply say that Englishmen go by that very mode of information in its worst shape which they are so fond of objecting to in Catholics; they go by tradition, immemorial, unauthenticated tradition. This it is that makes them entertain those notions. They talk much of free inquiry; but towards us they do not dream of practising it; they have been taught what they hold in the nursery, in the school-room, in the lecture-class, from the pulpit, in the newspaper, in society. Each man teaches the other—"How do you know it?" "Because he told me." "And how does he know it?" "Because I told him." Or, at the very best advantage—"We both know it, because it was said so when we were young; because no one ever said the contrary; because I recollect what a noise, when I was young, the Catholic Relief Bill made; because my father and the old Clergyman said so, and Lord Eldon and George the Third; and there was Mr. Pitt obliged to give up office; and Lord George Gordon, long before that, made a riot, and the Catholic chapels were burned down all over the country." Well, these are your grounds for knowing it; and how did those energetic Protestants whom you have mentioned know it themselves? Why, they were told by others before them, and those others by others again, a great time back; and there telling and teaching is lost in fog; and this is mainly what has to be said for the anti-Catholic notions in question. Now, this is to believe on tradition. I am not reproaching the proper use of tradition; it has its proper place and true service. By tradition is meant, what has ever been said, as far as we know, though we do not know how it came to be said, and for that very reason think it true, because else it would not be said. Tradition, being an anonymous informant, is of force only under the proviso that it cannot be plausibly disputed. If you asked the first person you met why he believed that our religion was so baneful and odious, he would not say—"I have had good

proofs of it;" or "I know Catholics too well to doubt it;" or "I am well read in history, and I can vouch for it;" or "I have lived such a long time in Catholic countries, I ought to know." Of course, I do not mean that no one would make such a reply, but I mean that it would not be the reply of the mass of men; far from it. No; single out a man from the multitude, and he would say something of this sort—"I am sure it is;" he will look significant, and say, "You will find it a hard job to make me think otherwise;" or he will look wise, and say, "I can make a pretty good guess how things are among you;" or he will be angry, and cry out, "Those fellows, the Priests, I would not believe them though they swore themselves black;" or he will speak loudly and overbear and drown all remonstrance—"It is too notorious for proof; every one knows it; every book says it; it is a foregone conclusion. It is rather too much in the nineteenth century to be told to begin history again, and to have to reverse our elementary facts." That is, in other words, the multitude of men hate Catholicism mainly on a single isolated tradition, there being few who have made fact and argument the primary or the supplemental grounds of their aversion to it. Yet this meagre evidence suffices to produce in the national mind an enthusiastic, undoubting, and energetic persuasion that we torture heretics, immure Nuns, sell licenses to sin, and are plotting against kings and governments. Now, of course, a great number of persons will not easily allow the fact that the English animosity against Catholicism is founded on nothing more argumentative than tradition; but whether I can prove my point or not, I think I have already shown that tradition, even though not an argumentative, is at least quite a sufficient explanation of the feeling. I am not assigning a trifling and inadequate cause to so great an effect. If the Jews could be led to put to death the founder of our religion and his disciples on tradition, there is nothing ridiculous in saying that the British scorn and hatred of Catholicism may be created by that tradition also. The great question is the matter of fact, is tradition the cause? I say it is; and, in saying so, observe I am speaking of the multitude, not dwelling on exceptions, however numerous in themselves; for doubtless there are a number of men, men of thought and reading, who oppose Catholicism, not merely on tradition, but on better argument; but, I repeat, I am speaking of the great mass of Protestants. Bear in mind, I am speaking of what really is the fact, not of what the mass of Protestants will confess. When King Henry began a new religion—when Elizabeth brought it into shape—when her successors completed and confirmed it, they were all of them too wise and too much in earnest not to clinch their work. They provided for its continuance after them. They, or at least the influences which ruled them, knew well enough that Protestantism, left to itself, could not stand. It had not that internal consistency in its make which would support it against outward foes, or secure it against internal disorders. And the event has justified their foresight; whether you look at Lutheranism or Calvinism, you will find neither of those forms of religion has been able to resist the action of thought and reason upon it during a course of years; both have changed and come to nought. Luther began his religion in Germany; Calvin in Geneva, Calvinism is now all but extinct in Geneva, and Lutheranism in Germany. It could not be otherwise; such an issue was predicted by Catholics, as well as instinctively felt by the Reformers at the time that Protestantism started. Give it rope enough, and any one could prophecy its ends; so its patrons determined that rope it should not have, and that private judgment should come to a close with their own use of it. There was enough of private judgment they thought when they themselves had it. So they forcibly shut-to the door which they had opened, and imposed on the populations they had reformed an artificial tradition of their own instead of the liberty of inquiry and disputation. They worked their own particular persuasion into the political framework of things, and made it a constitutional or national principle; in other words, they established it. Now you may say that Catholicism has often been established also. True; but Catholicism does not depend on its establishment for its existence; it can do without it, and often dispenses with it to an advantage. It is not necessary for Catholicism, and Ireland is my proof of it. There Catholicism has been not only not established; it has been persecuted for 300 years, and at this moment it is more vigorous than ever—(loud and continued cheering)—whereas I defy you to bring any instance of a nation remaining Lutheran or Calvinist for even a hundred years, under similarly unpromising circumstances. Where is the country in the world where Protestantism has thriven under persecution as Catholicism has thriven in Ireland? (Renewed cheering.) Protestantism cannot last without an establishment, though Catho-

licism can. Establishment is the very life of Protestantism; or, in other words, Protestantism comes in upon the nation; Protestantism is maintained, not in the way of reason and truth, not by appeals to facts, but by a compulsory tradition; and this, in other words, is an establishment. Now, this establishment of Protestantism was comparatively an easy undertaking in England, without the population knowing much what Protestantism meant, and I will tell you why: there are certain peculiarities of the English character which were singularly favourable to the royal purpose. Theologians proceeded in the way of reasoning; they view Catholic truth as a whole, as one great system, of which part grows out of part, and doctrine corresponds to doctrine. This system they carry out into its fulness, and define in its details by patient processes of reason; and they learn to prove and defend it by means of frequent disputations and logical development. Now all such abstract investigations and controversial exercises are distasteful to an Englishman. The other means of attaining religious truth is the way of history. Now an Englishman, as is notorious, takes comparatively little interest in the manners, customs, opinions, or doings of foreign countries. Surrounded by the sea, he is occupied with himself, and he looks abroad only with reference to himself. We are eminently practical; we care little for the past. We live in the present. Now, you see how admirably this temper of Englishmen fits in with the exigencies of Protestantism; for two of the very characteristics of Protestantism are its want of past history, and its want of fixed teaching. I do not say that no Protestants have investigated or argued; no Protestants have made appeals to primitive Christianity, such an assertion would be absurd; but they have done so because they could not help it; they did it for the moment; they did it for a purpose; they did it so as an *argumentum ad hominem*; but they did so as little as they could, and they soon left off doing so. In truth, philosophy and history did not come natural to Protestantism; it cannot bear either; it does not reason out any point; it does not survey steadily any course of facts. It dips into reason; it dips into history, but it breathes freer when it emerges again. The very exercises of the intellect, by which religious truth is attained, are just those which the Englishman is too impatient, and Protestantism is too shallow to abide; the natural disposition of the one most happily jumps with the needs of the other. And this was the first singular advantage of Protestantism in England. Catholics reasoned profoundly upon doctrine. Catholics investigated rigidly other times and places; in vain—they had not found the way to gain the Englishman; whereas their antagonist had found a weapon of its own far more to the purpose of the contest than argument or fact. That weapon is, what is so characteristic of our people, loyalty to the Sovereign. If there is one passion more than another which distinguishes the manly and generous heart of the Englishman, it is that of personal attachment. He ignores foreigners at a distance; but when they come to him, if they come recommended by their antecedents, and make an appeal to his eyes and ears, he almost worships them. It is the way with Englishmen. The Rev. gentleman, after noticing the hearty reception which Marshal Soult, Louis Philippe, and other distinguished foreigners had received in England, proceeded to say—A Saint in rags would be despised; in broadcloth or in silk he would be thought something more than ordinary. A Turk, a Parsee, a Chinese, a Bonze—nay, I will say, a chimpanzee, a hippopotamus, has only to show himself in order to be the idol of his hour. Nay, I am not sure that, except at seasons of excitement, like the present, the Pope himself, however he may be abused behind his back, would not be received with cheers, and run after by admiring crowds, if he visited this country, independent of the shadow of St. Peter, which attends him, winning favor and attracting hearts, when he showed himself in real flesh and blood, by the majesty of his presence, and the prestige of his name. Such, I say, is the Englishman; and it is the consciousness of this characteristic which renders statesmen, at this moment, of whatever cast of politics, so afraid of the appearance of Cardinals, and a Hierarchy, in the midst of the people they have to govern. These antagonist peculiarities of the English character lay clear and distinct before the sagacious intellects which were the ruling spirits of the English Reformation. They had to deal with a people who would be sure to revolt from the unnatural speculations of Calvin, and who would see nothing attractive in the dreamy and sensual doctrines of Luther. Another way was to be pursued with our countrymen to make Protestantism live; and that was, to embody it in the person of its sovereign. English Protestantism is the religion of the throne; it is represented, realised, taught, transmitted in the succession of monarchs and an hereditary aristocracy. It is a religion grafted upon loyalty; and its strength is not in

argument, not in fact, not in the unanswerable controversialist, not in a sanction of Scripture, but in a royal road to Faith; in backing up a king whom they see, against a Pope they do not see. The devolution of its crown is the tradition of its creed; and to doubt its truth is to be disloyal to its sovereign. It was plain, then, what had to be done in order to perpetuate Protestantism in a country such as this. Convoke the legislature—pass some sweeping Ecclesiastical enactments—exalt the crown above the law and the Gospel—down with the Cross, and up with the lion and dog—toss all Priests out of the country as traitors—let Protestantism be the passport to office and authority—force the king to be a Protestant—make his court Protestant—bind Houses of Parliament to be Protestant—clap a Protestant oath on judges, barristers-at-law, officers in the army and navy, members of the universities, national Clergy; establish this stringent tradition in every function and department of the state—surround it with the lustre of rank, wealth, station, name, and talent; and this people, so impatient of inquiry, so careless of abstract truth, so apathetic to historical fact, so contemptuous of foreign ideas, will *ex animo* swear to the truth of a religion which indulges their natural turn of mind, and involves no severe thought or tedious application (cheers.) Protestantism became not only the tradition of law and good society, but the tradition of literature also. There is no English literature before the age of Elizabeth; but with the latter years of her reign begins that succession of great authors which continues to flow on down to this day. So it was that about the commencement of the sixteenth century learning revived. On the taking of Constantinople by the Turks, the men of letters of the imperial city, and what was of more consequence, its libraries, were transported to the West. The revival began in Catholic Italy; it advanced into Catholic France; at length it showed itself in Protestant England. It was surely a most lucky accident for the young religion that while the English language was coming to the birth, with its special attributes of nerve, simplicity, and vigor, at its very first breathings, Protestantism was at hand to form it upon its own theological *patois*, and to educate it as the mouth-piece of its tradition. So, however, it was to be; and soon—

"As in this bad world below,
Noblest things find vilest using."

The new religion employed the new language for its purposes in a great undertaking, the translation of its own Bible, a work which, by the purity of its diction and the strength and harmony of its style, has deservedly become the very model of good English, and the standard of the language to all future times. The same age which saw this great literary achievement gave birth to some of the greatest masters of thought and composition, in the most various departments of authorship. Shakespeare, Spenser, Sidney, Raleigh, Bacon, and Hooker, are its own, and they were, withal, more or less the panegyrist of Elizabeth and her religion; moreover, at least, the majority of them were adherents of her creed, because they were clients of her throne. What was wanting to lead the national mind a willing captive to the pretensions of Protestantism beyond the fascinations of genius, so manifold and so various? What need of controversy to refute the claims of Catholicism? Nor was it court poets alone, as time went on, who swelled the torrent of the Protestant tradition. Milton from the middle class, and Bunyan from among the populace, exerted an influence superior to Shakespeare himself, whose great mind did not condescend to the direct inculcation of a private or a sectarian creed. What, indeed, could possibly stand against the rush and vehemence of such a tradition, which has grown fuller and fuller, and more and more impetuous, with every successive quarter of a century? Here is the tradition of the court, the law, and of society, and literature, strong in themselves, and acting on each other, and acting on a willing people acting on them, till the whole edifice stands self-supported, reminding one of some vast arch (as at times may be seen) from which the supports have crumbled away by age, but which endures still, and supports the huge mass of brickwork which lies above it, by the simple cohesion of parts which that same age has effected. Protestantism is also the tradition of the Anglican Clergy; and in speaking of them, with reference to it, do not suppose me to be forgetful either of their private worth or their civil importance. I say, then, that the especial duty of the Establishment, as a religious body is not to inculcate any particular theological system, but to watch over the anti-Catholic tradition, to preserve it from rust and decay, to keep it bright and keen, and ready for action on any emergency or peril. The Protestant tradition, left to itself, would, in the course of time, languish and decline; laws would become obsolete; the etiquette and usages of society would alter; literature would be enlivened with new views, and the old Truth might return with

freshness of novelty. It is the special mission of the Established Clergy, by word and writing, to guard against this tendency of the public mind. In this mainly consists its teaching. Unitarians, Sabellians, Utilitarians, Methodists, Calvinists, Swedenborgians, Irvingites, Freethinkers, all of these it can tolerate in its very bosom; no form of opinion comes amiss; but Rome it cannot abide. Heresy, and schism, and infidelity, and fanaticism may challenge it in vain; but fling upon the gale the faintest whisper of Catholicism, and it recognises, by instinct, the presence of its connatural foe. Forthwith, as during the last year, the atmosphere is tremulous with agitation, and discharges its vibrations far and wide. A movement is in birth, which has no natural crisis or resolution. Spontaneously the bells of the steeples begin to sound. Not by an act of volition, but by a sort of mechanical impulse, Bishop and Dean, Archdeacon and Canon, Rector and Curate, one after another, each on his high tower, off they set, swinging and booming, tolling and chiming, with nervous intensity, and thickening emotion, and deepening volume, the old ding-dong, which has scared town and country this weary time; tolling and chiming away, jingling and clanging, and ringing the changes on their poor half-dozen notes, all about "the Popish aggression," "insolent and insidious," "insidious and insolent," "insolent and atrocious," "atrocious and insolent," "atrocious, insolent, and ungrateful," "ungrateful, insolent, and atrocious," "foul and offensive," "pestilent and horrid," "subtle and unholy," "audacious and revolting," "contemptible and shameless," "malignant," "frightful," "mad," "meretricious," bobs (I think the ringers call them,) bobs royal triple-bobs-majors; and gransires, to the extent of their compass, and the full ring of their metal, in honor of the memory of Queen Bess, and to the confusion of the Pope and the Princes of the Church (loud and continued cheering.) So it is now, so it was twenty years ago, so it has been in all years as they came, even the least controversial. Well would it be if Englishmen, instead of taking their knowledge of us at a royal hand, would judge about us for themselves, before they hunted for our likeness in the Book of Daniel, St. Paul's Epistles, and the Apocalypse. Sensible in other matters, they lose all self-command when the name of Catholicism is sounded in their ears. They trust the voice of Henry or Elizabeth, with its thousand echoes, more than their own eyes, and their own experience; and they are zealous in echoing it themselves to the generation which is to follow them. At this very time, in consequence of the clamor which has been raised against us, children in the streets, of four and five years old, are learning and using against us terms of abuse, which will be their tradition all through their lives, till they are gray-headed, and have, in turn, to teach it to their grandchildren! Nor will the growth of reason set them right; the longer they live, and the more they converse with men, the more they will hate us. The maker of all, and only He, can shiver in pieces this vast enchanted palace in which our lot is cast: may He do it in His time! The Rev. Dr. concluded amidst continued cheering a most powerful address, of which the above is only an abstract.

CATHOLIC INTELLIGENCE.

CATHOLIC UNIVERSITY OF IRELAND—The Committee of the Catholic University of Ireland are progressing surely and steadily, and every day indicates a move in the right direction. Yesterday, the Rev. Philip Devlin, of the diocese of Derry, and the Rev. James Donnelly, Doctor of Divinity of the diocese of Clogher, proceeded to America (via Liverpool). In Liverpool they will be joined by the Rev. Daniel Hearn—the former for New York, and the latter for Halifax. These three gentlemen are provided with every necessary document authorising them to solicit the contributions of the faithful; and from the promises of co-operation and support given by several distinguished members of the American clergy, there is no doubt but the exertions of these gentlemen will be crowned with very great success. We think it most important, in these days of clever impostors, to notice the fact, that every care has been taken by the committee to guard the public from impostors—and the more effectually to do this each gentleman on the mission has been supplied with a diploma, bearing the signature and seal of his Grace the Archbishop of Armagh, as also the signatures of the honorary secretaries. The Rev. Michael Hope, P.P., Baltimore, diocese of Meath, has proceeded to London to join the Rev. Francis McGinity in his labors as collector for the Catholic University.—*Dublin Freeman*.

CATHOLIC DEFENCE ASSOCIATION.—The communications which the Catholic Committee continue to receive from all parts of the country are most encouraging. They leave no doubt that the Catholics of Ireland, throughout the length and breadth of the land, are convinced of the necessity of establishing a Defence Association to resist the persecution with which they are threatened. The letters are all unanimous, for it is scarcely worth while to mention the circumstance that one has been received dissenting from the proposed arrangements of the committee, and that only as to the question of the time at which a Defence Association should be formed. It will be seen by the proceedings in the House of Commons on Thursday evening that Lord Arundel has accepted the Chiltern Hundreds and retired from parliament. The noble lord has most probably given up his seat in the legislature in utter disgust at the fanaticism which he has witnessed there; but whatever may have been his motive, the Irish party in the House of Commons will have lost one of their staunchest, most talented and influential friends, and the Catholics of the empire one of their noblest and most manly advocates; by his retirement.—*Ibid*.

On Saturday, the 5th ultimo, his Grace the Roman Catholic Primate administered the sacrament of confirmation to about 350 children in the Catholic chapel of Jonesboro', in the parish of Faughart. A number of the clergy of the surrounding district were present. After confirmation his Grace addressed a large congregation assembled from the surrounding districts, on their duties as parents and heads of families, and in a most marked manner cautioning them against the designs of those bad men who would attempt to disseminate the principles of Ribbonism amongst them, showing the awful consequences attendant on the spread of that baneful society, in the cruel murders that have so lately disgraced a hitherto peaceful country.—In the evening his Grace, with a considerable number of clergymen and laymen, were entertained at Thistle Cottage, the hospitable residence of Patrick Moore, Esq. At an early hour his Grace retired and proceeded en route to Drogheda.—*Newry Examiner*.

The Rev. Charles O'Connell, late C.C., of St. Michael's, Dublin, has been appointed by His Grace the Metropolitan Archbishop to succeed the Rev. John Smith, as pastor of the Balbriggan parish district.

The Right Rev. Dr. Ryan has been pleased to appoint the Rev. Mr. Enright, C.C., of Askeaton—at present in America collecting funds for the new chapel of Askeaton—to be parish priest of Ballingarry, vacant by the death of the Rev. Daniel Lyddy, P.P. The Rev. Mr. Enright has already forwarded the munificent sum of £1,000 as the fruits of his zealous and charitable mission.

At the recent ordination held in Maynooth College, the Rev. Matthew Kenay, of Fraagh, Mitown Malbay, and the Rev. Thomas McKenna, of Kilsrush, received priest's orders for the diocese of Killaloe.

MOUNT ST. VINCENT FEMALE ORPHANAGE.—The Right Rev. Dr. Ryan, Lord Bishop, assisted by the Clergy, and accompanied by the mayor and corporate staff, and other gentlemen, laid the foundation stone of the Catholic Female Orphanage at Mount St. Vincent, within a short distance of the city of Limerick, on the western road, on the 5th ult. A convent and chapel of ease are also to be erected on the same grounds, and immediately attached to the orphanage; and the institution altogether will be one that cannot fail to reflect additional lustre on the pious and devoted Order of Mercy, under whose auspices, and through whose untiring labors, it is to be raised.—*Limerick Reporter*.

His Eminence the Cardinal Archbishop of Westminster visited Jersey last week on his way from opening a new church at Guernsey, and administered the rites of confirmation to a large number of individuals on Sunday. Mr. Turnbull, advocate of Edinburgh, who is at present residing in the island, had a long private interview and the honor of dining with his Eminence the preceding day. Mr. Turnbull, it is generally known, is the political leader of the Scotch Catholics.—*Sun*.

CATHOLIC NUNNERY IN GLASGOW.—It is stated that measures are in progress for the erection of a nunnery or convent in Charlotte Street, Glasgow, where accommodation for twenty or thirty young ladies will be provided; in addition to which a portion of the premises is to be set apart for girls' schools.—*Edinburgh Courier*.

CONFIRMATIONS AND CONVERSIONS IN GREENOCK.—The Right Rev. Dr. Smith administered the Sacrament of Confirmation to about 400 persons on the 6th instant, in the Greenock Catholic Church. Fifty of these were converts to the Catholic Faith. Ninety of them were prepared for Confirmation by the Rev. John Carolan, of Port Glasgow. It is truly consoling to witness the numbers that are daily becoming members of the One Fold, notwithstanding the unprincipled attempts made for the subversion of the Catholic Church throughout Great Britain.—*Glasgow Free Press*.

CONVERSION AT PERTH.—We have the pleasure of announcing the conversion at Perth of a gentleman whose name is made familiar to the public by the celebrated appeal, entitled, "A Voice from the North." The Rev. S. B. Harper was received into the Catholic Church in St. John's, Perth, on the 28th ult. So important and edifying a proof of the tendency of the movement now setting people to think on Catholicity cannot be over estimated; and although we are not privileged to mention the names of other persons who have, in the same locality, adopted the same course, it will be gratifying to our Catholic readers to learn that the recent accessions to our ranks in Perth are both numerous and influential.—*Ibid*.

The foundation stone of the Church of the Immaculate Conception, situate at Maryhill, by Glasgow, was laid by the Rev. Dr. Kenna, founder and first pastor of the mission, on the festival of the Visitation, Wednesday, July 2, 1851.—*Ibid*.

Amongst these who recently have been converted to the Catholic Church is the Rev. Mr. Shortland, curate of Penzance.—*Tablét*.

The *Roman Observer* of the 28th ult. announces the conversion to the Catholic Faith of an English lady, Miss Edmunds, who was received into that Church by Monsignor Talbot. Cardinal Cagiano de Azevedo administered to her the Sacrament of Confirmation on the 26th June, in the Church of St. John and St. Paul.—*Ibid*.

A NEW CATHEDRAL.—The St. Louis *Intelligencer* of the 2d instant, says that the Hon. E. Bates parted with his residence a few days ago for the sum of \$24,000. This property is half a square of ground in Sixteenth Street, between Pine and Chesnut, St. Louis. The purchaser is Archbishop Kenrick, who designs to erect on this square—the half being donated to the Catholic Church by Messrs. Lucas and Hunt—a splendid Cathedral, together with a residence for the Bishop of the Catholic Church of St. Louis.

IRISH INTELLIGENCE.

THE DINGLE COLONY—PROSELYTISM AND EXTERMINATION.

(From the Special Reporter of the *Freeman*.)

My last communication contained the declarations of persons who had themselves proselytised; or were practised upon with the object of inducing them to do so. If it were necessary, I could multiply such cases by dozens of instances of a like nature; but it would be superfluous. The present letter will be confined to the statements of persons in a different class of life—one a poor law guardian, another one of the Roman Catholic Clergymen of the town. They are remarkable—important—and, I would add, interesting, as elucidating in the most complete and specific manner the system of mock conversion to Protestantism, that has been carried on in this part of the country through the agency of the Irish Society.

Thomas McKenna, Esq.—I reside at Ballyhea, near this town; I am a poor law guardian for the Dingle electoral division, and have been since the union was formed; I hold in my hands between two and three hundred acres of ground; I employ about ten laborers constantly through the year, but in harvest time frequently fifty or sixty; I pay them 6d. a-day wages; many times laborers have offered me to work for 4d. a-day, and numbers have offered to work for their diet, without any wages; I am a Roman Catholic, and attend Mass in the chapel at Dingle when at home; within the last year, and before it, I have seen great numbers of persons publicly received back as Catholics in the chapel who had at different periods before professed themselves Protestants; there were often so many of them that we used to be tired of being delayed at Mass on account of them; I have seen numbers of them come forward on the altar to the Rev. Mr. O'Sullivan, the Parish Priest, and when he asked them why they had come back, they said they felt so unhappy that they would rather do anything than continue "Soupers," and therefore, that they came back, begging that he would pray to God for them, and receive them again into the Catholic Church; they said that though they had received large sums of money while they continued Soupers, they felt so unhappy that they could derive no comfort from it, and that they came on the altar to make as much reparation as they could for the scandal they had given, and to ask the pardon of the flock, and to promise God that they would never be guilty of changing their Faith for money again; and they added that they never changed from conviction, but from extreme distress, and seeing their children starving around them. There was a meeting of the board of guardians this day, the Hon. Mr. De Molyens in the chair, and a woman, the wife of a tailor named Dennehy, applied for relief and was refused, because her husband and family didn't go in with her; then, she said at once, looking at the Roman Catholic guardians present, of whom I was one: "If you don't give me relief I'll go to Parson Lewis; I have some potatoes sown, and I'll stay with him till they come." These people I have spoken of, admitted that they never believed in the tenets of the Protestant Church, no more than they believed before they joined them. Protestants in this town have repeatedly told me that these persons were not sincere, and that they detested the system. Some of the old Protestants who were in distress complained that they didn't get assistance, and that all the funds were reserved for the purpose of distributing them among the proselytes; it is my most decided impression, and I know that the same is the opinion of many respectable Protestant inhabitants of the town and its neighborhood that the whole system of proselytism, as it has been carried on here, is one of humbug and hypocrisy; I heard that Lacy, the principal Souper in this town, got his children baptised by the Priest; I know that more than one-third of the whole population of this union have been receiving relief since it was formed; I have seen numbers of them collecting nettles for food, and the offal of fish, the guts of them, to eat; in winter, after the farmers would carry away the sound portion of the turnip crop, I have seen poor people going over the ground and collecting the refuse—the rotten part of it—to bring home at night, that they and their families might eat it; I know that great numbers of persons in this union have died from actual starvation; I have seen persons, whom I knew before, so altered from the effects of hunger within one year, that I could scarcely recognise them; I was born in Dingle, and am well conversant with the history and character of the town and its neighborhood; many of the persons who have become perverts are really the very worst of characters; a number of them have been thieves, and I could give you their names, and tell you when and where they were convicted; by far the greatest portion of them are persons who are not natives of Dingle, but who came there, knowing that if they changed their religion in this town there would be an asylum given to them; I often heard that these people were persons of bad character in their own part of the country; some of them have stolen sheep from myself (Mr. McKenna mentioned to me their names); I have seen the Soupers at work; but their work was all a sham; I remember seeing them at work frequently, at the back of the colony; there was an immense heap of earth laying there, and they used to be shovelling it back wards and forwards without the least object only to do some sort of job; this system of proselytism has been encouraged here by all the landed proprietary connected with the district, and I have seen in some of the courts a punishment inflicted on persons between whom differences occurred, heavier than would have been the case in dealing with other parties—I mean to say that a heavier punishment was always inflicted where a Souper complained of any grievance than if a Roman Catholic alone was concerned; I have seen, in the parish of Keelmalkeder, at a place called Caherdogan, numbers of people dispossessed of their holdings and their places supplied by Soupers; I know that in the village of Ventry the greater number of the houses of Catholics were tumbled down, and houses built for the Soupers on the ruins of their dwellings; when differences arose between the Catholics and the Soupers the poor Catholics complained to me that they thought they had no chance in court; at the last sessions in this town I was a grand juror, as I have been generally at these sessions; after the barrister had examined the calendar he found that it was extremely light, and he congratulated the grand jury on the peaceable character of the district, and the trivial nature of the charges; when the grand jury had disposed of the bills that came before them, (they being very few,) I, being myself a heavy rate-payer, and feeling for the condition of the rate-payers gene-

rally, drew up a resolution, calling on the assistant-barrister to give us his advice as to the best means of having the reserved police force stationed in this town removed, as their support was a heavy burthen on the locality; the foreman was a Protestant gentleman, Mr. Hickson, the miller, and, though the resolution passed with only two dissentient voices, he refused to present it to the barrister; I then came out and read the resolution before him; he entirely agreed in it, expressing his surprise that the local magistrates, who were heavy rate-payers themselves, had not applied before to have this additional police force removed; it is a well known fact that the additional police force have no duty to perform; I have frequently seen them strolling about the country, having nothing to do, and I have no doubt on my mind that the tax on the district for their support would not be imposed were it not for the proselytism that has been going on, and for the purpose of suppressing any expressions of discontent on the part of the people at the scenes that were being enacted before them.

Rev. Patrick Mangan—I am one of the Roman Catholic Curates of Dingle, and have been here for the last two years; before I came to this parish I was officiating as a Clergyman in the parish of Ferriter from the time of my ordination until I was removed here; that district comprised the parishes of Ferriter, Mauthim, Dunquin, Kilquane, and Kilmacole; in those parishes there were a great number of Soupers—that is to say, persons who had changed their religion; from my knowledge and acquaintance with those people, as a Catholic Clergyman, I firmly and conscientiously believe that not one among them, from the highest to the lowest, was sincere in their adhesion to Protestantism.

May I ask what induced you to come to that conclusion?—During my stay in those parishes I believe that not four of those people died in the creed which they professed; but, on the contrary, I remember well that at the hour of death they invariably called for the Priest, and were in most instances prepared by myself, and from that I conclude that they were not sincere in their profession of Protestantism.

Did any other matter come under your observation to show their insincerity, except their sending for you to prepare them at the hour of death?—Yes, certainly; I recollect on one occasion, while in the discharge of my ministry, I met the wife of one of the Bible readers, and she spoke to me to this effect; she asked me would I have the goodness to celebrate a few Masses for her; I said that of course while she remained in that state I couldn't do so, and I recommended her to abandon the soupers, telling her that I would be then enabled to comply with her request; but to suppose that the Sacrifice of the Mass would be any use to her while she remained in her present state, was out of the question; while she was speaking to me she looked round occasionally, lest any person would be listening; the words she used were—"Will you say two Masses for me?" "You must change your religion first," said I; "you ought to be aware of the uncertainty of life—that you may be here to-day and gone to-morrow." "That is all true," said she; "but if I did change my husband would lose his situation as a Bible reader, which is worth to him about £30 a-year." Whenever I met the same woman on the road, she always curtsied to me in a respectful manner, as Catholics are in the habit of doing in this part of the country when they meet a Priest.

On further asking the Rev. gentleman did any other facts induce him to believe that those people were insincere? He replied, yes; in the first place, I can state that I baptised some of the children of the Soupers; on one occasion, when I officiated as a Clergyman in the Blasquet Islands, several of the Soupers told me they would have sent their children to me to be baptised, but that they were prevented from doing so by the schoolmaster, who is one of the persons in the employment of the society—what is called "the Dingle Mission"—and who feared he would lose his situation if the children were sent to me; furthermore, from my knowledge of that district, and from various matters that came under my observation relating to the Soupers, I firmly and conscientiously believe that there was not a sincere Protestant among the entire of them; I may state one fact:—I was called on to prepare a dying Souper in the parish of Dunquin, and when I came there the whole body of the Soupers were collected about the house, and every means adopted to prevent the sick man from having the ministry of the Catholic Priest; but he persisted in demanding it, and I went to him notwithstanding all the opposition given me, and shortly after I administered the Sacraments to him, he died.

What was the impression among the people of the district with regard to those persons called Soupers? It was that they were perfectly insincere, and only conformed for a purpose to the Protestant church; that the only link that bound them to it was the amount of relief they got thereby, and if that was withdrawn from them they would not continue Protestants for a day or an hour longer. There can be no possible question of that; in the parishes in which I am now officiating—Dingle and Ventry—there are a great many of these Soupers; for the last two years I had greater opportunities of knowing their feelings, and from what has come under my own observation since, I had every day more cause to be convinced of their insincerity.

Have these people been beaten, attacked, or molested in the town?

I never saw or heard of any of them being injured or assaulted in the slightest degree by the people of the town; I should, however, add, that the women and children have frequently, by shouting; and such manifestations, evinced their disapprobation and indignant feeling at the conduct of the proselytising Clergy.

The system of proselytism here has been encouraged and fostered by the local gentry; from all these circumstances great difficulty has been experienced by the Catholic Clergy in preserving the Faith of the poor people; during last winter the Catholic Clergy, and especially the Parish Priest, were, I may say, persecuted whenever they made their appearance in the streets of the town, by crowds of poor creatures, threatening them that they would change their religion, and saying, that unless they got something from them, they knew where to get it; the house of the Parish Priest is the general resort for all those distressed people, and he is assailed with their importunities for charity from morning till night; it would be almost impossible to give you any idea of what the Clergy have to endure in this way; the general impression here is, that incredibly vast sums have been expended in carrying out this system of proselytism in and about Dingle; and that it would be idle to deny that it has produced the most demoralising effects on the minds of the people. At first great success

attended their efforts at proselytism; the extent to which religion suffered here is alone known to God; for, besides the public apostates, there were many others who fell victims to the system; the numbers of the Soupers, for a certain period, were very great, but of late they have been diminishing considerably. Within the last two years, I believe, not less than two hundred of these persons have been publicly received back into the Catholic Church, besides the children who were attending the Protestant schools at Ventry, and who were on the high road to perversion; and I also firmly believe that if these people have a good crop next year, they are determined, generally speaking, to abandon the system altogether. I forget to mention, in speaking of the insincerity of these persons, that they generally bear in their looks the indications of it. Whenever you meet them, you are struck with their downcast appearance, and they seem like persons who are conscious of having committed a great crime.

I have given above the very words of the parties whose statements I received just as they appear on my notes, rather than give you the substance in my own language, believing the former, though more tedious, would be more satisfactory. This communication has so exceeded ordinary limits that I must trespass on you again rather than still further extend it.

We regret to announce the death of the Rev. G. Tait, C.C., Queenstown, which took place on the 30th ult. The deceased was in the 29th year of his age. He was much distinguished for his talents, and by his mild and gentlemanly deportment won the respect of all who knew him.—*Cork Examiner*.

Mr. Ormsby Gore, M.P., Sligo, is seriously ill. The Grand Orange Lodge of Antrim determined not to have a procession upon the 12th.

Sir John Carden of the Priory, Templemore, dismissed some Catholic laborers who refused to work on Corpus Christi day.

THE IRISH TENANT LEAGUE.—The weekly meeting of the Dublin District Tenant Society took place on Monday, 7th July, at the Council-rooms of the League, No. 2 Beresford-place, Mr. George Kearney in the chair.

THE BOYNE VIADUCT.—We understand that Mr. Evans, the successful contractor for the erection of the viaduct over the Boyne, accompanied by some other gentlemen visited Drogheda on Thursday. Amongst other places which they inspected in the town, they were through the spacious work-shops connected with the Drogheda iron works. It is thought the works connected with the building of the bridge will be commenced immediately.—*Drogheda Argus*.

DISCOVERY OF MINES IN WATERFORD.—A correspondent of the *Waterford News* writes from Kilmacshommas:—"Mining agents, from the firm of Rothschild and Baring, of England, are visiting and inspecting the newly-discovered mines, and are seeing the Marquis of Waterford this week, on whose property they are, to make the necessary arrangements with him, and to begin to work them at once. Judging from all the circumstances, it is probable that, in the course of a month or so, two or three thousand of our poor labourers will be employed in these valuable works, and nowhere is to be found a finer or more honest set of labourers than live in the vicinity of these mines. The three mines are situated in the parish of Clonea, in this county, and when opened will drain the parishes of Newton, Portlaw, Fews, Clonea, and Rathcormick, of the masses of idle and wretched labourers."

THE WEXFORD INDEPENDENT SAYS:—"One extensive agriculturist, resident in the vicinity of the Mackamores, or Gorey district, has sent us a large bundle of the green stalks of the young crop, which exhibit unmistakable marks of the plague-spot that attended the destruction of the potato from the commencement of the disease. He says in his letter—"These have been taken indiscriminately from an early potato plot, and are from different kinds. Let there be an end, therefore, to the exhibition of rambling pufflers."

GALWAY RAILWAY WORKS.—It may be said that our railway is virtually completed; for on last Saturday an engine and some luggage waggons came direct from Dublin with a heavy load of iron, comprising various matters required at the terminus, which is now nearly finished.—*Galway Vindicator*.

A VETERAN VOLUNTEER.—David Fleming, the last of the volunteers, died near Fintona on the morning of the 1st of July, at the ripe age of one hundred years.—*Tyrone Constitution*.

The Tiger steam-frigate, 400 horse power, has arrived at Queenstown, to embark the 60th Rifles for the Cape.—*Cork Examiner*.

PURCHASE OF LAND IN IRELAND BY A RETURNED EMIGRANT.—One of the lots of the Kingston estates, a week or two since, was bought by an Irish emigrant named Patrick Dwyer, who brought over £11,000, about £1,800 of which he devoted to the purchase of a farm which had been occupied by his family, with the intention, after he had effected the transfer, of returning to the United States, where his industry had been rewarded by an independence. Dwyer had been sixteen years in America, where he had succeeded in amassing a fortune, and now, having left his mother in possession of a small fee-simple estate, he has gone out once more to resume his honourable and prosperous career. We have learned that when the deed of transfer was in preparation it was suggested to Dwyer that, as his mother is advanced in years, the property ought to be conveyed to her in trust, leaving him the ultimate ownership; but the manly and generous fellow, peremptorily declined, declaring that he was determined to make his mother the absolute owner, without any condition whatever.—*Evening Post*.

On Monday, a man of herculean strength, named Cronin, who lately returned from America in a state of mental aberration, became outrageously mad. He rushed through the streets of Killarney, threatening with a knife in his hand, the life of any person who might approach him. After some time he was taken and bound—subsequently he broke loose, and catching a favorite dog, he tore him piecemeal.—*Cork Examiner*.

DEATHS FROM STARVATION IN DUNGARVAN.—On the 5th July an inquest was held before Thomas Denneby, Esq., coroner, on view of the body of Jeremiah Crowley, found on the public roads, and which was conveyed to the Dungarvan workhouse the day before. Verdict—Starvation. July 1st same coroner held his inquiry at same workhouse, on the skin and bones of Thomas Whelan, who was brought to the workhouse from the roadside in a speechless state. Verdict—Starvation. The interregnum of the week presented a save all to the relieving officer's character, in the lying skeleton of a man prepared for death on the public streets of Dungarvan, by the priest. He did

not die. He is alive, as he was conveyed to the workhouse. Another man, a teacher, was also conveyed by some humane farmer in a very precarious state. He is yet alive in the workhouse of Dungarvan.—*Tipperary Vindicator*.

INQUESTS IN IRISH UNIONS.—A return has been published of the numbers and dates of the coroners' inquests that have been held on the bodies of paupers that have died in the workhouses in Ireland in the years 1848, 1849, and 1850. This return shows that the number of such inquests throughout Ireland in 1848 was 59, in 1849, 92, and in 1850, 91.

CRIME IN IRELAND.—The criminal tables for the year 1850 show a decrease of 10,663 committals, or 25.90 per cent., as compared with the preceding year. The committals in 1847 were 31,209, in 1848, 38,522 in 1849, 41,989, and in 1850, 31,326.

EXTERMINATION IN THE WEST.—The *Galway Vindicator* informs us that at Outward Sessions last week there were 330 ejectments entered, and decrees obtained for 329, all upon one state, formerly a kind of principality, and the fee of the late Thomas B. Martin, but now, under mortgage, in the grasp of the Law Life Assurance Company.

WORKING OF THE POOR LAW.—At the Quarter Sessions of Outward last week, in a case of appeal against poor rates, upon the examination of one of the collectors (Gill) he admitted that he had seized for poor-rates, due by one man, twenty-three sheep, sold them for a sum under two pounds, and that he himself became the purchaser. Gill further admitted that the tenant was now an inmate of the poorhouse. The barrister at once refused to adjudicate in any other case where Gill was concerned. The consequence was, that over 200 civil bills at the suit of the Clifden Guardians were niled.—*Galway Vindicator*.

The *Limerick Examiner* states that "In the town of Charleville the breweries and tan-yards, in which large numbers of the town's people formerly found constant and remunerative employment, are now closed up, and some of them occupied by paupers. There are nine workhouses in that small town containing over 2,000 paupers."

DUBLIN COURT OF EXCHEQUER.—The third trial of the action brought by Captain Wynne against the Marquis of Westmeath commenced on Monday, in the Dublin Court of Exchequer, before the chief Baron and a special jury. It is an action for libel alleged to be contained in a petition presented to Parliament, and also procured to be published by the defendant in the newspapers, imputing to the plaintiff various acts of improper intercourse with female paupers belonging to the Union of Carrick-on-Shannon, while filling the office of poor-law inspector of that union. The defendant filed pleas of justification, to the effect that the charges he made against the plaintiff were true. On the first trial, the jury disagreed and were discharged without giving a verdict, and on the second trial a verdict was given for the plaintiff with £2,000 damages. This verdict, however, was subsequently set aside on the ground of surprise and a new trial granted, which is now proceeding. The details have already sufficiently nauseated the public not to inflict a third repetition of them, especially when the case is already understood as given on the points above stated.

GREAT BRITAIN.

CARDINAL WISEMAN AND THE BISHOP OF LONDON.—In preaching at St. George's Southwark, on Sunday, Cardinal Wiseman observed, in the course of his sermon—"But he now came to consider some expressions used by the Protestant bishop of this city, in the venerated Abbey church, a few feet from the shrine of England's most glorious, because Catholic, king—expressions which, in the presence of the blessed sacrament, in that chair of truth, he should not hesitate to stigmatise as atrocious and hateful to God. Dr. Bloomfield had asserted that "the Church of Rome had entered into compromise with the powers of darkness, by which she had obtained a seeming but unsubstantial triumph." That such a fearful accusation should be brought by a Bishop of a Church which pretended to be a branch of the Catholic Church, against the (in his theory) most extensive branch of that Church, was inconceivably outrageous. But what sign was there of any compact? Was poverty, injuries, calumnies, and the other afflictions which were the portion of the Church in this country, the return which Satan offered men who paid homage to him? No; when he had the temerity to tempt our Blessed Saviour, he offered him the riches, kingdoms, and glory of the world.

We are given to understand (says the *Albion*) on what we deem reasonably good authority, that the measure which Lord John Russell proposes to introduce next year for the extension of the parliamentary franchise will recognize educational and literary standing—apart from all other considerations—as electoral qualifications.

POSITION OF MINISTERS.—The *Chronicle* says—"Lord John Russell has certainly admirable opportunities for cultivating that style of moral heroism which consists in unshaken equanimity under ceaseless reverses. Two defeats in the course of one right—the first on a financial question, and the second on a point of the Charter—are a pretty strong test of a Premier's philosophy; yet we apprehend that a long discipline has so thoroughly inured him to these occurrences that he will accept, both dispensations with stoical fortitude. We are probably safe in predicting that Lord John Russell will bear this fresh mark of indifference to his administration with patience, but without resignation." The *Daily News* says—"As Mithridates came at last to be nourished by poisons, ministers have come to be kept in office by minorities. It is not easy to reckon up how often they have been left in a minority this session. Certain it is that, as the session wears on, the minority nights fall closer together, and one night begins to be rendered notable by more than one minority. Lord John has learned to undergo a minority with as much placid imperturbability as it was conjectured Talleyrand would have suffered a kicking. He no longer even winces under it. This edifying resignation is in more than one respect sufficiently provoking. In the first place, it does seem to imply a contempt for representative government; a quiet taking for granted that parliamentary warfare is a mere sham. What is the use of a House of Commons if Ministers are to hold on the tenor of their way, however its vote may turn?"

Mr. Drummond has recently done something which will, we trust, enlighten some of our contemporaries as to the value which they ought to set on the Protestant zeal of this enemy of all superstitions, and mummeries, and Papistical forms and ceremonies. We commend to the most particular attention of the ultra-

Protestant organs his "Principles of Ecclesiastical Buildings and Ornaments," published by Mr. Bosworth, of 215, Regent-street. This work bears its author's name and arms, illuminated in the mystical symbol which is called, we believe a *Vesca Piscis*; and it is accredited by him thus, in black letter—"† Henricus-de-Drummond-de-Albury." The scope of this book is to recommend, as necessary to the completeness of all worship—as essential furniture of the House of God, without which a church is mutilated and unmeaning—confession and the confessional—the Holy Sacrament reserved on the altar, with a light constantly burning before it—lamps and candles (of course lighted) on, and on each side of, the altar—a stone altar—the constant use of incense—*corona lucis*—albs, chasubles, and copes, dalmatics, stoles, and tunicles—embroidery, symbolism, painting, gilding, chanting, intoning—tabernacles, triptychs, pictures, and crosses. For these and all other particulars, *vide* the work itself *passim*. Now, we do say—and we think that Lord Shaftesbury and Mr. Plumtree will agree with us—that no man who seriously loves, reverences, and recommends these things, has a moral right to come forward as denouncer of Popish or any other "mummeries of superstition." Is it fair, or even decent, in Mr. Drummond to come forward, making "common cause in a common Protestantism" with all sorts of what he believes to be heretics and schismatics—with the *Christian Times* and the *Exeter Hall* spouters—merely for a fling at the Pope? Only let Mr. Drummond's allies be sure of this, that these are his words and his real sentiments—"Amongst Protestants, Clergy, and people, the tendency of all the religious writers, and the whole body of Evangelical teachers, has been to destroy God's order and authority, and to deny to His ordained Priests and consecrated Kings any authority or present presence of Himself in them for the guidance of mankind."—And then he goes on to speak of "Priests as vicegerents of Christ, of the Apostolical authority of the Clergy, and the sacrament of orders."—(Letter to the Bishop of Winchester, pp. 38, 44. 1846.)—*Morning Chronicle*.

THE LAST "ASSERTION OF INDEPENDENCE."—The number of the *Westminster Review* just published, contains an article on "Woman's Rights," that will delight the hearts of the ladies of Sheffield and their fair sisters across the Atlantic. We are threatened with an agitation in England for womanhood suffrage, and Lord John Russell's new Reform Bill is to be considered worthless and deceptive if it does not contain a clause by which the petticoated politician may poll for the "ladies' favourite." We are told by the gallant, whose reasonings startle the readers of the "Westminster," that "the Chartist who denies the suffrage to woman is a Chartist only because he is not a lord. He is one of those levellers who would level only down to themselves." But it is not only the vote of which woman is defrauded, her tongue is brutally chained where it should thrill and bewilder. "It is," we are told, "one of the fundamental doctrines of the English Constitution that all persons should be tried by their peers; yet women, whenever tried, are tried by male judges and a male jury." As to the argument of maternity, that is all nonsense; indeed, some of these gentlemen seem to hint that in the course of time, in America or elsewhere, men will learn the secret of propagating the human race by some other method. At present "numbers of women are wives and mothers only because [poor creatures!] there is no other career open to them; no other occupation for their feelings or their activity."

GROSS IRREVERENCE.—A case has just been sent by the Bedford Petty Sessions before the Quarter Sessions, arising out of a quarrel at a Baptist Chapel, in which a secession has taken place, and both parties claiming possession, an attempt was made to administer the Lord's Supper in opposition to each other.

LARGE NUMBER OF PRISONERS IN THE HOUSE OF CORRECTION.—Notwithstanding the apparent decrease in the number of prisoners for trial at the Central Criminal Court, and Middlesex Sessions, yet, at the present time, the House of Correction, Coldbath-fields, contains a larger number than has been collected within its walls for the last seventeen years, viz., 1,320. This increased number is supposed to have been caused by the great number of summary convictions by magistrates, and committals of prisoners suspected of the intention to commit felonies.—*Morning Post*.

THE REV. F. CLOSE AND THE FINE LADIES OF CHELTENHAM.—In a speech at a Bible meeting at Cheltenham, last week, the Rev. Francis Close said: "There were some very smart ladies who went to his church—ladies with beautiful pink bonnets and very fine ribbons (laughter), and dressed in all sorts of finery, and some of these ladies were in the habit of coming out of his church and dropping into the plate little neatly folded packets, done up in brown paper, (laughter.) Now, he might mention it as a statistical fact, that there was never found in any one of these little packets any of the current coin of the realm more valuable than copper, (loud laughter.)"—*Derby Mercury*.

DEATHS FROM STARVATION.—By the Registrar General's last return we are sorry to perceive that deaths from sheer want continue to increase and swell the lists of mortality in the metropolis. Two persons have recently died from absolute privation at the east end of the town, the particulars of whose cases are as follows:—On the 21st June a labourer, upwards of 60 years of age, was taken by the police from Angel-alley to the Whitechapel workhouse in a most dreadful state of emaciation—indeed, to use the words of a spectator, his appearance was truly horrifying. His case was at once seen to be hopeless, arising entirely from want of food, and after lingering a short time he expired. At the London Hospital, on the same date, another labourer, aged 42 years, died a sudden death accelerated by want. An inquest was held in this case, and a verdict to that effect returned. The return contains the deaths of two children from want of breast milk or inanition. Surely such occurrences as these are disgraceful to the age in which we live, and could scarcely be credited, were they not so well authenticated.—*London paper*.

The emigrants who were wrecked on their passage to New York, in the ship *Halcyon*, left by the emigrant ship General Dunlop on Friday. Upwards of 800 had been subscribed on their behalf.—*Liverpool Albion*.

THE EX-ROYAL FAMILY OF FRANCE.—The Countess of Neully, the Prince de Joinville, the Duchess of Orleans, the Count de Paris, and several other members of the family of the late Louis Philippe, are staying at Edinburgh. In a population of 358,951, at Glasgow, 64,285 are Irish.

UNITED STATES.

DEATH OF REV. FATHER HECKEN, S. J.—We deeply regret to learn by the *St. Louis Times* of the death of this good Missionary. He died of cholera while ascending the Missouri River on his way to the remote Indian tribes.

There have arrived at Philadelphia since January, upwards of 10,000 emigrants, which is fifty per cent over the arrivals in the same time last year.

Father Mathew is in Pittsburg. He leaves there, shortly, for New York, on his way home.

EARTHQUAKE IN ST. LOUIS.—The *St. Louis Republican* says that the shock of an earthquake was felt in that city on the 2d ult., at 10 a.m. There were three distinct shocks, the whole occurring in about one minute.

FATAL DUEL.—J. W. Frost, editor of the *New Orleans Crescent*, was killed in a duel, on the 11th ult., by Mr. Thomas Hunt. The parties fought with double-barreled guns.—*N. Y. Christian Inquirer*.

CHOLERA AND SMALL POX AMONG THE SIOUX.—A telegraphic despatch from St. Louis a few days since, mentioned the fact of the death of some four thousand Sioux Indians by cholera and small pox. From the *St. Louis papers* of the 20th we glean the particulars of the story:—"It is stated that a great deal of mortality prevailed amongst the Sioux Indians, during last winter, and at least 4,000 fell victims to those terrible scourges, the cholera and small pox. The latter disease was still raging, and it was feared that its direful influence would be extended to other tribes. During the tribulations felt by the unfortunate Indians, the traders were untiring in their efforts to afford relief.—Being well provided by the company with medicines and vaccine matter, they were always prepared to attend on the afflicted, and by their skill and attention, probably saved the lives of thousands. The more credulous of the redmen are firmly of the opinion that they owe the introduction of the disease into their country to the large emigration which has crossed the plains since 1849. The agents of the American Fur Company have done much, however, to remove the erroneous impression from the minds of these children of nature."—*Pittsburgh Catholic*.

The Editor of the *Watchman and Observer* gravely assures his readers that "it is not customary for Presbyterians at the South to indulge in hot dinners on the Sabbath." He admits that there may be exceptions; but cold dinners are the general rule. We really feel indebted for this information: as hitherto we had never imagined, that such Judaical observance was so common among Presbyterians. The editor hints further, that hot dinners are among the things, "which the law of the Sabbath very obviously forbids." We shall therefore feel still more indebted if he will only point out the "chapter and verse," which enjoins upon Christians the use of cold dinners on Sunday.—*Catholic Miscellany*.

AN ACHILLI AMONG THE GERMANS.—A certain Rev. Theodore Lorent, lately made his appearance in Pittsburg (as we see from the *Courier* of that city), and caused some little sensation amongst his countrymen. He had been converted from the errors of the Church of Rome to German Catholicity, *alias* Rongoisism, and was collecting money to build a German-Catholic church in Missouri. We know not whether he was a Reverend before his apostasy, or newly ordained in the sect. He was, however, zealous in his object: and was willing to take any assistance, however trifling, for the diffusion of truth. Money, trinkets, &c., all were equally acceptable for the purpose. Becoming soon tired of the troublesome process usually employed on such occasions, his inventive genius suggested a new plan, which deserves praise for its bold originality. Having selected from the mass a few promising individuals, he destined to them the privilege of being the sole contributors to the good work, and fearful lest their ungodly will might not be thankful for such a favour, he concluded to make them instruments in the good cause, without their knowledge. Watching his opportunity, he abstracted from their possession several valuable articles, which with thankful heart he added, on their behalf, to the Church fund. How long this novel style of collection was practised, is not yet known: but it was brought to a close by the graceless obstinacy of one of the contributors, a Mr. Reinhard, who suspecting that Mr. Lorent had made him a sharer in this system of passive merit, procured a search-warrant and proceeded to the lodgings of the Rev. gentleman, where a watch belonging to a nephew of Mr. Reinhard, and other involuntary contributions were discovered. The Rev. collector was brought before a magistrate to give an account of himself: but alas for degenerate Pittsburg! there was found no chivalrous Tustin no gallant Ross to extend the right hand of Evangelical fellowship and protection to the German Achilli. The "distinguished convert" was accordingly locked up, in default of bail; and now sits in his gloomy cell, meditating perhaps "a book" in which he will chronicle his sufferings on behalf of his new faith, and lay before the world the cruelty of the Pittsburg Inquisitors.

CATHOLIC SOLDIERS IN THE U. S. SERVICE.—The grievance is, that Catholic soldiers are forced to attend Protestant worship, and they are punished for non attendance. Under our laws a Catholic has the right to worship God according to the dictates of his conscience. But this right is denied, trampled upon by certain officers of our army.—"They undertake to stand between him and God, to force him to disobey the positive commands of his Church, and assist at a worship which he cannot, in conscience, approve. This is only one of many proofs of the fact that while bigoted Protestants rave about Inquisitions in Catholic countries, they establish in free America a real Inquisition which assumes the right to punish Catholics for obeying the voice of their conscience. There are precedents in favor of the soldier. Catholics have been, in several places, tried for refusing to enter Protestant meetings, and they have been discharged from custody,—acquitted, on the ground that they had committed no offence. The truth is, the alleged offence is utterly unknown to our laws. Hence, the tract peddling officers who persecute the poor soldier, dare not, for their commissions, punish him or even try him, for refusing to attend Protestant worship. They are cunning foxes. They try him for insubordination, for disobedience to orders, which are military offences."

We are just informed that the instructions given Major General Wool, by the Hon. C. M. Conrad, Secretary of War, and called forth by the oppression of Catholic Soldiers, by the bigoted Commander of Fort Columbus, New York Harbor, proclaims the full right of the Soldier in the U. S. Service to unrestricted liberty of conscience. The document is worthy of our most excellent Secretary of War:—Roger Williams.—Providence, July 21, 1851.—*Boston Pilot*.

THE TRUE WITNESS AND CATHOLIC CHRONICLE,

WILL BE PUBLISHED EVERY FRIDAY AFTERNOON,
At the Office, No. 3, McGill Street.
TERMS:
To Town Subscribers . . . \$3 per annum.
To Country do . . . \$2 1/2 do.

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

THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, AUG. 1, 1851.

MORE AGGRESSIONS.

Except as the record of Ministerial defeats, the report of the proceedings in the Imperial Parliament is of but little interest; defeated by large majorities, on Sir F. Thesiger's amendments on their own Penal Laws, Ministers have been defeated again and again, upon Lord Grosvenor's motion—upon the motion for the vote by Ballot—and upon Lord Naas' Spirit Bill. On Monday, the 7th ult., the Ecclesiastical Titles Bill was carried up to the House of Lords, and read for the first time; the second reading was appointed for Monday, 21st July. Lord Monteagle, although voting for the first reading of the Bill, has threatened opposition to it, in its subsequent stages; but it is not likely that the Penal Laws will be much endangered in their passage through the Upper House; and it is generally expected, that by the first week in August, they will have received the Royal assent.

But alas for the transiency of human enjoyment! Alas for the instability of human triumphs! Hardly has Protestantism had time to raise its Poems of victory—or, in the cant of the conventicle,—“to get its Ebenezer up,”—the hymns of praise, wherewith Evangelical ministers return thanks to Heaven, for the passing of the Penal Laws, and the still greater mercy, which it has vouchsafed to the prayers of the elect, in the extermination by famine and disease, of the Popish savages of Ireland, have not died away, ere we have to record another aggression of the Pope, more “insidious and insulting” than the restoration of the Catholic Hierarchy,—we mean the establishment of the *Anglo-Italian Mission* in London—of which we gave a short account in our last. This piece of unparalleled insolence, has again lashed the Protestants of the United Kingdom into a state of frenzy. Without asking leave of her most gracious Majesty—without craving permission of the Commons of England, or so much as enquiring whether they desire to be converted or not—with the same disregard for their feelings upon this point, and with the same tender regard for the salvation of their souls, as animated Gregory, when he dispatched Augustin upon his Apostolic mission to their Saxon ancestors—Pius IX., as Christ's Vicar upon earth, has been pleased to establish a mission for the conversion of the English, in the very centre of the metropolis. “It will be a strange sight,” says the *Times*, “to see amid the buildings of London, erected for gain, for ornament, or for convenience, an edifice which owes its origin to none of these things;” but which is erected, solely for the purpose of bringing back, within the fold of the great Shepherd, the long lost sheep of the house of Israel. The Londoners have been long accustomed to look with complacency, upon what once were Temples of the Most High God, but are now degraded to the rank of meeting houses, profaned and defiled with specimens of Protestant statuary, villainously executed; they have seen, with indifference, the rapid growth of theatres, conventicles, brothels, gin-palaces, and houses of correction; but a missionary establishment, in the most frequented part of London, for the express purpose of converting them to Catholicity, is a sight at which they will stand aghast. It is not only the place, chosen for the site of the mission, but the time when the Pope has thought fit to establish it, that rouses the fury of John Bull. At the very moment when Britain's legislators are legislating against Catholicity, and declaring in immortal statutes, that the re-establishment of the Church of Christ in England, is a violation of the laws of the realm, does the Pope, guided by light from on high, testify the most supreme contempt for all their enactments. Ah, John Bull! It is a sad thing that the Pope has so little regard for you and your Acts of Parliament, that he should thus render you so supremely ridiculous in the eyes of the world; for John is a wise fellow enough; and what is more, a householder; with a State establishment of his own, which he funnily enough calls a Church; and one that knows the laws, and enacts them too; and a rich fellow; and one that bath a fine Crystal Palace in Hyde Park, with every thing handsome about him; and yet the Pope scruples not to write him down an ass, and to treat his outcry against Popery, with as little respect, as does the nurse the screams of master Johnny, indignantly protesting against the outrage of being put into a tub of cold water, for the good of his health. Where this disloyal conduct on the part of the Pope is to end, no one can tell. John Bull says that he don't want to be converted—that he won't be converted, or come into the Church at any price; he protests against every act of his lawful Ecclesiastical superiors; when lo! by way of answer, the Pope sends him an *Anglo-Italian Mission*, and ere John has recovered from the shock, the mission has commenced its labors, by the erection of a “spacious Church in the centre of London, in a fine position, in one of the most majestic streets in the city, for the use of the Italians, and other foreigners, as well as of the natives.”

The indignation of the Protestant press, at this

fresh aggression, knows no bounds; the *Times* is frantic, and calls the attention of its readers to it:—

“Not on account of the traffic in instalment of the Divine mercy, which it invites, nor the ostentatious selection of a central situation for a Church, built with its proceeds, but on account of the deliberate and studied repetition which it contains, of the insult so wantonly offered to the Crown, and national independence of England. The Pope, an Italian Prince, (certainly he is an Italian Prince, but he is also a good deal more,) in an address to the whole Italian nation, takes the opportunity to speak to them of the Most Rev. Cardinal Wiseman, Archbishop of Westminster, Ordinary of London. The Pope knows no Archbishop in England but him whom he has himself created,” (of course not, for there is no other, and none other has the power to create an Archbishop;) “no ordinaries, but those whom he has sent to govern the inhabitants of the dioceses which he has established.” He insolently parades before Europe, and his own country, that while the Parliament and people of England recognise one set of Bishops” (the Parliament and people of England are not God) “he knows them not, and treats, as the ecclesiastical rulers of an independent kingdom, those whom he has been pleased to set in their place.”

Yes, thank God, the Pope treats the Acts of Parliament, which presume to interfere with the free spiritual action of the Church, with contempt, and thereby sets an example, which it is the duty of every Catholic in the British Empire to imitate. Surely the contortions into which excess of wrath has thrown John Bull, are amusing to contemplate. It is a hard thing, John, for you to kick against the pricks; you had better submit to your fate, be converted, and save your soul alive.

ECCLESIASTICAL CORPORATIONS.

Our Evangelical cotemporary, aided and abetted by *Scrutator*, the lynx-eyed detector of discrepancies in the Catholic translations of the Holy Scriptures, is still croaking out his raven notes, and predicting all kinds of horrors to this unhappy Canada, as the inevitable results of allowing ecclesiastical corporations, peaceably to possess their honestly acquired property. We have once already pointed out the absurdity of these gloomy anticipations; but some men take a melancholy delight in visions of evil to come. Burton, in his *Anatomy*, well assigns the cause of this peculiar species of melancholy: “Envy and malice are two links of the chain, and both, as Guianerius *Tract* 15, *Cap.* 2, proves out of Galen. 3, *Aphorism Com.* 22, cause this malady by themselves. Envy so gnaws many men's hearts, that they become altogether melancholy; for so often as an envious wretch sees another man prosper, to be enriched, to thrive, and be fortunate in the world, to get honors, offices, or the like, he repines and grieves; for to speak in a word, envy is nought else but *Tristitia de bonis alienis*, sorrow for other men's good, be it present, past, or to come.” Our cotemporary is evidently far gone in this interesting malady; but we would bid him cheer up, and not to mourn as one who has no hope; he may find solace in the reflection, that, in spite of all the Acts of the Legislature, giving to ecclesiastical corporations the right to hold, no power on earth will ever be able to compel him, to give, sell, or bequeath to them of his substance, or to commit a single virtuous, or charitable action.

With *Scrutator* we have a few words to say, and purpose examining the arguments he has brought forward from European history, in support of continuing the old Mortmain laws, or laws which are intended to prevent societies, incorporated for religious and charitable purposes, from acquiring and holding property. We object to these Statutes, because they create an arbitrary interference with the rights of the individual, and because any such interference is, to say the least, unnecessary, in the present state of society; because they are laws which say to the individual, you shall not sell, give, or bequeath of your substance to any religious, charitable, or educational establishment; because they are laws which prevent the individual from doing what he will with his own; a right for which, unless it can be proved that its exercise will entail inevitable, and very serious injuries upon society, we contend in the fullest sense of the word. Not indeed as before God, for that would be as impious as it is absurd: for as before God, man has nothing that he can call his own; he is but the steward of his Creator's bounties, responsible for the use which he makes of them. But as before man, no such responsibility exists, and we contend that, until it shall have been proved that the community will certainly and grievously suffer thereby, every man has, as before his brother man, the right to do what he will with his own. *Scrutator* endeavors to prove from history, that the good of society requires the restrictions imposed by the Mortmain laws; he argues thus—These laws were enacted in the middle ages, and at later periods; they were necessary then; therefore they are necessary now, and ought to be retained. Now, we admit with *Scrutator*, the fact of the enactment: we admit, also, in certain cases, the necessity for these enactments, in another, and very different state of society; but we deny the existence of that necessity now, and as we cannot conceive the possibility of its ever existing again, we deny also the conclusion at which he arrives, that these laws ought to remain in full force at the present day. In support of our assertion, we will examine some of the examples from history, adduced by *Scrutator* in support of his views, and pointing out the causes to which the enactment of these laws was due, will endeavor to show that these causes are not in operation in the XIX. century; and that the laws themselves, to be defended, must be defended upon other principles. The first example brought forward by *Scrutator*, is that of the Emperor Frederick Barbarossa, who, in the middle of the XII. century, first, in modern times, set the example of putting restrictions upon the acquisition of property by the Church. It is true that

the Emperor did so; but before *Scrutator* can make any use of this fact, he must show, that Frederick did well in so doing; that the motives by which he was actuated were good, and that the results were favorable to the well being of mankind. The character of this Prince, as given to us by Protestant historians, the situation of Europe, and the enterprise in which he was engaged, enable us easily to discover, the cause of his hostility to the Church, and why he was so anxious to diminish her power and influence in Italy, by depriving her of her right to hold landed property. Frederick the First, whom Gibbon (an excellent Protestant authority), represents to us as endowed “with the arts of a statesman, the valor of a soldier, and the cruelty of a tyrant,” who caused himself to be proclaimed the absolute master of the lives and properties of his subjects, was busily engaged in warring down the Lombard republics, and endeavoring to crush the nascent liberties of Italy. Opposed to him he found the influence of the Papal, or Church party, that party which was known for many a long year afterwards by the name of the Guelphic faction, and which bore upon its banners (we quote Gibbon again), the sacred motto of “Liberty and the Church,” then, as now, inseparable. To crush, or at all events to weaken the power of the Church, was essential to the success of the schemes of the despot; because, in the words of Hallam, “It was the interest of Rome to enfeeble the imperial power, and consequently to maintain the freedom of the Italian republics.” The subjugation of the Church to the State, is ever the policy of the tyrant, and such, we perceive, was ever the policy pursued towards the Church by the head of the Ghibelines; but in this conduct and policy, we can certainly see nothing worthy of our imitation in the XIX. century. On the contrary, the consideration of the fact, that the Church was, in the middle ages, as she is now, the object of the hostility of tyrants of every description; that the diminution of her power and influence, by diminishing her wealth, or power of doing good, and relieving the needy, was always the first step towards the establishment of arbitrary power—is well calculated to bring in doubt the justice and the policy of the princes of the House of Swabia, the hereditary enemies of “Liberty and the Church.”

We must postpone, until next week, an examination of the arguments which *Scrutator* brings forward, from the conduct pursued towards the Church by Louis XIV. and XV.

DINNER TO T. B. McMANUS.

We are happy to see by our American exchanges, that the good news of the escape of T. B. McManus, is fully confirmed. His safe arrival was celebrated at San Francisco by a public dinner, at which C. Brenham, Esq., the Mayor of the City, presided.—We have not room for all the toasts that were proposed, and speeches that were delivered, but must confine ourselves to the toast of the evening:—

“The Mayor then gave—*Our Guest, Terence Bellew McManus;—Ireland gave him birth, England a dungeon, America a home, with a hundred thousand welcomes.*”

Mr. McManus said:—Mr. Mayor, Senators, Soldiers, and Citizens of California, and you, fellow-countrymen.—It is impossible for me to find language on this occasion to express the tumultuous feelings that fill my heart. I am so overpowered with the excess of your kindness, that I would not attempt to embody in words the feelings which it has excited in my breast. (Cheers.) I am a plain, blunt man, and though at the best but a bad hand at clothing my thoughts in language, it is utterly impossible for me to do so to-night. I do not wish to refer to the past. We failed in our efforts, and I paid the penalty. I have now another career before me, and under the folds of that flag (pointing to the star-spangled banner above him,) I intend to remain, and cling to it with fidelity and devotion; wherever the principle it embodies has an enemy, and wherever that flag has a foe, there will be found my right arm. (Great cheering.) Citizens of California, I swear allegiance to it. (Mr. McManus here kissed the flag, which elicited the most tremendous cheering.) Gentlemen—I cannot proceed further; I shall therefore conclude by thanking the Almighty Giver of all good, that He has directed my steps to this land—to the land of freedom and equality—to the land that is sanctified by the ashes of a Washington.—*American Celt.*

Differences of opinion may prevail as to the prudence of the exiles of '48, in provoking a contest with that colossal power, which has so long and brutally trampled upon the liberties of their country; but there can be no difference of opinion, as to the purity and honesty of their motives. To deliver the land of their birth from the accursed yoke, under the weight of which, for so many centuries, she has groaned, was the cause for which they periled all, and for which they have suffered; and though cautious and prudent men may condemn the time when, and the manner in which they attempted to carry their objects into execution, we think that all men will rejoice at the escape of McManus, and would rejoice still more, if all his brave companions in arms, and in exile, were also his companions in a land of freedom. McManus is now, to all intents and purposes, an American citizen, and adds one more to that numerous, and daily increasing band of gallant spirits in the United States, who, calling Ireland their native land, curse England as their foe. Day by day the Irish element in the Great Republic is growing in importance; rapidly are the enemies of Great Britain increasing upon this side of the Atlantic. Wherever there is an Irishman, or the descendant of an Irishman, there is the hereditary enemy of England, because the victim of her persecution. How can it be otherwise? How can a true son of Erin not hate his country's oppressor? It is so natural; for what has Ireland received from the hands of England, and England's rulers? Chains and Stripes, insults and Penal Laws. But the day of vengeance, too long delayed, must come at last. Vast as is the power of

England, apparently exhaustless as is her wealth, there is in store for her, as there was for other nations, as rich and powerful, a day of trial, and of shame, and of weakness, and that day will be the day of Ireland's joy and triumph; when the proud persecutor of her children, and of her children's religion shall be humbled in the dust; “for the Lord will break the staff of the wicked, and the rod of the rulers; that struck the people in wrath with an incurable wound; that brought nations under in fury, that persecuted in a cruel manner.” Amen. So be it.

The following remarks from our admirable cotemporary, the *American Celt*, are so appropriate, that we cannot forbear from inserting them:—

Irishmen in America, treasure up the memory of this Census of 1851. Commit it to memory—take it to heart—teach it to your children. Vengeance will come in God's good time—to strike is His, but we, perchance, shall be the instruments of His Almighty hand. In the hour of preparation remember the Census of 1851, and do not spare sword, or shot, or sinew.

This must not be left to “the next generation.” No next generation can do our duty. We have seen the deed, and it is ours to arrest the murderer. Posterity cannot catch him. His guilt is three years old, so is your patience. Remember you have the decimation of an ancient Christian nation to vindicate, and in that responsibility all minor feelings must be lost.

We charge you, children of Ireland, by the red unweaned graves of the famished; by the crumbling gables of your early homes; by the deserted chapels where you first received the Christian name, to remember this Census of 1851, and those who made it what it is.

Ours shall be no vulgar revenge. Personal hatred is too little to be felt in so great a cause. We preach only the conviction, that God, who counts the sparrow as it falls, has not lost one of the groans of this suffering Irish nation; that in good time He will requite them; and that, in all probability, He will make the Irish who survive, the instruments of His will, upon the destroyers of their brethren. For this let us live in hope; for this let us become citizens and soldiers; for this let us be thoughtful, and deep, and active, remembering the Census of 1851, and leaving the rest to God.

CLERGY RESERVES MEETINGS.

Toronto has been again the scene of a disgraceful row, upon occasion of the *Pro* and *Anti*-Clergy reserves meetings, the first of which was held on Wednesday evening, the 23d ult., in the open air; the other, upon the same evening, in the St. Lawrence Hall. We copy from the *Mirror* and *Colonist*, an account of the proceedings, which were of a most violent description, and necessitated the calling out of the military, and the reading of the Riot Act. The *Mirror* hesitates not to give it as his conviction “that the spirit and temper in which the Anti-Clergy Reserves meeting was called, after the disturbance a few nights before, showed a manifest desire to invite opposition.” He then describes the Anti-meeting, held in the St. Lawrence Hall:—

“The Hall was well filled, not fewer than 1,000 persons being then assembled. The Hon. Mr. Ferguson was in the chair; several clergymen, if we may judge by their white chokers, were on the platform, and a Rev. Mr. Roaf was addressing the audience. . . . The resolution which he proposed was seconded by Mr. Peter Brown, who made a fair, but by no means, an eloquent speech on the occasion. Next came an old Rev. gentleman, whose name we understand to be Burns, and for one mortal hour he bored his hearers with reading dry, though important extracts, from the despatches of various Governors and Secretaries of State. . . . It was during his discourse that the out-door meeting of the *Pro*-Clergy Reserves party broke up, and moved *en masse* towards the St. Lawrence Hall.”

We must now see what the open-air meeting had been doing; for this purpose we copy from the *Colonist*:—

“Whilst these proceedings were going on in the St. Lawrence Hall, the Clergy Reserves meeting in the lower market, was also in full operation. Mr. Arnold occupied the chair, and the chief speakers were Messrs. Sherwood, M. P. P., O'Brien, Denniston, Dixon, &c. At this meeting, resolutions of a very opposite character to those which were adopted at the meeting of the *Anti*-Clergy Reserves Association, were introduced by loud and long speeches, and passed with acclamation. About half-past nine o'clock, the business of this meeting having been declared over, most of those who composed it, proceeded to the other meeting, but were refused admittance by the Mayor and the police; and they therefore remained outside the door, shouting and hissing.”

We now resume the thread of the narrative, as given by the *Mirror*:—

“The cheeks of the valiant party in the Hall blanched considerably, as the yells of the besieging force fell upon their ears. We are forced to acknowledge that a more dastardly set of men we never saw; many of them actually trembled like children, though there were enough of them to repel any attack that could be made from outside, if numbers were of any avail.”

Some pieces of wood, thrown by those inside the building upon the crowd without, was the signal for the commencement of a regular fight, which was only put an end to, by the arrival of a detachment of the 71st, under the command of Captain Hope, who succeeded in raising the siege of the St. Lawrence Hall, and liberating the gallant *Anti*-Clergy Reserves agitators, shut up therein. Several persons received severe bodily injuries, and, according to the *Mirror*, “Several old ladies, and nervous young men, fainted at the sight of the soldiers' bayonets.” Amongst the casualties, we find the name of his Worship the Mayor, as wounded slightly, and one policeman severely beaten; luckily no lives were lost, and about midnight, peace was once more restored. The *Mirror* concludes its account of this discreditable affair, with the following remarks:—

“While no language is strong enough to denounce the outrageous conduct of the mob, we must admit, with many peaceable and well-disposed citizens, that George Brown, through his newspaper, has caused

more quarrelling and bad feeling among neighbors, since his unfortunate arrival amongst us, than any other man that ever crossed the Atlantic. We must also confess that we regard the second Anti-Clergy Reserves Meeting as unnecessary and uncalled for, got up through a feeling of personal vanity and bravado by a few troublesome and restless spirits, for the mere purpose of making a show-off."

ST. ANNE'S CHURCH, GRIFFINTOWN.

On Sunday next, after Vespers, if the weather permit, will take place the ceremony of blessing the corner stone of the new Church in Griffintown, now being erected, for the accommodation of the Catholics of that quarter. His Lordship, the Bishop of Montreal, will officiate, and a collection will be afterwards taken up upon the ground, the proceeds of which will be handed to the Rev. Mr. Dowd, for the completion of the Irish Catholic Orphan Asylum, in which that Rev. gentleman takes so deep an interest. We think that we may safely predict, that the announcement of this fact will prove an additional stimulus to the zeal of our Catholic fellow-citizens, and render them punctual in attendance upon this solemn and gratifying occasion; to give hearty thanks unto the Lord, for His mercies towards us in this country; for the care with which He watches over and protects His Church, "laying her foundations with sapphires, and making all her bulwarks of jasper." And, surely, there is no manner of returning thanks to the Lord more acceptable than that of offering to Him of our abundance, and devoting a portion of the good things wherewith He has blessed us, to the support of the fatherless little ones, the special objects of our Heavenly Father's love and solicitude. Though scarcely a week passes in this city, without some fresh demand being made upon the liberality of our people, we feel certain that this appeal to their charity will not be made in vain; for like the pot of meal, and the cruise of oil belonging to the widow of Sarepta, which failed not, so long as the famine was grievous in the land, so is it with the charity of Irishmen, and of Catholics.

The procession will leave St. Patrick's Church at half-past three, and a band of music will be in attendance.

EXAMINATION AT THE COLLEGE OF MONTREAL.

The examinations wherewith closes the academical year of the College of Montreal, took place on Tuesday and Wednesday of this week. This College, which is the oldest educational establishment in Montreal, is under the control of the Ecclesiastics of the Seminary of St. Sulpice, by whom its expenses are defrayed, and can boast of having reared within its walls some of the most distinguished scholars, whose names have graced the annals of Canada. The examination, at which the Rev. Mons. Billaudel, Superior of the Seminary, presided, afforded abundant proofs of the excellence of the system pursued by the Rev. gentlemen, towards the students committed to their charge. The Collegiate course embraces—Natural Philosophy, Mathematics, Greek, Latin, the French and English languages, and above all, a sound Catholic religious education. In the various departments in which they were examined, the students evinced a high degree of proficiency; we were especially struck with the dialectic skill of some of the young gentlemen, and the ease and fluency with which they maintained a controversy in Latin with one of the Professors—"De Certitudine." Music performed by the College band, and dramatic representations exceedingly well executed, and which called forth repeated bursts of merriment, and shouts of applause occasionally interrupted, and enlivened the more serious business of the day.

On Wednesday, at the close of the examinations, the prizes were delivered by the Rev. Superior, and other ecclesiastics, who assisted at this pleasing ceremony. The following list contains the names of some of the most distinguished amongst the candidates for collegiate honors:—

RELIGIOUS INSTRUCTION.

- Philosophy*,—1st prize, W. Chagnon; 2nd, *ex æquo*, E. Chagnon and J. Desrivieres.
- Rhetoric*,—prize, J. Brown.
- Belles Lettres*,—1st prize, L. Lapointe; 2nd, *ex æquo*, N. Maréchal and W. Desrochers.
- Versification*,—1st prize, J. Murphy; 2nd, *ex æquo*, E. Racicot and J. Smith.
- Method*,—1st prize, P. Deguire; 2nd *ex æquo*, P. Falkner and O. Valée; 3rd, W. Leclair and E. Beaudry.
- Syntax*,—Prize, D. Limoges.
- Elementary Department*,—1st prize, *ex æquo*, W. Seers and D. Girouard; 2nd, *ex æquo*, L. Labelle and L. Valée.

PHILOSOPHY.

- Scholarship*,—1st prize, W. Chagnon; 2nd, E. Chagnon.
- Latin Thesis*,—1st prize, A. Sentenne; 2nd, W. Chagnon.
- Mathematics*,—(Higher branches,) 1st prize, A. Ricard; 2nd, W. Chagnon.
- Chemistry*,—1st prize, A. Lusignan; 2nd, E. Laberge.

RHETORIC.

The ten prizes of this class were given to J. Brown, or to Z. Delinelle.

BELLES-LETTRES.

- Scholarship*,—1st prize, W. Desrochers; 2nd, N. Maréchal.
- Latin Amplification*,—1st prize, W. Desrochers; 2nd, L. Lapointe.
- French Amplification*,—1st prize, L. Lapointe; 2nd, N. Maréchal.
- Greek Translation*,—1st prize, L. Lapointe; 2nd, W. Desrochers.

English Theme,—1st prize, G. Collins; 2nd, W. Desrochers.

Latin Poetry,—1st prize, W. Desrochers; 2nd, J. Lenoir.

Latin Translation,—1st prize, L. Lapointe; 2nd, W. Desrochers.

English Translation,—1st prize, J. Lenoir; 2nd, L. Lapointe.

Algebra,—1st prize, U. Chopier; 2nd, L. Lapointe.

Recitation,—Prize, *ex æquo*, C. Desrochers and S. Gauthier.

SCHOOLS OF THE CHRISTIAN BROTHERS.

We were present on Monday, at the Examination of the English classes in the school of the Christian Brothers, and really were agreeably surprised, as we certainly had not expected to see what we there witnessed. In illustration of this remark, we will observe that the boys were examined in Natural Philosophy, and answered remarkably well, though it is but three months since it was first introduced into the school. They were examined in English Grammar by Dr. Meilleur, in Geography by the Rev. Mr. Dowd, and in Arithmetic and Mathematics by the Rev. Mr. O'Brien. In each of these branches, the examination was very strict,—indeed we sometimes thought it too strict—considering the age of the pupils, yet the result was such as to convince all present that the boys were well acquainted with the first principles of each. In Geography they seemed particularly well grounded. As for the Algebraical and Arithmetical part of the Examination, we cannot help thinking that some of the problems given, and satisfactorily wrought out before us, would have puzzled older mathematicians. Then there were some very fine specimens of Book-Keeping, some of which (as we heard one of the gentlemen present remark,) would do honor to the first counting-house in the city; also of Linear and Architectural Drawing, and these last we would commend to the inspection of those who are eternally harping on the inefficiency of these (religious) schools. Let them go and examine for themselves, if they wish to get rid of that troublesome veil of prejudice, which hangs between them and all Catholic institutions.

We know there are many who make it a rule always to charge the Catholic Church with being the mother of ignorance, and invariably opposed to the spread of useful knowledge. And yet, after all this hackneyed bombast, who is it that provides the most carefully for the education of the people? Who is it that establishes schools and colleges for every different class of which society is composed—from the elegant boarding school for the rich, where all accomplishments are given, to the gratuitous school for the children of the poor, where they learn all knowledge that may prepare them for their respective parts in the great drama of human life?—The Catholic Church, and she alone. It is she alone who knows how to blend that religious instruction which makes men Christians and saints, with the widely-varied mass of secular and profane learning, constituting what is called, in fashionable phraseology, "a good education"—it is only the Catholic Church who can make one beautiful and harmonious whole of elements so discordant in their nature; and assimilate the majestic and immutable science of the saints to the ever-changing and imperfect system of worldly knowledge.

We must not forget to mention that many of the boys who answered best in Geography, English Grammar, &c., were French Canadians, some of whom had been scarcely a year learning English. So much for the supposed or alleged inertness and stupidity of our French Canadian brethren. If our worthy Evangelical contemporaries would just take the trouble of attending even one of these examinations, they might chance to stumble on the truth, that French Canadian children can learn all that it is expedient for them to know, without giving up the faith of their fathers, and divesting themselves of all religion, in such godless institutions as that of *Pointe-aux-Trembles*, &c., where the teachers themselves have not a particle of faith,—excepting only what is negative—having no one form of belief to give to the wretched beings under their charge, and being truly in that deplorable condition which our Lord Himself described as that of the scribes—*The Wind leading the blind*.

On Tuesday, the 29th ult., we had the pleasure of assisting at the Examination of Mrs. O'Brien's school, Craig Street, and were much pleased with the prompt and ready answers of the young ladies, in the various branches on which they were examined. The manners and demeanor of the pupils were not less creditable to their excellent preceptress, than their progress in learning. We were shown some very fair specimens of calligraphy, and we really were surprised to find that some of the youthful penwomen could not be more than five or six years old, judging by their size. On the whole, Mrs. O'Brien's school struck us as being well adapted to give a good English education, to the children of those who consider a religious and moral training as of absolute necessity. The classes were examined by the Rev. Messrs. O'Brien and Connolly, and both gentlemen expressed their entire satisfaction.

ORDINATION.—On Sunday, the 20th ult., at the Cathedral of this city, His Lordship, the Bishop of Martyropolis, conferred the Holy Order of Sub-Deacon on Messrs. J. Graton, J. Seguin, J. Plessis dit Belair, and H. A. Verreau, all of the Seminary of St. Therese.

The establishment of the Congregation Nuns at Point-aux-Trembles, having become too limited for the reception of the numerous pupils who sought admission, a new edifice has just been completed, spacious and commodious, and in every particular suited to the purposes of female education. It is

situated in a most healthy and commendable locality, on the north of the St. Lawrence, only nine miles from Montreal. English, French, Geography, History, Embroidery, Painting and Music, are taught at the ordinary charge. The classes commence on the first September.—*Melanges Religieuses*.

We call attention to an article upon our sixth page, from the *Weekly News*, a London Protestant journal, upon the Census of 1851, and the depopulation of Ireland, in which the writer traces the miseries of that unhappy country to their true cause—the brutal policy of the British Government—which, if it did not produce, at least did its best to aggravate the horrors of the famine, or, as our Evangelicals would express it,—“to improve the occasion.”

REMITTANCES RECEIVED.

Sorel, Daniel McCarthy, 12s 6d; Tingwick, Thomas Donagan, 10s; Belleville, Rev. Mr. Brennan, £1 5s; Perth, Anthony Leslie, Esq., Balquhain Cottage, £1; Belleville, E. A. Northgraves, 12s 6d; Ramsay, Rev. Edward Vaughan, 7s 6d.

We copy the following illustration of the Unity of the Protestant Faith, from one of our American exchanges:—

PROTESTANT UNION.

To us it appears a painful, yet undeniable fact, that, in this country and in Great Britain, there has been no tendency toward a closer union of Protestant Christians within the last two or three years.

The World's Convention, at London, in 1848, was as fruitless of good as the World's Fair of 1851 promises to be. It was a grand gathering of good men, who resolved to love one another more, but love is better than resolutions to love. In England, the leaders of that movement have not, as yet, afforded any practical evidence that their mutual regards for one another have been strengthened: no barriers to ecclesiastical fraternisation have been broken down, no interchanges of Christian courtesies have transpired beyond what was common in years previous; and if there has been any gain in the kindness of feeling among Christians of various names, we do not know that there is any sufficient reason for attributing it to the Alliance.

In this country we have specific facts and positive, to which we may refer, without giving offence to any, for they are patent to all men.

The Presbyterians and the Congregationalists were more numerous and earnestly engaged in the Alliance than any other denominations. There is less disposition among them towards coalescing than there was five years ago. Within the last two years, the tendency of things has been decidedly towards separate effort, even for doing good; while the zeal for distinctive denominationalism has been gaining ground. In the Presbyterian Assembly at Utica last May, this disposition on the one part was manifest, and it is heartily responded to by the Associations of Congregationalists wherever they have met.

It is agreed on all hands, that the reunion of the Old and the New School Presbyterians, has not been advancing of late, and both bodies are acting on the fixed fact of their independent ecclesiastical existence.

A leaning and liberal Baptist paper speaks of the sacrament of Baptism, administered by Presbyterians, as Popish mummery, and a prominent Presbyterian minister denounces the close communion of the Baptists as high wickedness, exceedingly offensive to God and good men.

The Methodist Episcopal churches, North and South, have recently been engaged in litigation, that contemplates a perpetuated division of that large denomination, holding the same doctrines, order and discipline, yet sundered by a line which neither Christ nor His apostles regarded.

In the Protestant Episcopal Church, an internal war is raging, here as in England; a strange internal feud between those who are in and those who ought to be out; and this has advanced so far, that many think with Dr. Ayselott, that “the Church needs to be reformed, and cannot be reformed.”

The withdrawal of a large number of the Baptists from the Society which had previously withdrawn from the American Bible Society, and this, too, not for union with the original institution, but for the avowed object of making a sectarian version of the Word of God, is a pregnant fact in the series we are presenting.

These several facts we have stated without enlargement, as they speak for themselves, and suggest reflections of immense importance to the Christian world. We were and are earnestly favorable to the great object which the London Convention had in view, but we cannot shut our eyes to the state of things we have indicated; and they should not escape the observation of any who are anxious respecting the progress of Christian union.

We would be distinctly understood as not affirming that there is any increase of unfriendly feeling, but that the tendency toward separate denominational action is gaining ground. We are speaking of facts, and leave the inferences to be drawn.—*Observer*.

PROVINCIAL PARLIAMENT.

The hon. member for Drummond, kicked the hon. member for Norfolk in the small of the back, and apologised to the House for so doing.

Toronto, July 26.

The bill to abolish the right of Primogeniture, was read a third time, by a vote of 50 to 7.

July 28.

On motion of Mr. Christie, a bill for the commutation of property in Crown Seignories in cases of valuation by mutual consent.

Mr. Hincks moved the reading of that portion of the Journals of the House of Assembly of the late Province of Upper Canada of the 5th Feb., 1838, relative to certain Rectories.

The Journals having been read, Mr. Hincks moved certain resolutions declaring the expediency of bringing the question of the legality of rectories before the constituted tribunals. Messrs. Hopkins, Mackenzie, and Notman voting in the nays.

July 29.

Mr. Hincks moved,—That an address be presented to the Governor, to acquaint His Excellency, that doubts have for many years existed in the public mind, as to the legality of the proceedings, by which certain rectories were within the late Province of Upper Canada, that in consequence of representations,

made to Her Majesty's Imperial Government on the subject, the opinion of the Law-advisers of the Crown was taken by Lord Glenelg, then principal Secretary of State for the Colonies, in the year 1837, which opinion was given on the 8th of June of the same year, to the effect that the erection and endowment of such Rectories were not valid and lawful acts. That on the 6th of July, 1837, a despatch was addressed by Lord Glenelg to Lieutenant Governor Sir F. B. Head, in which his Lordship states it as his opinion that some method should be found of bringing the question to an adjudication with the least possible delay, inconvenience, and expense, and in which he instructs the Lieutenant Governor to consult with the Bishop and Archdeacon of the Church of England, as to the best means of testing the legality of the endowments in an amicable manner. That owing to subsequent representations from the present Bishop of Toronto, the law advisers of the Crown were induced to change their opinion, and to declare that the said Rectories were legally constituted and erected. That this opinion has not had the effect of quieting the public mind in Upper Canada, and that in order to set the question entirely at rest, this House humbly prays that His Excellency will take immediate steps to bring the question of law fully to adjudication, in such a manner as will enable either party to bring the cause by appeal under the view of the judicial committee of the Privy Council; and this House pledges itself to make good all necessary expenses attendant on such proceedings.

Yeas, 58; Nays, Messrs. Hopkins, McKenzie, and Notman.

Hon. Mr. Hincks delivered to the Speaker two messages from His Excellency, disallowing the Currency Act of 1850.

To-night the bill to amend the Navigation Act was read a third time.

This afternoon Mr. Boulton, (the son of the Hon. Mr. Boulton) caned Mr. Watts for insults offered to his father.—*Pilot*.

We observe that about 300 emigrants from the Isle of Skye have arrived in Sherbrooke, E. T. They purpose in the meantime to labor on the Railroad, and will, no doubt, be found valuable for that purpose.—*Pilot*.

The freight-ship *Hertfordshire*, with the 54th Regiment on board, arrived yesterday morning, after a quick passage of 19 days from Antigua. The troops, which are intended to replace the 79th Highlanders, now stationed on the Citadel, were landed early this morning.—*Quebec Mercury*.

We are happy to learn that the Telegraph line from Quebec to Woodstock is completed, and will be opened for business from Quebec to Halifax and the United States in the course of next month. The wire for the St. Nicholas and Carouge extension was yesterday landed *ex Clara Symes* from Liverpool.—*Morning Chronicle*.

A PETITION KICKED OUT.—The Baptist demagogues who are seeking to rob all other Christian Denominations of their vested rights in the Clergy Reserves for religious purposes, resolving to make up in impudence their want of numbers and influence, presented a petition to the House of Assembly last week, signed A. T. McCord, Moderator, and John Carter, Secretary, on behalf of their body. In that petition was the following audacious passage:—"That the Legislature of this Province having already far outstripped the bounds of their authority in such matters (religious legislation,) the sooner they recede from their false position and rectify the error which has been committed the happier will be the results both as regards the peace of the country and the prosperity of true religion." This was too much even for the House of Assembly as at present constituted; they were resolved to assert their independence of these men, and maintain their dignity, and accordingly proceeded to "kick out" the petition in all due form. The organs of our "unscrupulous opponents" paraded the petition in their columns, and recorded its presentation, but took good care not to record its ignominious fate. When language such as this is used to the Legislature, we may form some idea of the sort of "Liberty" we should have if these men had the upper hand.—*Toronto Church*.

ST. PATRICK'S SOCIETY.



THE USUAL MONTHLY MEETING of the SOCIETY will be held at "ST. PATRICK'S HALL," Corner PLACE D'ARMES, on MONDAY EVENING next, 4th inst., at HALF-PAST SEVEN o'clock.

A punctual attendance of Members is particularly requested.

By Order,

H. J. LARKIN, Rec. Secretary.

August 1, 1851.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.



THE REGULAR MONTHLY MEETING of the above body will be held at its Rooms, St. Helen Street, on TUESDAY EVENING, the 5th inst., at EIGHT O'CLOCK precisely.

Members are requested to assemble at the Rooms, on Sunday, the 3rd inst., at HALF-PAST ONE, P.M., to proceed from thence to assist at the ceremony of laying the Corner Stone of the New Catholic Church, Griffintown.

By Order,

DANIEL CAREY, Sec.

FOREIGN INTELLIGENCE.

FRANCE.

THE REVISION OF THE CONSTITUTION.—On Tuesday, in the National Assembly, M. Tocqueville read the report of the Committee on the Revision of the Constitution. This report advises the revision according to Art. 111 of the constitution; it protests energetically against the election to the Presidency of an unconstitutional candidate; it declares that whatever may be the result of the approaching debate, the constitution ought to be invariably and universally obeyed; that the National Assembly will take care that it is respected, and that any administration which should dare to drive the people to an unconstitutional act, would, by so doing, perpetuate an improper, irregular, and guilty deed.

The debate will commence on Monday next. Louis Napoleon returned to Paris from Poitiers on Wednesday last. He was badly received at Chateaubault, a small industrial town on the road. The National Guard at the railway station, immediately on the President's arrival, set up one universal shout of "Vive la Republique!" From the station to the Hotel de Ville the manifestations in favor of the Republic assumed a character of serious hostility against the person of the President, whose carriage was besieged by a furious mob, shouting "A bas Napoleon!" The Paris police and the sergens-de-ville, acting at once with energy and decision, arrested some of the National Guards who uttered the hostile cry.

On Monday last the President went to Beauvais, where he was present at the inauguration of the statue of Joanne Hachette, the heroine of Beauvais, in the square of the Hotel de Ville. His reception at this place was enthusiastic.

ITALY.

Lord Aldborough and his brothers are about to be tried by court-martial for an alleged connection with the Mazzini party. "The trial," says the *Times*, correspondent at Rome, "will be secret, and nothing known until the sentence of the court-martial comes before the Commander-in-Chief for approbation or rejection; but I am told that the representatives of England mean to apply for a copy of the act of accusation, for free communication on the part of the prisoners with a legal adviser, and for an open trial, at which the British Consul, or a person delegated by him, may be present. No steps have yet been taken by our Charge d'Affaires, as he naturally awaits an answer to his despatches from the Foreign-Office. As the title claimed by these young men is disputed, I have only to say that I have seen a certificate of the marriage of the late Lord Aldborough with the English lady, their mother, and at the hour of death his lordship said she was his lawful wife."

On the 21st ult. the Austrian arms were hoisted with great ceremony and military display over the gate of the Austrian Consulate at Ferrara, as a reparation for the insults offered to them by the people of that town on the 2d of November, 1848.

The *Progresso* of the 5th instant announces that the military commander of Lodi had been stabbed with a poniard.

CAPE OF GOOD HOPE.

Advices from the Cape of Good Hope, by the government screw-steamer, Bosphorus, are to May 31. The state of affairs is very precarious and unsatisfactory. The system of patrols have been continued; the Amatola mountains have been repeatedly penetrated, and their fastnesses explored by the British troops, who have endured great fatigue and displayed all their usual energy and gallantry; but the enemy, like the children of the mist, vanish on their approach, driving off their cattle. In fact, as Sir G. H. Smith observes, we have to deal with a foe who acknowledges neither front, flank, nor rear, and whose movements are too rapid and eccentric to be calculated upon. He (Sir H. Smith) as in the beginning, "is waiting for reinforcements" at King William's Town. He sends out desultory and occasional bands of troops to strike a blow at the enemy, or steal his cows. The soldiers, it may be, kill on one occasion two or three hundred Kaffirs, and drive off two or three hundred cows; on another they kill the men without getting the cows; on a third, they capture the cows but the men get clear off. Not one Kaffir, however, has as yet laid down his arms; the theatre of war is widening and extending to the north of the Orange River; and our hitherto loyal Hottentots are mutinying within the colonial frontier. The farmers on the north-east frontier are preparing, in case their prayers for free institutions are not quickly granted, to abandon the colony en masse for the Dutch Republic beyond the Vaal River. The provinces in which they performed the duty of an advanced guard to the more settled districts—Colesberg, Graaf-Reinet, and Uitenhage—will thus be left open to the Kaffirs. The whole question, so far as the Boers are concerned, is of the most substantial nature. These men have been thrice burnt out of house and home since 1834-5. In claiming a constitution which will give them a voice in the frontier policy, they are simply asking to assist in averting from their own doors the very literal evils of murder, pillage, and arson.

THE JUSTICE OF A SULTAN.—In the city of Aleppo, where the Christians are weak in numbers, a Turkish mob (unknown to the government) produced the death of five, the wounding of six more, and the pillaging of one hundred houses and five churches. The Sultan shot six hundred of the mob, condemned one hundred to the galleys, and put one hundred and fifty more on their trial. He has restored all the property he could recover to the Christians to whom it belonged, and recompensed the rest of the sufferers out of his own purse.

IMPERIAL PARLIAMENT.

House of Lords, July 7.

On the motion of the Marquis of Lansdowne, the Ecclesiastical Titles Assumption Bill was read the first time. The second reading was appointed for Monday week.

House of Commons, July 8.

MINISTERIAL DEFEATS.

The House met at twelve o'clock, and proceeded with the consideration of the Civil Bills (Ireland) Bill in Committee.

ATTORNEYS' AND SOLICITORS' CERTIFICATES.

Lord R. Grosvenor said, that in moving for leave to bring in a Bill to repeal the duty on the annual certificates of attorneys and solicitors, he need trouble the House with but very few words—(hear, hear). The House had already upon several occasions voted, by considerable majorities, the principle that this tax had in its essence every vice that could disgrace a tax, and that in its operation it was partial and oppressive.

The Chancellor of the Exchequer felt compelled to resist the introduction of the Bill. He had done his utmost to reduce taxation which really pressed upon consumption—(hear, hear)—and had been, indeed, warmly reproached for so doing, on the ground that he had not left a sufficiently wide margin to meet contingencies.

The House divided, when the numbers were,—for the motion, 162; against it, 132; majority against Ministers, 30.

Leave was then given to bring in the Bill.

THE BALLOT.

Mr. H. Berkeley moved for leave to bring in a Bill for the protection of the Parliamentary electors of Great Britain and Ireland, by taking the votes by way of ballot.

Mr. Ellis seconded the motion.

Mr. Hume supported the motion, and in order that the opinion of the House might be fairly taken on the question, should withdraw the amendment of which he had given notice, for a Bill to establish household suffrage, triennial Parliaments, and vote by ballot.

The House divided. The numbers were—for the motion, 87; against it, 50; majority in favor, 37.

Veheement cheering followed the announcement of the numbers.

LABOR IN IRISH WORKHOUSES.

Mr. Scully moved a resolution, "That, in order to lighten the severe pressure of poor-rates in Ireland, it is expedient to facilitate by every means the employment of the inmates of workhouses in reproductive labor, so as to make these establishments, as far as possible, self-supporting; and that it is the duty of the Poor Law Commissioners to see so desirable an object fully carried out."

Mr. O'Flaherty seconded the motion.

Sir W. Somerville opposed the motion, as contrary to sound economical principles, and unnecessarily dictating to the Commissioners.

After a very desultory discussion, the House divided—for the motion, 42; against it, 64; majority against, 22.

HOME-MADE SPIRITS IN BOND.

Lord Naas moved the second reading of this Bill. The Chancellor of the Exchequer thought there were insurmountable objections to this measure.—Experience had shown the justice of the arrangement made in 1847, under which the consumption of home-made spirits largely increased. The Bill would throw the doors open to fraud, and, under any circumstances, the revenue would lose considerably.

Lord Naas advocated the Bill as a measure called for by justice. He denied that the revenue would suffer, but even if it did, the distillers would be willing to make up the loss by consenting to an increased duty.

Mr. Bramston moved as an amendment, that the Bill be read a second time that day six months.

After a short discussion, the House divided, when there appeared—for the second reading, 166; against it, 194; majority against, 28.

IRISH CENSUS.

(From the Weekly News.)

Statistical science has never had to record a fact more terrible than the results of the Irish Census of 1851. The figures speak for themselves with a stern eloquence, the effect of which no amplification can increase, no ingenuity explain away. In 1841, the population of Ireland was 8,175,124; by the ordinary law of increase it should have risen, in the present year, to about 8,790,090; it actually stands at 6,515,794! This is a decrease of 1,659,330, as compared with the population of 1841; of more than 2,000,000 on what ought to have been the population of 1851. The returns for the last four decennial periods show the frightful nature of the result still more strikingly. Those returns are:—

Population in 1821	6,801,827
" 1831	7,767,401
" 1841	8,175,124
" 1851	6,515,794

Comparing the first and the last of these four periods, it appears that Ireland has now 286,033 fewer inhabitants than she possessed in 1821—thirty years ago. We call this a terrible fact—the most significant handwriting, with which the iron and impassible pen of science has yet traced on the records of history, the fatal results of misgovernment and oppression.

Misgovernment and oppression.—we repeat the words—misgovernment which has blasphemed a beneficent Providence, and maligned a noble race, by imputing the results of its own wicked negligence to the inscrutable decrees of the one, and the incorrigible barbarism of the other. Oppression, which has sat aloof and apart with folded hands and a complacent smile, watching the slow but certain operation of a system of laws, whose constituted and established tyranny has wrought results more terrible than the lawless and irregular inroads of less decorous but less destructive despotism.

We know it is the fashion with certain able editors and approved doctors of a heartless philosophy, to rejoice in the fact that, by this sweeping away of what they are pleased to call "a superabundant Celtic population," room has been made for the influx of English capital and the introduction of English labor.

Rent-evictions, and potato-famines, and pestilence, have cleared the land for a fresh settlement as effectually as the Desmond forfeitures, the Ulster plantation, or the terrible confiscations of Cromwell. By the combined influence of famine, fever, and emigration, the result has been achieved—that there are already a million and a-half fewer Irishmen in Ireland than there were ten years ago, and there are yet no signs that the rate of decrease has reached its maximum. So much the better say the reasoners to whom we have alluded; let the population find its natural level; let the Celtic indolence and semi-barbarism be replaced by the Anglo-Saxon energy and the Anglo-Saxon civilisation; let our high-farming system, and our improved drainage system, and our English capital be brought to bear upon the land; and Ireland shall yet attain a prosperity which will prove its past crisis to have been, in fact, but the necessary pangs of a new birth.

Never, gentlemen! the cause lies deeper than over-population and Celtic indolence. The facts you assume are false; Ireland is in no true sense over-populated; the Irishman is *not* by nature less apt for labor than the Englishman.

No country can rightly be called over-peopled which, if cultivated up to the fair measure of its capacities, would afford abundant support to a population greater by at least one-half than any it has ever yet possessed. That is the case with Ireland: a full third of its cultivable land has never been reclaimed from the state of nature. The cultivation of the remaining two-thirds is generally of the most miserable kind. Yet in the face of this known fact, we are to be told that Ireland is over-peopled, and that the annihilation in ten years, of a million and a-half of her inhabitants is only a happy adjustment of her population to her means of subsisting them!

Then, again, as to that pet fact of the parrot politicians—that eternal twaddle about Celtic barbarism and Irish indolence! As applied to the Irishman in Ireland, it is a heartless insult: as applied to the Irishman out of Ireland, it is a notorious falsehood. A philosophic and accomplished observer who has spent eight years in a laborious personal inspection of the different laboring population of Europe, thus sums up the result of the evidence on this point:—

"Send the Irishman to Australia, to the States, or to any English colony, where he can make himself, by industry, a proprietor of land, and where he is not shackled by middle-age legislation, and he becomes immediately the most energetic and conservative of colonists. He there acquires faster than any one else; he effects more in a day than any one else; he is more untiring in his perseverance than any one else; and he forces his rulers to write over to England—as the Governor of South Australia did a few years ago—that the Irish are the most enterprising, successful, and orderly, of all the colonists of those distant lands. In every colony of our empire, and among the motley multitudes of the United States, the Irish are distinguished by their energy, their industry, and their success. They are industrious and successful everywhere but in Ireland."

Why is this? Why is the Irishman thus palsy-stricken and torpor-bound in the land of his birth? What curse has doomed one-third of that beautiful land to sterility, and fifteen hundred thousand of her children to a sentence of starvation or banishment, in the course of the very ten years during which the rest of the modern world has been making the most unexampled advances in prosperity and population?

Since the first introduction of Norman Feudalism, by Strongbow, five separate confiscations—under Philip and Mary—under Elizabeth—under James I.—under Cromwell—under William III.—have had the effect of wresting the land of Ireland from the Irish, and accumulating it in enormous masses in the hands of the conquering and confiscating race. In a very able work just published by Mr. Scully, on the Irish land question, abundant data are given for estimating the real extent and effects of these successive confiscations. William III., after the battle of the Boyne, gave away by royal grant some 520,000 acres of Irish land among his own personal friends and adherents. The Commons, indeed, resumed the grant, and directed an absolute sale of the lands comprised in it. But this was merely substituting a Parliamentary sale for a Regal grant. The confiscation was the same, and the price so small as not to interfere with the vast transfer of vast masses of territory to single capitalists. After Cromwell's transplantation of the Irish from Tipperary, the whole of the lands were alienated: by degrees the old inhabitants returned, and their descendants now constitute the occupying tenantry of that county, in a proportion exceeding twenty to one. The ownership of the land belongs to them in less than the inverse ratio of one to twenty. And this in a country and among a race where the desire of owning land, which is almost everywhere a strong propensity, rises into the vehemence of an absolute passion! Is White-boyism wonderful after this? Is the civil war of tenant against landowner to be set down to semi-barbarism? Is it a matter of marvel that so many broad acres of the beautiful land are still wholly unreclaimed or but half-cultivated, or that a peasantry, hopeless of ever possessing in actual ownership, a rood of their own territory, should desert that inhospitable motherland for other regions, where no laws prevent them from gratifying one of the strongest impulses that God has implanted in the nature of man—the desire of acquiring, by industry, a property in the soil he tills?

There is no such incentive to industry; there is nothing which so effectually rouses the slyard into a worker, as the desire of landownership. "The

* Kay, "Social Condition of the People of England and Europe," 1850.

* "The Irish Land Question," &c., by Vincent Scully, Esq., Q. C. Dublin: Hodges and Smith. London: Simkin, Marshall, & Co.—Ridgway.

magic of property," says Arthur Young, (a sober, practical, and eminently qualified observer), "transforms sand into gold. Give a man the secure possession of a bleak rock, and he will turn it into a garden. Give him a nine years' lease of a garden, and he will turn it into a desert."

It is thus that a more recent, but equally well-informed traveller—Mr. Laing—contrasts the present condition of Ireland, still subjected to the feudal laws of landed property, with that of Flanders, where those laws have long been unknown:—"The peasant tenants of small farms in Ireland are sunk in misery. The peasant proprietors in Flanders, on a soil originally inferior, working on their own little farms on their own account, from generation to generation, have brought them to a garden-like fertility and productiveness, and have made the whole face of the country a garden and pattern to Europe."

What has made the difference in the two cases? Not, O ye political Pharisees! the "accursed influence of the Priests," for Belgium is, if anything, more priest-ridden than Connaught—not, O ye ethnological doctors! the inaptitude for labor of the Irish Celt, for this Irish Celt, when beyond the pale of the Irish laws, is the most enterprising and vigorous of mankind.

A DAY SITTING OF "THE HOUSE."

The House of Commons, in a day-sitting, is much like a ball room "the day after;" and it is particularly unfortunate that we did not more carefully consult appearances in the presence of a townful of foreigners, and stick to the gas. In the garish light of day, even country gentlemen look ghastly, their complexion horribly set off by the oak fittings and yellow matting of the house; and the proportionately ochre ensemble of all other gentlemen addicted to belief in the British Constitution, and to getting up at ten after going to bed at three, to take care of it, is painfully appalling. Looked down at from the gallery, a House of Commons at noon looks like a ghostly convention which has mistaken mid-day for midnight, and does not know what to make of the error—and so resolves itself into committee to find out.

The performance of that parliamentary architecture, "making a house," is a matter of no little difficulty. All flesh, senatorially included, is grass, [some of the grass is made hay of while the sun shines,] and the sag end of the session mows it down horribly. The doors are open at twelve; and when you get in, you see the Speaker sitting at the table preparing to count. Mr. Hume is one, Brotherton two, Inglis three; and a dead stop then ensuing, a long interval elapses before they get to number four. Lord Charles Russel, whose duty it is to catch members as they come in, [and keep them till they count forty,] lounges about the bar—and in his bag-tie knee-breeches, alarmingly attenuated legs, and sword in proportion, looks like a slunkey of the last century in mourning for the decease of all manly feeling. Five minutes past; Lord Charles turns to the door anxiously, it opens, and a pale member enters, bows, faints into a seat; and the Speaker, with the glee of a man-catcher, shouts "four." A dropping fifty of M.P.dom is kept up, with sad energy, until twenty are counted; twenty-one comes; and Mr. Brotherton makes the standing joke that the house has reached its majority; whereas the clerk at the table tries to get up a laugh, but nature being exhausted, can't, and so scrambles away ashamed, and pretends to be in a hurry for some imaginary document. In this way it is half-past twelve before the "forty" is reached [and at this medieval point the house ought to have some night thoughts, to the effect that they must be fools]; and it is often near one before the cheer is heard which announces that the Senate door has turned on its hinges for the fortieth time, and that the Speaker has performed his routine jump into the chair and business. The house being made, the under ministers and Treasury hacks who have been whipped together simply for numerical purposes, and who, satisfied by considerations of salary, have been laughing pleasantly together, and looking very much amused at the melancholy aspect of the opposition side, who are only sustained by that eighth sense, the sense of duty—jump up and make off, nominally to their red taperies, but really to the clubs, where they study the papers, moralise upon patriotism; and wonder what Whigs were made for. —*Liverpool Journal.*

(From the London Correspondent of the Tablet.)

London, July 9. There is not much news this week. The Cardinal, who was "ordered" to attend the Mortmain Committee under the style and title of "Dr. Wiseman," on Monday next, the 14th, has gone over from Guernsey to France, and probably will not be back in time to see the notice served upon him. If this committee in their wisdom see fit to ignore his Eminence's title of Cardinal, it is difficult to see why they should allow that of Doctor, which is also conferred upon him by a foreign Potentate, to the evident damage of the monopoly which our gracious Queen exercises within these realms of declaring who is to be styled learned in any science or art. Report says that this studied insult to the Pope, the Cardinal, and the whole Catholic Church, is due to the exertions of Mr. Anstey, whose deserts the electors of Youghal are requested to store up faithfully in their memory for the day of retribution. The nomination of Doctor Grant, of the English College, Rome, to the diocese of Southwark, leaves to the Cardinal very little more than the metropolis, as the counties of Essex and Herts contain only nine and three Missions respectively. It also deprives his Eminence of a cathedral, to supply which want will, I suppose, be one of the first things for which the Catholic body will be called upon.

The Italian Church, with which the inhabitants of Farringdon-street are threatened, is not the only display of the fascinations of Popery which the Londoners have to fear. If they determine to retaliate in the way proposed by Doctor Cumming and Mr. Burgess, by building the same amount of churches in the

midst of Rome, the stonemasons of the Eternal City may look for better times.

A large number of the Clergy of the archdiocese and diocese are attending a Retreat which is now being given at St. Edmund's College, by Father Cobb, S. J.

I have been requested to notice a letter of Doctor J. B. Sumner, the State Archbishop of Canterbury, in which that eminent Divine avows that only two of the Protestant Bishops, and not more than one Clergyman in fifty, consider the imposition of Episcopal hands necessary for the conveyance of Orders, and that even Doctor Bloomfield only objects to the foreign Pastors ministering in Anglican churches on the ground of certain legal difficulties, and not at all because he considers them to be mere laymen. This avowal is a great topic of conversation among some classes of Catholics in London, and they seem to expect important results from its being known. I cannot, however, suppose that any Puseyite cares a farthing for the opinions of the whole bench of Bishops, or that he would look at the conversion of the whole body of them to the Mahometan Faith to be anything else than a sign of the vitality of the Establishment. After a society has ceased to represent and embody any distinct ideas, it is impossible to act upon it through the medium of ideas. The Establishment being simply the tythopagous department of correctional police, cannot be treated as a teacher of a dogmatic system by any one who wishes to make war upon it with any success. Puseyites know its deficiencies in carrying out its "prophetic office" as well as we do; the only difference is, that whereas we see clearly that it is impossible ever to make it a teacher of any definite doctrine, they hope that the preserving loyalty of such men as Dr. Pusey and Messrs. Keble and Williams, and the activity of the Bishop of Exeter, will at last force it to employ itself in delivering a certain dogmatical message. Not a few Catholics, especially recent converts, are affected with the remnants of this strange idea, and hence the phrase which may be sometimes heard, that when Mr. A. or Mr. B. become Catholics it will be all up with Anglicanism. Anglicanism will flourish as long as tithes are paid, and while glebe-houses and lands are held sacred. And the weapons which will destroy it are not the most cogent proofs of the heresy of every Bishop and Parson, but the more practical measures of the Anti-State Church Association.

ANECDOTES OF McMANUS.—The New York correspondent of the Philadelphia Inquirer says:—"Our Irish citizens are in an ecstasy of delight at the escape of McManus the Irish refugee, from Australia. I have a little incident connected with McManus. He and Mr. Chauncey Jerome, Jr., of New Haven, now a member of the Connecticut Legislature, were very intimate, Mr. Jerome having met him frequently while attending to his great clock business in England and Ireland. The last time Mr. Jerome saw him was soon after he was sentenced to transportation for life. On bidding him farewell, McManus looked round him for something to present to him as a token of remembrance. There was nothing left but a bottle of wine, McManus having previously disposed of all his trinkets, &c., in the same way. He picked up the bottle and handing it to Mr. Jerome, he said: "Chauncey take this bottle of wine, and you and I will have the pleasure of drinking it together some time in New York. Don't draw the cork until I am present." Mr. Jerome took the bottle of wine, and has religiously abstained from tasting its contents to this hour, but the day is near at hand when the cork will be drawn, and the two friends sit down and drink the wine it contains."

PROSPECTS OF RELIGION IN CHINA.—The last number of the annuals of the Propagation of the Faith, contains the following extraordinary announcement, which will inevitably influence the fortunes of Eastern Asia:—"The young Emperor of China, who succeeded his father at his death in February, 1850, having, at his accession, rejected the demands addressed to him by the Mandarins for permission to persecute the Christians within his dominions, published a decree in the month of June in the same year, permitting the free exercise of the Christian religion throughout his dominions. The Emperor at the same time invited four Missionaries to wait upon him, who are to be lodged in his palace. Monsignor Peronneau, Bishop of China, has informed us in a letter, dated the 5th of September, 1850, that the Emperor was educated by a Christian lady, in whom the late Emperor placed unbounded confidence. A similar education had been formerly given to some of the Roman Emperors, during the three centuries of persecution, and the Christians had thereby obtained an occasional respite, so valuable for the Propagation of the Faith amongst those souls, naturally timid, who in all times and countries have been the most numerous."

PRETTY GOOD.—An eloquent minister of the Gospel paused in the middle of his sermon and remarked:—"If I were at home, (meaning in his own church,) I would say something about going to sleep, but as I am not, I forbear." In an instant, heads which had been quietly resting on the adjacent pew backs, straightened up with military precision. The preacher concluded his remarks without further annoyance.

- NEW CATHOLIC WORKS.**
JUST RECEIVED, at SADLER'S—
- Newman's Lectures on Anglicanism, The Governance, or the Effects of Good Example, 1 10s.
 - Loretto, or the Choice, by Miles, 2 6s.
 - Father Drummond, (a new Catholic story), 1 10s.
 - Parson's Christian Directory, 5 7s.
 - Religion in Society, with an Introduction by the Right Rev. Dr. Hughes, 2 vols., 7 6s.
 - Balmes on Civilisation, 10
 - Sinner's Guide, by Rev. Francis Lewis, of Granada, 3 9s.
 - Wiseman's Lectures on the Principal Doctrines of the Church, 5.
 - The Golden Manual, at from 3s. 9d. to 40s.
 - Rules of the Rosary and Scapular, and Stations of the Cross, 1 3s.
 - Butler's Lives of the Saints, 8 vo., 4 vols., for only one pound,
 - The fine Edition, with 25 Steel Engravings, and 4 Illuminated Titles, at prices from 35s. to 60s. The same in 12 vols., for Circulating Libraries, price 40s.
 - The Catholic Pulpit, Nos. 7 and 8, each 1 3s.
 - Life and Times of O'Connell, by Wm. Fagan, M.P., 2 vols., containing 140 pages, printed at Cork, 12 6s.
 - The Emigrant's Guide, (just published), 1 3s.

EDWARD DUNIGAN & BROTHER,
 Fullon Street, near Broadway, New York,
 HAVE JUST PUBLISHED
BISHOP KENRICK'S NEW WORK, THE ACTS OF THE APOSTLES, THE EPISTLES, AND THE APOCALYPSE,
 In one volume, 8vo., cloth, uniform with the Four Gospels, price \$2 50.
 This work is the sequel of the work by the same author, on "The Four Gospels," and furnishes a complete edition of the New Testament. The explanatory introduction to each division of the work, the general preface, the copious, lucid, critical, and important notes explanatory of the text, renders this new translation most invaluable to all in the study of the inspired writings of the Apostles. It is also enriched with a map of the travels of the Apostles.

WORKS BY THE RT. REV. FRANCIS PATRICK KENRICK, D.D., BISHOP OF PHILADELPHIA.
THE ACTS OF THE APOSTLES, THE EPISTLES, AND THE APOCALYPSE,

1 vol., 8vo., cloth binding, with map, price \$2 50.
THE FOUR GOSPELS,
 Translated from the Latin Vulgate, and diligently compared with the original Greek Text: being a revision of the Rheims Translation, with notes, critical and explanatory. In 1 vol., 8vo., cloth, price \$2 00.

THE PRIMACY OF THE APOSTOLIC SEE VINDICATED.
 In 1 vol., 8vo., price \$2 50.
 The third Edition of this important work on the Primacy, is nearly exhausted.

Facts scattered over a vast extent of ground are collected together, and combined with cogent logic into an argument, which must compel conviction.
 It is a triumphant answer to the much-vaunted work of Barrow, and indeed to the entire Protestant statement.

THEOLOGIA DOGMATICA.
 Quant concinnavit Franciscus Patricius Kenrick, Episcopus Philadelphiensis. In 4 vols., 8vo., strongly bound in sheep, price \$10 00.

THEOLOGIA MORALIS.
 Concinnati a Francisco Patricio Kenrick, Episcopo Philadelphiensis. In 3 vols., 8vo., strongly bound in sheep, price \$6 00.

The Dogmatic and Moral Theology of the Rt. Rev. Bishop of Philadelphia were received immediately on their publication, with a degree of favor which proves how sufficiently they satisfied the great want, so long felt, of a Theological Text-book, suited to the requirements of the Church in America.

In many of our Catholic Colleges it has been adopted as the Text-book, while it has met gratifying approval from the highest literary and ecclesiastical authorities in Europe.

TREATISE ON BAPTISM
 From the works of St. Basil the Great. To which is added, A Treatise on Confirmation. In 1 vol., 12mo., cloth, price 75 cents.

THE CATHOLIC DOCTRINE ON JUSTIFICATION, EXPLAINED AND VINDICATED.
 In 1 vol., 12mo., price 75 cents.

EDWARD DUNIGAN & BROTHER,
 Fulton St., near Broadway, New York.

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 WOOL-LENS DYED, in the best manner, and with despatch.

THE Examination of the Young Ladies, Boarders at St. Andrew's Convent, C. W., under the charge of the Sisters of Charity, will take place on Tuesday, the 5th August next, in two Sessions, the first of which will be at 9 a.m., the second at 1 1/2 p.m. Parents and Friends are respectfully requested to attend.
 July 1, 1851.

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. This Institution is under the direction of an Association of Secular Clergymen of the Roman Catholic Church. Its object is the education of youth in Literature, Science, Morals and Religion. The Students are always under the supervision and control of their Professors and Tutors, and form but one family with them. None but Catholics, or such as are to be brought up in the Catholic Faith, will hereafter be received as pupils. Applicants who have been in any other College or Academy, must present the most satisfactory testimonials from the Principal of the institution in which they have studied. Vicious, disorderly, or ill-behaved Students, will be removed without delay. Youths not qualified to enter on the Collegiate course, will be admitted into the preparatory department.

The Terms for Board and Tuition are \$182 per annum, payable half-yearly in advance. The only additional charges are, for Music and Drawing; (which are optional,) each \$40 per annum; and for German and Spanish, (also optional,) each \$15 per annum.

The advantages of the Institution in regard to health, comfort, and all the means of improvement, will be found greatly increased by the enlarged accommodations for Study and Recitation, by the erection of Baths, and by a more perfect system of Discipline and Instruction.

JOHN McCAFFREY, President.

CARD.
DOCTOR TUCKER, GRADUATE of the University of EDINBURGH, and Member of the Royal College of Surgeons, LONDON, has just come out from IRELAND, and begs to solicit a share of the patronage and support of the citizens of Montreal.
DOCTOR TUCKER'S address is 56, McGill Street. Montreal, July 10, 1851.

D. & J. SADLER & Co.,
 HAVE JUST PUBLISHED,
THE most splendid and complete PRAYER BOOK
 in the English language, with the approbation of the Most Rev. John Hughes, D. D., Archbishop of New York.

THE GOLDEN MANUAL,
 Being a Guide to Catholic Devotion, public and private, compiled from approved sources. This Manual contains, in addition to forms in general use, various devotions selected from approved Continental works. The Prayers, Litanies, &c., &c., have been collated with the Latin originals, wherever such works were known to exist. The English version of the Psalms here given, has been constructed by a comparison of the authorised Doway text, [to which in substance it adheres,] with the several other versions which from time to time have been sanctioned for the purpose of devotions. The Indulgent Prayers have been literally translated from the Racotta, Bouvier's Treatise on Indulgences, and the last edition of the Coeleste Palmetum. The particulars connected with the Confraternities, &c., to which Indulgences are attached, have been carefully collected from authorised sources, published with the approbation of His Eminence Cardinal Wiseman. The American edition has been enlarged with numerous translations from the French and Italian, and selections of prayers in general use in this country; together with the complete offices of the Blessed Virgin, and Gospels and Collects for every Sunday throughout the year, and explanations of all the Festivals of the year, with a large number of Novenas, Litanies, and a List of the Popes, &c. &c. The following outline of the Contents, will give some idea of its fulness:—

Table of Feasts, Days of Obligation, &c.—A Complete Calendar—Summary of Christian Faith and Practice—Devotions for the Morning, three different forms—Grace, Angelus, Creed, Pater noster, Memorare, Latin and English—Evening Prayers, two different forms—Family Prayers—Night Prayers—Occasional Prayers.

Explanation of the Sundays and Principal Festivals of the Year—Fifteen Meditations on Christ's Passion—Prayers on the Five Wounds of Our Saviour—Stations of the Cross, (three forms of)—Paraphrase on the Litany of Loretto—Rosary of Jesus—Pious Ejaculations, which may be used on various occasions.

Meditations for every Day in the Week—Acts of Faith, Hope, Charity—Universal Prayer—Thirty Days' Prayer to Our Blessed Redeemer, and to the Blessed Virgin Mary—Prayers of St. Bridget—Prayers for a Happy Death—The Psalter of Jesus—The Rosary of the Blessed Virgin, (three Methods of saying)—The Seven Dolours of the Blessed Virgin.

Instructions and Devotions for obtaining Indulgences. The Ordinary and Canon of the Mass, English and Latin—Mass for the Dead—Instructions and Devotions for Mass—Method of hearing Mass by way of Meditation on the Passion—As an Exercise of Union with the Sacred Heart of Jesus during Mass—Instructions and Devotions for Communion, various forms—Method of hearing Mass for one who intends to communicate—A Mass of Thanksgiving after Communion—Agnus Dei—Quarant' Ore—Visits to the Blessed Sacrament.

The Collects and Gospels for the Sundays and Holydays throughout the Year.

Instructions and Devotions for Confession.

Devotion to the Sacred Heart of Jesus—Devotion to the Sacred Heart of Mary—The Association of the Holy and Immaculate Heart of Mary—Prayers to the Blessed Virgin—The Confraternity of our Lady of Mount Carmel—The Association of the Propagation of the Faith—The Scapular of the Passion.

The Institution of the Holy Childhood.

The Sacrament of Baptism, with Ritual for ditto, Latin and English—The Sacrament of Confirmation—The Sacrament of Matrimony—Devotions for the Sick—The Holy Viaticum—The order of administering the Holy Communion to the Sick—The Sacrament of Extreme Unction—The Last Blessing and Plenary Indulgence—The Recommendation of a Departing Soul—Devout Prayers for the Dying—The Last Agony—Order of the Burial of the Dead—Prayers for the Dead—Supplications for the Souls in Purgatory.

The Benediction of a Woman in Childbirth, when there is a doubt of her Safety—Seven Penitential Psalms—A Novena in Honor of the Name of Jesus—A Novena to the Sacred Heart—A Novena to the Blessed Virgin—A Novena to St. Patrick—To St. John the Baptist—A Novena to St. Charles Borromeo—A Novena to St. Joseph—A Novena to St. Francis Xavierius—Novena to St. Ignatius—Novena of St. Teresa—The Chaplet of St. Joseph—A Prayer to St. Augustine—A Prayer to St. Angela, Foundress of the Ursuline Order—A Prayer to St. Ursula—A Prayer to St. Aloysius.

LITANIES.—Litany for a Happy Death—For the Dead—Another Form—For the Dying—of Angel Guardians—Blessed Sacrament—Blessed Virgin—Golden—Holy Angels—Holy Cross—Holy Ghost—Holy Name of Mary—Holy Trinity—Immaculate Conception—Incarnate Word—Infant Jesus—Jesus Glorified—Jesus, or the Holy Name—Life of Jesus—Life of Mary—Our Lady of Sorrows—Passion—Penance—Resurrection—Sacred Heart of Jesus—Of the Sacred Heart of Mary—Saints—Scriptural—Seven Dolours—Blessed Virgin—St. Aloysius Gonzaga—St. Anne—St. Francis Xavier—St. Joseph—St. Stanislas Kotska—St. Vincent of Paul—St. Patrick—St. John the Baptist—St. Charles Borromeo—St. Ignatius—St. Teresa—St. Peter—St. Mary Magdalen—St. Philomena—St. Paul—St. Stephen—St. Bernard—St. Alphonsus Ligouri—For the Souls in Purgatory.

The Office of the Blessed Virgin—The Office of the Blessed Sacrament—List of the Popes, Date of their Accession, Length of their Government.

Vespers for Sundays and Festivals—Compline—Exposition and Benediction of the Blessed Sacrament—The Little Office of the Blessed Virgin, Latin and English—and of the Immaculate Conception—Penitential Psalms—Gradual Psalms—Other Occasional Psalms—Creed of St. Athanasius.

Hymns for Morning and Evening, and for various Seasons—the Blessed Sacrament, the B. V. M., St. Joseph, &c., &c.

Prayers for the Conversion of England—A Prayer for Guidance into Truth—The Form of Reconciling a Convert.
 18mo., of 1050 pages, elegantly printed from new and large type, on fine sized paper, and illustrated with

- twelve fine Steel Engravings, and an Illuminated Title. It may be had at prices from 75 cents to \$12; varying with the style of binding.
- Sheep, 1 plate, - - - - - 00 75.
- Roan, embossed, plain edges, - - - - - 1 00
- " " " " marble " " " - - - - - 1 25
- " " " " gilt edges, 4 plates, - - - - - 1 50
- Int. morocco, " " " " " " " " - - - - - 2 00
- Superfine Paper.
- Morocco extra illuminated title and 12 plates, 2 50
- " " bevelled illuminated sides, - - - - - 3 00
- " " " " " " clasps, - - - - - 3 50
- " " Antiqua style, - - - - - 4 50
- Rich Velvet paper cases, - - - - - 5 00
- " " " " " " clasps, - - - - - 6 00
- Bevelled, board inlaid with velvet, - - - - - 7 50
- Elegantly bound in extra fine Velvet, - - - - - 9 00
- " " " " morocco cases, - - - - - 10 00

D. & J. SADLER & Co.,
 179, Notre Dame Street.
 Montreal, July 3, 1851.

RECEIVED at the BOSTON BOOK STORE, 64, St. John Street, Quebec, C. E.; and King Street, Toronto, C. W., THE SIXTH NUMBER OF THE CATHOLIC PULPIT.
B. COSGROVE.
 Quebec, July 10, 1851.

THE UNITED STATES CATHOLIC MAGAZINE,
 complete in 5 vols.; this work was published at 15s. per vol., and is now offered at 7s. 6d. This work in itself comprises a complete Catholic Library. For Sale at the BOSTON BOOK STORE, 64, St. John Street, Quebec, C. E., and King Street, Toronto, C. W.

BOSTON BOOK STORE,
 No. 64, St. John Street, Quebec, and King Street, Toronto.

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

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

B. COSGROVE.
 Quebec, June 3, 1851.

THE following volumes of DUNIGAN'S LIBRARY JUST RECEIVED at the BOSTON BOOK STORE, No. 64, St. John Street, Quebec:—
 The Carrier Pigeon, 74d.
 Clara, or the Red and White Roses, 74d.
 The Dumb Girl, 74d.
 The Lamb, 9d.
 Anselme, 9d.
 The Best Inheritance, 9d.
 The Roselind, 9d.
 The Rose of St. John, 9d.
 The Redbreast, 54d.
 The Cherries, 54d.
 Grounds of the Catholic Doctrine, 74d.
 Fifty Reasons why the Roman Catholic Religion ought to be preferred to all others, 74d.
 Douay Bible, 4to., Imitation Morocco, £1 5s.
 Do do do Sheep, 12s 6d.
 Do do do do, 7s 6d.

B. COSGROVE.
 Quebec, June 9, 1851.

M. DOHERTY,
 ADVOCATE,
 Corner of St. Vincent and St. Therese Streets, in the buildings occupied by C. E. Bell, N.P., Montreal.
 Mr. D. keeps an Office and has a Law Agent at Nelsonville, in the Missisquoi Circuit.

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 ST.
 Montreal, July 3, 1851.

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

H. J. LARKIN,
 ADVOCATE,
 No. 27 LITTLE ST. JAMES STREET,
 MONTREAL.

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

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

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 allow him to offer them at unusually low prices.

The **MACHINERY** on the Premises, worked by a Four Horse Power Steam Engine, for Roasting and Grinding Coffee, is on the most approved plan, the Coffee being closely confined in polished metal spheres, which are constantly revolving and oscillating in heated air chambers, is prevented from being tainted from Smoke, danger of partial carbonization of the Bean and loss of Aroma, so important to Connoisseurs which is further ensured by attention to Grinding at the shortest time prior to Sale. To this elaborate process **SAMUEL COCHRAN** owes the high reputation his Coffee has obtained through a large portion of the Provinces.

CRYSTALLIZED SUGAR (much admired for Coffee); **REFINED SUGAR** in small loaves, and **WEST INDIA SUGARS**, of the best quality, always on hand.

A few of the choicest selections of **TEAS** may be had at the **CANTON HOUSE**, Native Catty Packages, unrivalled in flavor and perfume, at moderate terms.

Families residing distant from Montreal will have their orders scrupulously attended to, and forwarded with immediate despatch.

109, *Notre Dame Street,*
 Montreal, June 12.

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.

The experience of the last twelve months has amply proved to the public the utility of a Depot for such a purpose—enabling them to select from a large and well assorted Stock, the quantity suited to their convenience—combining the advantage of a Wholesale Store, with that of an ordinary Grocery.

SAMUEL COCHRAN, Proprietor.
 All goods delivered free of charge.

A very choice assortment of **PORT, SHERRY, CHAMPAGNE** and **CLARET**, now on hand.
 And a small quantity of *extremely rare and mellow OLD JAMAICA RUM*, so scarce in this market.
 Montreal, June 12, 1851.

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

INCORPORATED 1833.

CAPITAL STOCK—£100,000.

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

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

WILLIAM STEWARD,
 Manager Branch Office.

Montreal, May 8, 1851.

INSPECTION OF BEEF AND PORK.

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

FRANCIS MACDONNELL.
 Montreal, 24th April, 1851.

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

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

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

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

MR. ROBERT McANDREW,

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

PROSPECTUS
 For Publishing, in 8 Semi-Monthly Numbers, at 25 Cents each.

THE CATHOLIC PULPIT,

CONTAINING A

Sermon for every Sunday and Holiday in the year, and for Good Friday.

FROM THE LAST REVISED LONDON EDITION.

THE great difficulty heretofore experienced in supplying orders for this work, and the high price of the English edition, especially when the heavy expense attending the importation of foreign books, is added, placed it beyond the reach of most persons. With the view of obviating this difficulty, and with the hope of affording Missionary Priests, Catholic families, and others, an opportunity of perusing the **BEST COLLECTION** of Sermons in the **ENGLISH LANGUAGE**, the undersigned propose to issue the work at about one-half the cost of the English Edition, and in such a form as will at once place it within the reach of all classes throughout the country.

THE **CATHOLIC PULPIT** has received the approbation of the highest ecclesiastical authority in England, and has gained an extensive popular circulation within a very short period. It is a collection of Sermons for the Sundays and principal Feasts throughout the year, from the pens of living Orators of the highest distinction in Europe, and on account of their recent production, they are so much the better suited, in matter and style, to the wants of Catholic readers. Heretofore the Sermons which have been placed in our hands, though good in themselves, were wanting in adaptation to our circumstances. Our faith is unchangeable, but its enemies and the world are constantly varying their tactics; and hence it is necessary to meet each new position that may be taken against us, and lay bare each new wile that may be contrived for our destruction. Amongst the authors of these sermons are to be found some of the masters of the age, who, fully aware of its pernicious tendencies, and sensibly alive to the perils of the faithful, have, with piety, learning, and eloquence, produced a book, which is eminently calculated to instruct and benefit the people.

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

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

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

58. Corpus Christi.—On the Festival.

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

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

61. All Saints.—On Sanctity.

CONDITIONS.—The work will be printed from large type, on fine paper, and will be completed in 8 numbers, making an 8vo. volume of nearly 800 pages, at the low price of \$2.

It will be issued in semi-monthly numbers of 96 pages, at 25 cents per number. The first number will be issued on the 15th of March, and regularly thereafter on the 1st and 15th of each month, until completed.

1 copy will be sent regularly by mail for \$2; 3 copies for \$5; 6 copies for \$10—if Paid in Advance.

J. MURPHY & Co., Baltimore.

Subscriptions received by
JOHN MCCOY,
 Great St. James Street, Montreal.

March 26, 1851.

STRAW BONNETS.

MRS. DOYLE returns her sincere thanks to the ladies of Montreal and surrounding country for the liberal patronage she has received during ten years she has been in business in St. Mary Street, and begs to intimate that she has removed her Bonnet Making Establishment to 182, *Notre Dame Street*, opposite D. & J. Sadlier's Book Store, where she keeps constantly on hand an extensive assortment of **STRAW** and other **BONNETS, TRIMMINGS, and RIBBONS**, at extremely low prices.

Tuscan, Dunstable, and Fancy **BONNETS** cleaned and altered to the latest shape. Bonnets dyed Black or Slate color if required.
 Montreal, March 26, 1851.

EDWARD FEGAN,



Boot and Shoe Maker,

232 **SAINT PAUL STREET,**
 OPPOSITE THE EASTERN HOTEL.

BEGS leave to return his sincere thanks to his Friends and the Public, for the liberal support afforded him since his commencement in business, and also assures them that nothing will be wanting on his part, that attention, punctuality and a thorough knowledge of his business can effect, to merit their continued support.

On hand, a large and complete assortment, **WHOLESALE AND RETAIL,**
 Low, for Cash.

Aug. 15, 1850.

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



WM. 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.

N. B.—W. C. manufactures the Montreal Stone, if any person prefers them.

A great assortment of **White and Colored MARBLE** just arrived for Mr. Cunningham, Marble Manufacturer, No. 53, St. Urbain Street.
 Montreal, March 6, 1851.

GROCERIES, &c.,
Wholesale and Retail.

THE Undersigned respectfully informs his friends and the Public, that he still continues at the Old Stand,—

Corner of **McGILL** and **WILLIAM STREETS**, where he has constantly on hand a general and well-selected assortment of **GROCERIES, WINES and LIQUORS**, consisting in part of:—

SUGARS—Refined Crushed and Muscovado
TEAS—Old and Young Hyson, Gunpowder and Imperial Hyson, Twankay and Twankay of various grades, Souchong, Pouchong and Congo

WINES—Maderia, Port and Sherry, of different qualities and various brands, in wood & bottle

LIQUORS—Martel's and Hennessy's Brandy, De-Kuyper's Gin, in wood and cases, Old Jamaica Rum, Scotch and Montreal Whiskey, London Porter and Leith Ale

FLOUR—Fine and Superfine, in bbls.
SALT—Fine and Coarse, in bags
MACKAREL—Nos. 1 and 2, in bbls. and half-bbls.

HERRINGS—Arichat, No. 1, and Newfoundland Cassia, Cloves, Allspice, Nutmegs, Indigo, Coperas, Blue, Starch, Mustard, Raisins, Macaroni, and Vermicelli

All of which will be disposed of cheap, for Cash.
JOHN FITZPATRICK.
 August 16, 1850.

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 **SOUNDDEST WORKMANSHIP** and no humbugging.

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

L. P. BOIVIN,

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

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

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

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

DR. TAVERNIER

HAS the honor of informing the Citizens of Montreal, and the Inhabitants of its vicinity, that, having returned from Europe, he will begin anew to attend to practice, on the first of March next.

Surgery—in his former residence, No. 2 St. Lawrence main street.
 Montreal, Feb. 12, 1851.

JOHN M'CLOSKEY,

Silk and Woollen Dyer, and Clothes Cleaner,
 (FROM BELFAST.)

No. 33 St. Lewis Street, in rear of Donegana's Hotel, ALL kinds of **STAINS**, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., **CARE FULLY EXTRACTED.**
 Montreal, Sept. 20, 1850.

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

RYAN'S HOTEL,

(LATE FELLERS.)
 No. 231, **ST. PAUL STREET,**
MONTREAL.

THE Subscriber takes this opportunity of returning his thanks to the Public, for the patronage extended to him, and takes pleasure in informing his friends and the public, that he has made extensive alterations and improvements in his house. He has fitted up his establishment entirely new this spring, and every attention will be given to the comfort and convenience of those who may favor him by stopping at his house. THE HOTEL IS IN THE IMMEDIATE VICINITY OF **MERCANTILE BUSINESS**, Within a few minutes walk of the various Steamboat Wharves, and will be found advantageously situated for Merchants from the Country, visiting Montreal on business.

THE TABLE

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

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

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

M. P. RYAN.
 Montreal, 5th September, 1850.

THOMAS PATTON,

Dealer in *Second-hand Clothes, Books, &c. &c.*
 ST. ANN'S MARKET, MONTREAL.

AMERICAN MART,

UPPER TOWN MARKET PLACE,
QUEBEC.

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

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

Parties purchasing at this house once, are sure to become Customers for the future.

Having every facility, with experienced Agents, buying in the cheapest markets of Europe and America, with a thorough knowledge of the Goods suitable for Canada, this Establishment offers great and saving inducements to **CASH BUYERS.**

The rule of—**Quick sales and Small Profits**—strictly adhered to.

EVERY ARTICLE SOLD FOR WHAT IT REALLY IS.
CASH payments required on all occasions.
 Orders from parties at a distance carefully attended to.

Bank Notes of all the solvent Banks of the United States, Gold and Silver Coins of all Countries, taken at the **AMERICAN MART.**
 Quebec, 1850: T. CASEY.

Printed by **JOHN GILLIES**, for the Proprietors.—**GEORGE E. CLERK**, Editor.