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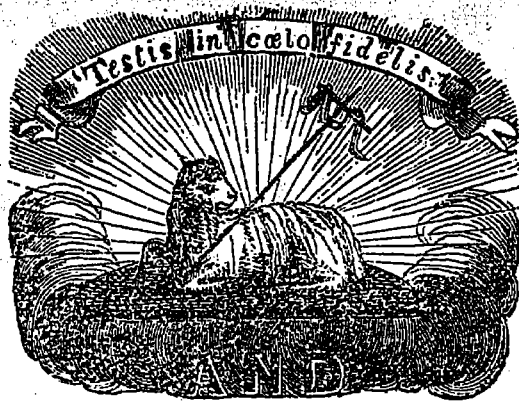
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CATHOLIC CHRONICLE.

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NO. 33.

INFLUENCE OF CATHOLICITY ON THE FEMALE CHARACTER.

(From the Shepherd of the Valley.)

The subjoined acknowledgment of the happy influence of Catholicity on the female character, in those institutions of the Church which are but too often unapprehended, when they are not positively calumniated, is taken from the *Westminster Review* of last July, where it occurs in a notice of a work by a French writer—“*Legouve's Histoire Morale des Femmes.*” The writer and the reviewer appear to favor the absurd aspirations of women for the active duties of political life—an absurdity, however, which is a necessary consequence of the erroneous principle, that political rights are founded in nature, and not derived from the laws of society. The French writer and his English reviewer show very forcibly that many branches of honorable occupation for the sex have been engrossed by men—one of the many evil consequences of the exaggerated civilisation of our day—that is, civilisation without religion.

In the chapter on “*Les Femmes dans les carrieres professionnelles,*” we have some interesting anecdotes of some of the earliest efforts made in France in the case of female education. From the “*Chronicle of the Ursulines*” is taken the account of one of their patronesses, Martha the Worker, otherwise Mademoiselle de Sainte Bevue, the first founder of the Ursulines of France. With a view to educate young girls to fill the office of instructresses to their own sex, she bought, in the Faubourg St. Jacques, a house in which she established the sisters with their two hundred day scholars, and close to it a lodging for herself, with a door opening into the garden, and a window looking on it, whence she could follow with her eyes the movements of these “the beloved children of her heart.” She would have among her community no more days devoted wholly to prayer—no more excessive rigors of penance—no more extatic idleness. She rejoiced in the title of “The Mother of the Bees,”—a title which was written on her portrait. This, the first establishment of the kind, was formed in or about the year 1594; in 1698, France counted 310—most of which arose amidst the most vehement and cruel opposition.

“At Clermont, three poor girls in service, who must, one would have supposed, have been entirely occupied with the cares of their poverty, felt themselves animated by the desire of aiding the cause of female education. There was one obstacle in their design: they themselves knew not how to read and write, but they did not allow this to be a hindrance. They learned the first elements from two little school-boys of twelve years old; and eighteen months afterwards their united savings paid the expenses of the first foundation of the Ursulines at Clermont. At Dijon, the foundress was a Mademoiselle Francoise de Saintonge, the daughter of a lawyer; and the details of her suffering would almost fill a volume. At first her father would not consent to her project till he had assured himself by a consultation of four doctors, that to instruct women was not to be regarded as the work of the devil; and then, soon afterwards, he again withdrew it—terrified at seeing the whole town rise up against his daughter, and the very children in the street pursuing her with cries and stones. But Francoise with 50 livres—her whole possession—took a house and retired to it with five young girls, who had joined her at midnight on Christmas day. “It is here,” she said, addressing them, “we will found the first house of Ursulines at Dijon; but as I have spent all I possessed to pay the rent for a year, we have yet no beds, and we must pass this night in prayer.” There was, in fact, during the first four-and-twenty hours, neither bed, nor food, nor fire; but the next evening M. Saintonge took pity on them and sent them a meal.—Twelve years afterwards the town of Dijon was resounding with joy and festival; the bells were ringing, the streets garlanded with flowers, while from a small house of very humble appearance there issued forth in procession a hundred young girls, clothed in white, with wax tapers in their hands, and led by one magnificently attired in a mantle glittering with jewels, and by the counsellors of the parliament and other officers in their robes of state. The small house, of very humble appearance, was the first asylum of Mademoiselle Francoise de Saintonge—the hundred girls were her pupils—the procession was advancing towards a magnificent mansion bought by the Ursulines from the town, and the young girl so splendidly adorned was the symbol of the words of the Apostle, “those who teach shall shine as the stars.”

The foundation of the Ursuline establishments may be considered as the first step taken towards female education in France; the instruction bestowed in them consisted, it is true, in little else than catechisms and litanies, but the principal was established that woman should be taught, and should be employed as teachers.

It is remarkable that whilst convents have been regarded, not always without reason! as institutions for the promotion of mental and personal slavery, they have in many cases opened to women a freer and nobler sphere of action than their position in the world, in any country, has ever done. A most important chapter of the history of women, is to be found in that of the great religious foundations. We find them there not only acting as the spiritual directors of their communities, and making laws for the regulation of their lives, but administering estates, carrying on law-suits, drawing up memorials, exercising a vast variety of social and even political functions.

“The Abbey of Fontevraud shows us, so to speak, a whole series of eminent women in its list of abbesses. The monks of the order stood in relations of subordination, even of obedience to them. The abbesses chose the confessors for the various houses; they decreed the punishments, civil and ecclesiastical. These alone bore the title of General of the order; all powers were concentrated in the hands of female rulers. And did this injure the prosperity of the order? By no means. None was ever more prosperous or more illustrious. They had, nevertheless, no lack of enemies; for during six hundred years, and under thirty-two abbesses, there was scarcely one of their privileges that was not attacked by the pride and violence of men, and maintained by the energy of women. It was the first abbess, Petronilla, who being engaged in a dispute with the powerful Bishop of Angers, cited him to appear before the Council of Chateauroux, and there pleaded the cause of her order, and gained it. In 1349, the abbess Theophigenia, in the same way vindicated, from the Seneschal of Breton, the right of jurisdiction over her nuns; in 1500, Maria de Bretagne, assisted by the Pope's delegates, drew up, with a firm and skilful hand, a new code of statutes for the order. I have spoken of the Abbey of Fontevraud, but there are hundreds of other instances that might just as well have been cited, for I am not pointing to isolated cases nor to superior women.—Throughout all the religious orders, there are to be found thousands who have displayed the same capabilities.

So many evidences are to be found in these annals, not only of the most active charity and the strongest sense of duty, but of practical good sense and talents for business displayed by a vast number of women, during a succession of ages, in the only social career open to them, that they may be thought decisive of the question asked at the beginning of this chapter.”

COLLEGE OF THE PROPAGANDA AT ROME.

(From the Illustrated London News.)

This celebrated educational establishment is situated at the southern extremity of the Piazza di Spagna, in the centre of the most fashionable quarter of Rome.

There are two principal entrances—one in the Via di Propaganda, the other in the Piazza di Spagna; and over this latter the title of the College is inscribed in large characters, thus:—*Collegio de Propaganda Fide.* The edifice is the joint production of architects Bernini and Borromini, and was begun about the year 1622, in the Pontificate of Gregory XV., and was completed in the reign of Urban VIII.

The College of the Propagation of the Faith is the Grand Missionary head-quarters of the Roman Catholic Church, and its system of education is one of the most comprehensive that was ever devised in any age or country, for any purpose whatever. It was aptly compared by a witty Frenchman, the Abbe Raynal, to a sword, the handle of which remained in Rome, while the point reached every where. Its object is to educate students of every country, complexion and language, on the habitable globe, for the service of the altar, in their own countries respectively, and for the propagation of the Roman Catholic faith, by preaching and teaching its dogmas and doctrines as missionaries amongst their own countrymen. In its classes Abyssinians, natives of Pegu, of Siam, and other remote parts of Asia and Africa, inhabitants of the different countries of South America, of the United States, and of Europe; and while these youths cultivate a perfect knowledge of their own native tongues and their idioms, together with the Latin and Italian—the language of the class-room—their education comprises also the various branches of learning which constitute the literary training of the Roman Catholic priesthood, viz., the learned languages, logic, physical and moral science, history, metaphysics, theology, and the Scriptures.

The occasion when the polyglot character of the College can be best observed and understood is furnished by the annual Epiphany examination of the students, when one from each of the counties represented at the College is selected to display his pro-

iciency in the public Examination Hall, in presence of a numerous assemblage of Cardinals, Professors, dignitaries, and any respectable visitors, foreign or native, who may choose to go and witness the extraordinary spectacle of forty different languages being spoken successively by youths of as many different nations, dressed for the occasion in their native costume, and exhibiting every hue and variety of the human countenance.

Amongst the languages to be perpetually heard within the walls of the Propaganda are the Hebrew, the Chaldean, (ancient and modern) the Armenian, (ancient and modern) the Samaritan, the Syriac, the Arabic, the Persian, the Turkish, the Kourdish, (ancient and modern) Greek, Latin, Italian, Maltese, Coptic, Ethiopian, Chinese, (several dialects;) various other dialects of India, Asia, and Africa, such as the Hindustani, the Pegu, the Siamese, the Sanscrit, the Georgian, &c.; the tongues of Europe, viz: English, French, Spanish, Portuguese, Polish, Bulgarian, Russ, the Irish and other branches of the ancient Celtic, &c.

The College dress of the students is a long black gown, like the *soutane* of the Roman Catholic priesthood, distinguished, however, from the *soutane* by two strips of scarlet down the front—a remnant of ancient costume, recalling the *latus clavus* of the patricians and the noble youth of pagan Rome.

AMERICAN HISTORY—INTERESTING DISCOVERY.

(From the Buffalo Commercial Advertiser.)

New discoveries are occasionally made of valuable documents, throwing light upon the early history of the country. Some manuscripts have recently been brought to light in Quebec, which are of high historical interest. We derive the information from the addenda to a French translation, recently published at Montreal, of Dr. O'Callaghan's Memoir on the Jesuit Relations, in which he gave a catalogue of the volumes, a bibliographic account of their contents, and a list of the public and private libraries in this country in which they can be found. For the purpose of completing the researches of Dr. O'Callaghan, the French editor—the Rev. Father Martin, Superior of the Jesuits in Canada—instituted inquiries in the proper quarter to ascertain if, after 1672, the year in which the last volume was published, the Relations had been continued and preserved. From a catalogue of manuscripts relating to Canada, preserved in the archives of the Jesuits at Rome, it was ascertained that the *Relation du Canada* for the years 1676 and 1677 are among them, but whether in a complete state of preservation is not known. Other manuscripts are found in the same depository, but they are disconnected fragments, and can only serve as material for a general Relation. Two complete Relations were found in Canada, which will soon be published. One is for the years 1672-3. The other comprises a period of six years, from 1673 to 1679. They happily escaped the pillage of the Jesuit's College at Quebec. Father Casot, the last of the old race of Jesuits, and who died at Quebec in 1800, had confided them, with other manuscripts, to the pious care of the Nuns of the Hotel Dieu in that city, by whom they were preserved a long time as a sacred trust, and restored to the Jesuits when they returned to Canada in 1842. What increases the value of these historical monuments is, they are cotemporary with the facts which they contain. There are numerous corrections, notes, and even entire pages, in the hand-writing of Father Dablon, then Superior of the Missions in Canada, who, without doubt, prepared them for publication. The Relation for 1672-3 is anonymous, and is entitled “*Relations of the most remarkable events which occurred among the Missions of the Fathers of the Company of Jesus in New France, during the years 1672 and 1673.*” 22, 23, and 87 pages.—It contains three parts. The first treats of the Huron Mission near Quebec. The second of the Iroquois Missions in the present State of New York, and the third of the different Missions west of the great lakes. In the last part, comprising eighty-seven pages, the 39th and 40th pages are missing from the manuscript.

The Relation for 1673-9 is also anonymous, and has no general title, but there is found on the last page, in the hand-writing of Father Dablon, an endorsement which establishes its authenticity. The writer announces, on the first page, that the volume embraces a period of six years. It is divided into eight chapters, each of which is subdivided into paragraphs. The second chapter is devoted to a recital of the last labors and death of Father Marquette on the lonely shore of lake Illinois—now Michigan. All the western Missions are reviewed in the volume, and long details are given concerning the Missions among the Iroquois, the Montagnais, the Gaspariens, those of the Sault St. Louis and Lorette. It is comprised in 147 pages, but unfortunately one entire

sheet, embracing nine pages, is missing. This last Relation should properly have included the other travels of Father Marquette, and particularly his discovery of the Mississippi in 1673, but another manuscript of the same epoch, and which bears the same impress of authenticity, explains the omission. Under the title of “*Voyage and death of Father Marquette,*” it comprises, in 60 pages, an account of the labors which have immortalized that celebrated Missionary. It is this curious manuscript which furnished Thevenot with the material for his publication in 1687, under the title of “*Voyage and discovery of several countries and nations of North America,* by Father Marquette and the Sieur Joliet,” and which has become so exceedingly rare, that only one or two copies exist in the United States. What adds still greater value to the above manuscript is, that it is much more comprehensive than Thevenot's publication. The reasons and preparations for the expedition are narrated, and the Missionary can be traced in his various travels, even to his last moments in 1675. Two or three documents of still greater interest have also been discovered. The autograph journal of Marquette's last voyage, from the 25th of October, 1674, to the 6th of April, 1675, about a month before his death, and his autograph map of the Mississippi. The latter extends no farther south than the Arkansas, which was the termination of his voyage in that direction. The map published by Thevenot, and recently re-produced by Rich, Bancroft and others, is incorrect in many particulars.

In addition to the above-mentioned Relations, and Father Marquette's manuscripts, fragments of the Relations for the years 1674, 1676, 1678, and of the succeeding years, have been found, but in an incomplete condition. We hope that those portions at least which relate to the general history of the country, will soon be published under the auspices of the Quebec Historical Society. The friends of American history are much indebted to Father Martin, for the literary discovery above referred to.

INFLUENCE OF THE UNITED STATES.

(From the Catholic Telegraph.)

The debates in the English Parliament on the “*Papal aggression,*” as it is falsely styled, very clearly indicate the moral power exercised by the United States over the minds of foreign statesmen. Reference was constantly made in the speeches of the liberal speakers, to the practice prevailing in this country, of permitting the Church and various denominations to manage their ecclesiastical affairs as they thought proper, so long as the laws were not violated by their proceedings. This policy they contend is the only just and prudent course to be pursued, and many influential minds in England would very cheerfully abandon the corrupt and imbecile Establishment, for this wiser, less expensive and more consistent legislation. The time is rapidly approaching, when the overshadowing power of the Republic will not only suggest, but by its example dictate to the proud English the necessity of relinquishing all religious persecution. If it was in the power of Lord John Russell to recall his foolish letter to the Bishop of Durham, he would gratefully commit it to oblivion, but the present Pope appears to be wonderfully fortunate in accelerating the development of events, before their authors had matured their scheme of evil. The English Premier and his father-in-law, Earl Minto, and their advisers, are now bitterly conscious of the consequences which always follow an attack, dictated by rage and bigotry, on the Rock of Peter. Blinded by their animosity, they struck at the Apostolic See, and their own favorite establishment is far more likely to suffer than the Pontiff of Jesus Christ.

In all these events which have crowded on one another with such heart-stirring rapidity, how clearly manifested is the divine power. A Pope one time in exile, and the nation the least suspected of all others, hastens to his restoration. A Pope, despised by the worldly mind of England, because of his physical inability to contend with anarchists, by a stroke of his pen agitating the proudest empire on earth; and when her prime minister is preparing to strike, power drops from his hands, and he retires to meditate on his folly. How blind are they who read and see these events, and yet cannot trace in all of them the hand of the Most High. The name of Rome is forced on the attention of the world; she fulfils her magnificent destiny, and men, however cordially they may hate, cannot account for the mystery of her preservation and triumph. Penal laws are useless to restrain her, because she prospers where they are most stringent. To let her alone, as is the policy in the United States, is the wisest plan, since it is impossible to counteract the movements of a power impelled to such activity by the Most High.

TO THE DISSENTERS OF THE UNITED KINGDOM.

(From the Weekly Despatch.)

Fellow Countrymen,—You are told that the laboring mountain has but brought forth a mouse. Looking at the dimensions of the accoucheur of the Roman Catholic Titles Bill, it would be much more true to say that the Mouse of Ministers has been brought to bed of a mountain. It is convenient for the abettors of tyranny and persecution to affect to minimise the importance of the measure. No man so well as the Pharisee of Oxford knows how to pass the trick of asking a great deal that he may get something. Bluster about the smallness of the concession, and the stupid and ignorant will forget that the real question is, whether there should be any concession at all. If you are to believe Mr. Disraeli, he considers the Premier's proposal not worth opposing, simply because it is not worth accepting. Do not believe it. He is for a "Fiddler's Green" for Acts of Parliament, such as sailors have for souls, where he would send all the Bills that are not worth damning. But his affected depreciation of the measure is like that of the huckster described in the Book of Proverbs:—"It is naught, it is naught saith the buyer: but when he is gone his way, then he boasteth." There will doubtless be a sham fight through the piece. The props of the State Joss-house will "belittle" the plan, to induce you to think little of it. The bully of Toryism will be called into the chamber of the political strumpet, to frighten their victim into parting with his purse to the one, that he may escape with a whole weasand from the other. Goulburn will pretend to "make play with his fists," and Stanley doubtless will fiercely cock his beaver. There will be a loud empty-barrel sound from the Bench of Bishops, and many "stout speeches" from the "friends of order, and of the Church." But the common conspirators against our spiritual liberties understand each other as perfectly as the contending armies in an Astley's melodrama. They clasp sword against sword, fire off their muskets with loud reports, spring mines or explode tunbrils, and many fall upon the plain. But all the while the blades enter no flesh—there are no balls in the barrels—and the combatants over their hot supper after the farce, laugh at the chawbacons and housemaids who have wondered or screamed in the gallery.

The Bill is great, because it is so small—
And were it greater it would be none at all.

It is because the nail is driven, not with its broad head, but with its small point, to the wood, that the Cabinetmaker will succeed in driving it home. It is because the insertion of the thick end of the wedge is not attempted, that the thin end will rive the oak of spiritual liberty. The ostensible harmlessness of the Act is its harm. The pickpockets *filch*, that they may not seem to rob. You will not be alarmed until your fears come all too late to be salutary. You "three denominations" of craven Nonconformists, look at what you have done. You Cockney Anti-State Church impostors, who keep the word of promise to the ear, and break it to the hope, with the cant of freedom on your lips, and the spirit of intolerance festering in your hearts—measure this brave work! The citadel of Protestantism is betrayed. It is you who played platform fagmen to the parish rector, and became the cater cousins of the curate. The Anglican hierarchy have snifled at you; yet you have prostrated yourselves before them, like the parasites of the spendthrift. They have ignored your very existence—passed you by as the Pharisee would a publican—taken no note of you—made you of no account, except to thrust you from the common footway of populous life, that your "slovenly unhandsome corpse might not come betwixt the wind and their nobility." They have denied your orders, scoffed at your ministry, called to you to stand by, for they were holier than you. But whenever they want a stick to break a head less thick than your own, you are clamorous to be the instrument of their cudgeled play, and meekly fall before them, to pray that you may be the mat on which they may wipe their dirty shoes. The whole country cries out upon you. The shrewd thinkers of the North, that they may learn whom to trust and whom to doubt, measure your stunted soul's figure with their keen eyes, and say, "Let us look, that we may know you." The honest inheritors of the good old cause would "hang a calf's skin on those recreant limbs," that the bray of the ass may no longer be mistaken for the roar of the lion. The ball was at your foot—you might have kicked it home—and you have chosen rather to be kicked back again yourselves. The day was your own, and you have sold your birth-right for a mess of Ministerial pottage. Your Nonconformity consists in hatred of all who do not conform to you. Your Dissent means no more than enmity to all who do not agree with you. Your equality is not spiritual, but Protestant, equality—your toleration extends no further than the endurance of those who are infected with the itch of your own creed. Your brotherhood reaches only to the fraternity of orthodoxy—your "communion of the saints" excommunicates, as heathen men and publicans, all who cannot mumble your Puritan Paternoster. You are not of "three denominations," but of one—bigots. You are not an "Anti-State Church Association," but a conspiracy of No-Popery persecutors, who run with the hare, and hunt with the hounds. You denounce State prelaty—you effuse your conventional gabble on the grievance of hierarchical ascendancy—and yet

Your affections are

A sick man's appetite, who desires most that
Which would increase his evil—

For your narrow antipathy to Romanism leads you to become the buttress, prop, and pillar of the Anglican establishment, and to lay the foundation of a principle of legislation against Catholics, which is equally applicable to, and will ultimately be used against, all Dissenters.

CATHOLIC INTELLIGENCE.

THE ADDRESS OF THE CATHOLIC ARCHBISHOPS AND BISHOPS OF IRELAND.

TO THEIR BELOVED FLOCKS, UPON THE PENAL ENACTMENT WITH WHICH THE CATHOLICS OF ENGLAND AND IRELAND ARE THREATENED.

"Dearly beloved Brethren—The approach of a season of trial and tribulation naturally calls forth the admonitions of a voice that has never been absent from you in the hour of suffering and sorrow. Though you are familiar with its accents, and confiding in its assurances, we feel that it will demand no ordinary exercise of the docility and obedience which you have always rendered to its instructions, to receive, in the spirit of patience and conformity to the Divine will, the last and bitter ingredient which is now about to be poured into the cup of your afflictions. It is unnecessary to state that we allude to the penal enactment against the Catholics of the three kingdoms that occupies at present the attention of the Legislature. And yet, in reference to the persecution of which this measure is to be the instrument, as well as to the other sufferings destined for the Church, may we not address you in the language of the Prince of the Apostles to the early Christians—'Dearly beloved, think not strange the burning heat that is to try you, as if some new thing happened to you; but if you partake of the suffering of Christ, rejoice that when His glory shall be revealed you may also be glad with exceeding joy.'—1 Pet. iv. The sufferings thus inflicted he tells you are necessary, in order that 'the trial of your faith (much more precious than gold which is tried by the fire) may be found unto praise, and glory, and honor, at the appearing of Jesus Christ.'—1 Pet. i. 7. Nor is the exhortation of St. Paul on this subject, recalling, as it does, the touching reminiscences of the past, less appropriate and applicable to you in the present emergency:—'Call to mind the former days, wherein, being illuminated, you endured a great fight of afflictions. Do not, therefore, lose your confidence, which hath a great reward. For patience is necessary for you, that doing the will of God you may receive the promise.'—Heb. x. 32, 36.

"We deem it better, dearly beloved brethren, thus early to prepare you for the magnitude of the trial with which our holy Church is menaced both in England and Ireland, than to seek to conceal and palliate its real character. The object and tendency of the measure before Parliament at present will be put in its true light by an eminent lawyer, whom we have consulted on this matter, and whose legal opinion we publish as an appendix to this address. For us, suffice it to say, that the measure we are treating of tends to annoy, disorganize, and crush the Catholic Hierarchy; to annul its acts of jurisdiction; to fetter and impede, as much as possible, the exercise of that ministry by which the truths of Revelation are proclaimed; and the mysteries and Sacraments of religion imparted; and grievously to injure, if not to destroy, those noble charitable institutions which are the glory and the blessing of the land, and which are maintained, as they have been established, by the free offerings of the Faithful. The blighting effects of this Penal Law, if adopted, will be felt by the orphan that is now sheltered in the bosom of Catholic benevolence, and by the destitute sufferer on his death-bed, whose pangs are so often soothed by the devoted Daughter of Charity, whilst they are consoled by the Christian Ministry that has called those institutions into existence—by the power of that kindling and creative Word which it has been commissioned to preach.

"Nor are the grounds on which this measure has been proposed more in accordance with truth than its objects are with justice and humanity. We need scarcely remind you dearly beloved brethren, that what has given rise to the proposed enactment against us is the re-establishment of the Catholic Hierarchy in England. Our beloved Father the Pope, desirous to promote the spiritual welfare of his Catholic children in that kingdom—to enable them to make greater progress in every virtue, and to afford more abundant opportunities of providing for the eternal salvation of their souls, determined to give them a number of pastors more proportionate to their wants, and therefore appointed an Archbishop and several Bishops, with ordinary jurisdiction. As supreme pastor of the flock appointed by Jesus Christ, in the person of St. Peter, to feed his lambs and sheep, both pastors and people, he had a fully recognized divine right to do so—a right essential to his office—a right without which he could not maintain his authority over the universal church of Christ. We need not tell you, dearly beloved brethren, that Roman Pontiffs, from the earliest ages, and in the times of the most cruel persecutions, exercised this authority to its full extent, and that all the Churches of these kingdoms owe their establishment to his acts. The episcopal sees of Ireland can trace back their origin to St. Patrick, who was sent to this country by the holy Pontiff St. Celestine, and it is our glory to be able to state that the chain of the apostolic succession has not been broken since that time in our portion of the Catholic Church. The principle churches of England were founded by St. Augustine, and his companions, sent by St. Gregory the Great to bring the tidings of salvation to a nation that was then sitting in darkness and in the shades of death. It was in virtue of his Primacy over all the churches, that the Pope exercised this right, and of that supremacy which made one of the most ancient Fathers, St. Irenaeus, assert—that every church, and all the faithful, should have recourse to the Roman Church, on account of her greater principality; and indeed St. Cyprian to consider 'the Chair of Peter as the principal Church, from which the unity of the priesthood has arisen, and to which perfidy cannot have access.'

—Year 59 'Ad Petri cathedram, atque ad ecclesiam principalem, ad quam perfidis non possit habere accessum.'

"But whilst exercising a purely spiritual authority for spiritual purposes—for the promotion of God's kingdom on earth—for the more ready administration of the sacraments—for the salvation of souls, we can assure you, dearly beloved brethren, that the Pontiff made no aggression on any one's authority; that he did not interfere, directly or indirectly, with the administration of the temporal affairs of this kingdom; that he did not in the remotest manner, insult the crown or diminish its privileges; and, we may add, that he did not, in the slightest degree, intrench on the authority, the revenues, or the territorial possessions of other religious institutions. If an outcry has been raised against his Holiness, it is not on account of any usurpation or aggression on his part; it must have arisen from a misapprehension of the nature of his acts, or it must be allowed that it is directed to impede the exercise of that divine and indefeasible jurisdiction, which all Catholics are bound to acknowledge in the successor of St. Peter, and the acts of which they must admit unless they wish to incur the guilt of schism.

"As one of the effects of the penal measure now pending over us, would be to separate the faithful from the Supreme Head of their Church, so also another consequence would be to sever the priesthood from the people. Do not allow yourselves to be persuaded that this would not be a serious injury to religion. Would not the flock be necessarily scattered, if the pastors were smitten? If the branches of the vine were torn from the parent trunk, would they not necessarily wither? If separated from its Head, would not the mystical body immediately languish and decay?—There may be other religious establishments which require no such unity between the pastors and their flock—which, stripped of a sacrifice and almost of sacraments, and giving an unbounded liberty to the interpretation of doctrine, demand little more than the nominal exercise of the Ministerial functions; but in the Catholic Church the action of the priesthood is the vivifying principle that gives life and energy to the entire body—that follows the faithful from the cradle to the grave—from the sacrament that gives admission to the church to that which soothes and fortifies against the pangs and terrors of death—that watches with assiduous care over the sacred deposit of faith, and preserves it from the contagion of error. To destroy that principle, therefore, or impede its action, is to inflict a fatal or a dangerous wound on the body itself.

"Having briefly pointed out to you the real nature of this penal enactment with which we are menaced, and the substantial injuries which it embodies, we implore of you dearly beloved brethren, to adopt the best and surest means of defeating it—namely, the fulfilment of all your duties, loyalty to the crown, obedience to the constituted authorities, moderation, patience, and above all, a fervent recourse by prayer to the Throne of the Most High, who bends the hearts of princes, and has in His hands the destinies of nations. Implore of Him to preserve His Church, to guard His chaste spouse, and to put to nought the designs of those who would enslave her. Let us cry out in the fullness of our affliction, 'Turn, O God of Hosts, look down from Heaven, and see and visit this vineyard' (Ps. 79). Do not allow 'the boar out of the wood to lay it waste, nor the wild beast to devour it' (Ps. 79). Inspire those that would excite the spirit of bigotry and intolerance against us with better counsels, and do not permit them to incur your indignation. 'Give us help from trouble, for vain is the salvation of man' (Ps. 59).

"But whilst we exhort you to have recourse to Heaven in your afflictions, we are not to be understood as if we condemned the peaceful exertion of those legal and constitutional rights for the redress of political wrongs and injuries, which are the birth-right of every British subject. It is not however necessary to make any suggestion on this matter to you, as we perceive that you have already commenced to petition Parliament, and to take other legal steps to resist the encroachment on the liberties of the Church with which we are threatened. Instructed by you, those who represent you in Parliament will not only assert the independence and freedom of your religion, both in England and Ireland (for the interests of the Catholic body are the same in both countries), but they will insist that Catholics shall be put and maintained on a footing of perfect equality, with all the other subjects of the Crown, and that every remnant of persecution shall be obliterated. We ask for nothing but what is conceded to others, and we cannot be content with less than the full and free right to practice our religion in conformity with its doctrine and discipline. Nor can we doubt, that whilst defending your rights as Catholics you will be promoting the interests of the empire at large; for it cannot be in accordance with justice or humanity to deprive so many millions of faithful subjects, guilty of no offence, of their lawful rights; nor can it contribute to the stability and welfare of the country, to excite discord and bad feeling among those whose interests should be common; nor can it ever tend to encourage morality, to enact laws which it must be the conscientious duty of millions to evade.

"But whilst exerting yourselves to impede an unjust measure, recollect that the man who outrages the peace of society, and violates the law, not only offends against the moral code; but grievously injures the cause that he supports, and strengthens the hands of his enemies. Based upon the eternal principles of truth and equity, the cause with which you are identified cannot fail to succeed, when advocated by means which are consonant to its justice and holiness, and such, dearly beloved brethren, are the only means which we feel convinced you are disposed to employ. 'Whatever temporary tribulation the Church may

have to endure—whatever combats to sustain—her ultimate success and triumph are placed beyond the possibility of doubt. We can appeal to the experience of eighteen centuries.—The powers of earth, the wisdom of Greece and Rome, error, heresy, schism, infidelity, have been successfully leagued against her—like her Divine Master, she has been placed as a sign to be contradicted; but whilst all human institutions have fallen away round her and disappeared, she has always continued her beneficent career, ever triumphant over the assaults of her enemies, ever fresh in the vigor of youth, ever unchanged. How vividly has the royal prophet predicted her destiny in her great type of the elder covenant. 'Often have they fought against me from my youth, let Israel now say. Often have they fought against me from my youth, but they could not prevail over me.'—(Ps. 128). And every day bears testimony to the truth of the fire-touched lips that said of her—'No weapon that is forged against her shall prosper, and every tongue that resisteth thee in judgment thou shalt condemn. The children of them that afflict thee shall come bowing down to thee, and all that slandered thee shall worship the steps of thy feet, and call thee the city of the Lord, the Sion of the Holy One of Israel.'—Is. lx., 14.

"Fortified by these glorious predictions, and still more by the most consoling promises of our Divine Redeemer, 'that the gates of hell shall never prevail against His church,' and that 'He will be with her all days, even to the consummation of the world,' we exhort you with the apostle, dearly beloved, to bear your trials with patience and resignation, and not to lose your confidence, which hath a great reward. 'Wherefore lift up the heads which hang down and the feeble knees, and make straight steps with your feet, that no one halting may go out of the way, but rather be healed. Follow peace with all men, and holiness, without which no man shall see God.' But may the God of Peace, who brought again from the dead the great Pastor of the sheep, our Lord Jesus Christ, in the blood of the everlasting testament, fit you in all goodness, that you may do His will, doing in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever Amen.—Heb. x. xii. xiii.

"† Paul Cullen; † D. Murray; † Michael Slatery; † John, Archbishop of Tuam; † P. M'Gittigan; † Cornelius Egan; † John Ryan; † Patrick M'Nicholas; † Edward French; † James Browne; † William O'Higgins; † John Cantwell; † G. S. Browne; † Cornelius Denvir; † Michael Blake; † Nicholas Foran; † Francis Haly; † Thomas Feeny; † Charles MacNally; † Lawrence O'Donnell; † E. Walsh; † Wm. Delany; † John Derry; † J. Murphy; † Francis Kelly; † Milesius Murphy; † W. Keane; D. Vaughan, Vicar Capitular of Killaloe.

TO THE RIGHT HON. LORD JOHN RUSSELL.

St. Jarlath's, Tuam, Feb. 20, 1851.

"If it be just in the sight of God to hear you rather than God, judge ye."—Acts of the Apostles.

My Lord,—Since the days in which those memorable words were uttered by Peter and John, in vindication of their Apostolical power against its unrighteous prohibition, it has been often the duty of their successors in the Church to remonstrate against a similar despotism in the use of the same Apostolical language. How early were the founders of the Catholic Church doomed to feel the jealousy of the powers of this world, prohibiting them from preaching in any other name or title? "Let us threaten them was the resolve, that they speak no more in the name of any man, and calling them they charged them not to speak at all, nor teach in the name of Jesus." There are, then, edicts often issued, and laws framed forbidding the assertion of the sacred rights of the Catholic religion, as there were then, to arrest its infant promulgation, and I need not lay down what line of conduct the holy example of the Apostles point out in such circumstances to their successors.

From the very nature of your responsible position you are jealous of the due observance of the laws. You must feel anxious that a becoming respect should be always paid to authority. So are we. You should then feel an equal solicitude that these laws should be in perfect consonance with reason, with liberty, with conscience; and that the authority to which you are anxious to secure respect should not trench upon the higher authority of God, which the Apostles declared they were not free to disobey. Only snap one link of that mysterious chain that connects our obedience with the throne of Heaven, you break the firmest bonds of society asunder. And if your laws teach a violation of the laws of God, you are thereby laying the foundation of a disregard for all subordinate authority. You may once more bring the rack and gibbet, the sword and the dungeon, to your aid in enforcing the penal enactments, by which freedom may be outraged, conscience violated, sacred rights trampled on, and the persons against whom such wicked ordinances are framed, exposed to a repetition of the cruelest tortures that may be found in the records of your own sanguinary legislation. What will be the issue of this conflict into which you are rushing with such headlong precipitance but another glorious monument among the many yet recorded of the utter powerlessness of the world to subdue the Catholic Church, as well as of the frustrate attempts of England to annihilate the Catholic Hierarchy.

I have just read the draft of your Ministerial edict for the destruction of the Episcopacy in Ireland, and for the confiscation of Catholic charities, and I must confess, were it not that there is nothing new under the sun, and that in the worst enactments of the present times I but fancy the similar atrocities of past ages passing in review, I should feel surprise and horror at the wide range of physical and moral extermination which it embraces. Now, my lord, you appear in your genuine colors—the true and legiti-

mate heir of the house of Russell, "running the accustomed career of your sires in the hatred of the Catholic Church," by which it has been uniformly distinguished since the memorable epoch of Sir John Russell, who turned a dissolved abbey into a dwelling house, and the church into a stable. It is in the sober records of history we can discover the true type of your persecuting policy, rather than in those fanciful effusions by which you were early flattered, exhibiting less of the inspirations of the seer than of the poet, since you have realised the contrary of those partial predictions. As for the pretended patriotism of your earlier life, it is only what we see every day exemplified in the shifting strife of parties, each choosing the "ladder by which he fancies to reach soonest the goal" of his "young ambition," when the political visor is flung off under the pretence of more experience, and the masked Liberal is fully revealed to the world in the hideous reality of the sincere persecutor and destroyer.

What is it, we may inquire, that has thus roused your hereditary hatred of the Catholic body thus to strive to rival Sir John himself in this sweeping spoliation of trusts and charities? Until now we heard nought but denunciations against the Catholic Church and its Prelates as abettors of ignorance, because of the condemnation of your State Colleges, and our inability to create institutions of learning in accordance with those which were once profusely spread over Ireland, and plundered and destroyed by such men as seized Woburn Abbey and other monasteries in England. Yet no sooner is a generous effort made to refute this calumny—scarcely do the Irish Prelates appeal to their faithful Clergy and people, bowed down by a protracted famine, to contribute towards the foundation of a Catholic University—an appeal in which they find a ready and generous response in the unbroken stream of contributions towards that great object—when, as if in envy that such a great Catholic light should diffuse its blessings through the land, you come forth with a penal measure to paralyse the heart of Ireland with the just fear that such treasures, collected for the spread of Catholic education, will be seized once more by the ruthless enemies of our holy religion. After this, will your lordship affect a peculiar zeal for enlightenment? or will you in the face of Europe charge the Catholic Church with an habitual enslavement of the human mind?

In the comprehensive proscription of our religion and our Priesthood, which you thus proclaim and venture to submit for legislative adoption, we may trace the spirit that once animated the breast of another destroying Minister, who thus whispered to his Sovereign—"There is a people scattered through all the provinces of thy kingdom that use new laws and ceremonies, and, moreover, despise the King's (Queen's) ordinances; and thou knowest very well that it is not expedient for thy kingdom that they should grow insolent by impunity; if it please thee, decree that they be destroyed." Your Bill contemplates a similar destruction of the Catholic people, for it openly and avowedly contemplates the destruction of their Priesthood, embracing all the orders of the Hierarchy, without which no Catholic people as such could long survive. It renders void "every deed or writing made, signed, or executed, after the passing of the Act, by, or under the authority of any person in, or under, any name, style, or title, which such person is, by the recited Act, prohibited from assuming, and for every offence of the assumption of the name, style, or title of Archbishop, Bishop, or Dean of any city, town, or district of the United Kingdom;" every Prelate not belonging to that favored Establishment, which you admire so much for its toleration, shall pay a hundred pounds. Why, there is scarcely a day of his life in which a Catholic Bishop has not to perform such deeds, and sign such documents; and, unless you suppose that at his solemn consecration he pledged himself to duties of which he was ashamed, or assumed a character which it would be disreputable to avow, or that he should surrender to schismatical intruders and usurpers those title-deeds by which alone he can justify the various spiritual acts which he performs, not all California itself would liquidate the pecuniary forfeits which he would incur during a moderate term of Episcopacy. Of all the theories yet propounded for the payment of the National Debt, the most feasible would be that suggested by your Bill; and, instead of annihilating, you should foster and encourage a Hierarchy which would produce such a revenue to the Chancellor of the Exchequer, from a hundred pounds multiplied into near twenty Bishops and 365 days, as would soon relieve the nation from all its financial embarrassments. However, as the produce would not, in all probability, realise such sanguine hopes, a sort of general Episcopal bankruptcy is the result you calculate on—a most humane speculation, which would leave the flocks again to the prowling wolves, whilst their Pastors, as before, would be doomed to expiate the treason of their spiritual and legitimate titles in prison or in exile.

Then might the roving impostors who are treading on English credulity, by lying accounts of their progress in proselytising, be enabled to realise some of those gross fictions, when the Pastors would be stricken, and the defenceless flocks at their mercy. This, no doubt, would be a most gratifying consequence to a bigoted Minister at the eve of a new census, when the records of the real or forged increase of the Protestant population might enable him to give a still more stringent tension to those ulterior measures of penal enactments, of which he only gave the outline in the present law. Then might the ten churches in Connemara, so well and so ostentatiously advertised, be conveniently filled, and the English dupes be led into the belief that the erection of these empty monuments of money speculation are evidence of the growth of Protestantism. How many of such churches had not a flock more numerous than the parish clerk

to attend them? You have seen incontestably proved in the Parliamentary reports that preceded the inauspicious enactment of the rent charge; and that the projected churches in Connemara and other places would be doomed to experience a similar fate, notwithstanding all the mendacious notes of conversions that are stuffed into the English papers, may be illustrated by a reference to a similar imposition practised in one of the Islands of Arran. Then, too, if you were to believe the reports of strolling deceivers, the Protestant Prelate of this western district had achieved such wonders that it became necessary to erect a church for the accommodation of the native converts; yet he has not perverted a single family, though he possesses advantages enjoyed but by few members of the Establishment, for he is himself the living personification of Presbyterianism and Episcopacy—the ex-Chancellor being the son of the Presbyterian Minister of one church, and the father of the Episcopal Minister of the other; and thus, like the other phantasmagorians of his day, becoming the plastic medium of uniting discordant creeds, and merging all their non-essentials in the one essential and fundamental dogma of the temporalities to which they cling with the most edifying tenacity. And yet, with all these ancestral influences, though he has built and paraded his church, he has no congregation in Arran, if you except a few of the police and coast guards, and such other straggling officials—moveable flocks, fit emblems of their shifting creeds, which a benign Government is ever ready to pack up and transport, and again lay down, as convenient outfits to furnish the empty conventicles, or solace the loneliness of the desolate Parsons of these western regions. With the exception of such casual visitors, who have no hold upon the soil, or sympathy with its people, Arran is totally free from the infection of your State Church missionaries—even of Cromwell's garrison not one solitary vestige has remained, and the Catholic religion flourishes there as pure as if its sainted surface was never profaned by heretics' footsteps from the day when Columba left to the holy island his parting benediction.

And is it for fruitless and abortive efforts such as these—fruitless in everything save in fraud and imposture—the Catholic Church is to be assailed by fresh persecution, and the frame of society again rent by the violence of intestine contention? Has not your Protestant Establishment had sufficient time for the full growth of its virtue, if of virtue it was capable, in the long period of three hundred years? During that time there was no want of cultivation, nor no effort spared to give vigor to its stem and extension to its branches. Well were its fences guarded with the grim artillery of death, and its roots annually fattened with the heaps of the marrow of the land; and when giving symptoms of decay, in despite of all this care, they were occasionally moistened with the blood which so often flowed for its rise and protection. Why, then, endanger once more the peace of the kingdom, and sacrifice the happiness of the people for this worthless Establishment, which cannot stand unless defended by material battlements? Why, for the sake of this tolerant Establishment—tolerant of everything but truth alone—propose penal laws on the untenable grounds that our beloved Sovereign is insulted, or her rights invaded. Should her authority be in any degree endangered or impaired, which, I trust, will never be the case, she will be indebted for the result to the inflated councils of her Prime Minister. Rather than make her faithful and devoted subjects the victims of his cruel policy, she will, I trust, dismiss him from her service. Should her Majesty experience any anxious hours, and desire, like Assuerus above alluded to, to beguile them by a perusal of the annals of her kingdom, some faithful chronicler will not fail, I trust, to remind her of the conspiracy once formed to intercept her accession to the throne, and of the fidelity of that body, now doomed to persecution, by whom that conspiracy was in a great measure exposed and defeated. She will not easily credit the report that those who were distinguished for such services could be wanting in respect and devotion to the person of their Sovereign or in attachment to her throne, and the study of the history of her kingdom, and the characters of its people, will, no doubt, be as propitious to the public weal as were the historical studies of Assuerus.

But whether you persevere in your indictment or not against the Catholics of the United Kingdom—I should say against the millions, members of the Catholic Church, over the world—there is one powerful section of your wanted parliamentary supporters by whom you must be abandoned. You will not calculate any longer that the Irish Catholic members could be so degraded, and so lost to every feeling of men and Christians, as to support in authority the avowed persecutor of their religion. Already, to the grief, if not the indignation, of the country, have they thrown away the golden opportunity of hurling you from power. There can be no apology for the repetition of conduct so unaccountable. Support the Whigs lest they should be succeeded by the Tories!! In all the intricate combinations of political party which might be thrown up by huddling their most destructive elements together, no ministry could be formed half so hateful or calamitous to the country as that ill-omened one by which it has been so long misruled. The noble band of twenty that has brought terror, if not political contrition, to the ministerial benches, deserve the lasting gratitude of Ireland. The cheering approval of their country, and the prestige inspired by their recent parliamentary encounter, will increase the courage and the number of the patriotic phalanx; and enable them at the next crisis to remove from office the calumniator of their country and their creed. Not only no Catholic, but no Protestant solicitor for liberty of conscience, can vote for protracting the continuance of a ministry that is laboring to restore the disastrous reign of

obsolese persecution. And as for the Catholic Hierarchy and the titles of its Bishops, your lordship may be without any solicitude on that point; for without any encroachment on royal prerogative, or any want of fealty to the throne, the Catholic Bishops enjoyed the titles of their Sees long before their Protestant competitors or their titled patrons were heard of in history, and they will continue to enjoy them long after such competitors and their patrons shall have passed away.

I am your lordship's obedient servant,
 † JOHN, Archbishop of Tuam.

GREAT CATHOLIC MEETING IN LIMERICK.

The Catholic citizens of Limerick, true to their Faith, and steadfast in the sustentation of religious liberty, spoke out nobly, manfully, unequivocally, to-day (Saturday). For the first time for more than twenty years, the necessity was forced upon them of standing up to resist penal restrictions, and hurl defiance against the intolerant laws of a hostile Government. St. Michael's Chapel was now, as in the ante-Emancipation days, selected as the most fitting theatre for such a demonstration: and to prove the interest felt in the proceedings, it is only necessary to state that all parts of that magnificent church—aisles, transepts, and galleries—were filled by citizens representing all orders in the community. The centre gallery was specially reserved for ladies—they, too, evinced their indignation at the Premier's aggression, and their horror of the demon howl of English bigotry, by attending in large numbers, and demonstrating their approval of the sentiments uttered, and the resolutions adopted at the meeting.

Mr. John F. O'Gorman was requested to act as secretary to the meeting.

The Right Worshipful the Mayor then rose and said—I am happy to see around me to-day gentlemen who have refrained from attending public meetings for many years, but who, on the present occasion, when they found their religion about to be assailed, came forward determined as one man to oppose the threatened penal measures by every legal and legitimate means. (Cheers.) I further see here—and it is no insignificant fact—your esteemed and highly beloved Prelate, the Catholic Lord Bishop of Limerick. (Immense and enthusiastic cheering.) Yes, I do say the Catholic Lord Bishop of Limerick. (Renewed cheers.) We all know it is a matter of no ordinary occurrence that brings him here to-day; unless it were on business of serious importance, his Lordship would not be here to-day, and I know that when our Protestant fellow-citizens become aware of his presence here, it will have a salutary influence. (Hear, hear.) My Lord and fellow-citizens, while I hold the position I now do, rely on it, no matter for the consequences—come what may—you will find me at my post, determined to go forward and brave any issue. (Cheers.) I feel my present position a high honor, and, I repeat, no matter what consequences follow, you shall always find me true and ready. (Loud cheering.)

That any Irish member who does not oppose Lord John Russell's Government on every question whatsoever—a Government that framed and introduced this measure of persecution against the Catholic religion—or any Irish member who absents himself from any division calculated to overthrow that Government, forfeits the confidence of the Catholics of this kingdom; and that as one portion of the constituency of Ireland (and we invite all to co-operate with us), we pledge ourselves never to entrust our representation to any one who shall thus prove himself an enemy to our religion."

A petition was also adopted, which states that the Bill introduced by Lord John Russell "is a direct invasion of the rights of conscience—a measure which cannot be obeyed consistent with the duty we owe to the Divine Founder of that Church which we believe to be One, Holy, Catholic, and Apostolic. That these, our deliberate convictions, we desire thus plainly, yet humbly, to place before your honorable House, praying that in your wisdom you may reject this Bill, or any other measure calculated like this to disturb and distract these countries—to bring into bitter activity sectarian rancour and intolerance."—*Limerick Examiner*.

PETITION OF THE CATHOLIC SECULAR PRIESTS OF ENGLAND AND WALES.

TO BE PRESENTED BY THE EARL OF ARUNDEL & SURREY. To the Hon. the Commons of the United Kingdom, in Parliament assembled.

The petition of the undersigned Catholic Secular Priests, resident and officiating in England and Wales, Humbly Sheweth—That your petitioners have heard with pain and apprehension that a measure is introduced into your honorable House, which they cannot but consider as a retrogression from the principles of liberty guaranteed in the Roman Catholic Relief Act of 1829, and as an infringement on the rights of the Roman Catholic body, as citizens of a free state.

That they have learned, to their great surprise, that one reason assigned as having induced the Government to propose this measure, is a belief that the second order of Catholic Clergy are indifferent or averse to the Hierarchy recently established by the Sovereign Pontiff.

That your petitioners firmly and respectfully declare to your honorable House, that so far from being indifferent or averse to the late normal re-construction of the Roman Catholic Church in England, it has been for years to them and their predecessors an object of their most earnest desire and frequent petitions.

That your petitioners beg again to express their surprise at hearing that the proposed enactment, which they regard as a blow aimed at the independence and liberty of their Church, is advocated also on the pretext of affording to themselves a protection against some supposed undue influence on the part of their spiritual superiors.

That your petitioners disclaim and deprecate such pretended protection, and declare their firm and respectful conviction that they are as free, or more so, under the paternal government of their Bishops, as the Clergy of the Church established by law, under the rule of the Prelates of the Establishment, or as the officers in the Queen's service under its discipline.

That your petitioners yield to no portion of her Majesty's subjects in loyalty, and in devoted attachment to the institutions of their country, with the single exception of its Religious Establishment. In proof of this, they may refer to their unobtrusive lives and quiet demeanor as peaceful citizens: but that when they believe, as they now have reason, that their religious

liberties are endangered, they earnestly claim from your honorable House protection in the unfettered exercise of their religion, not only in the spiritual worship, but also in its Ecclesiastical integrity; and whilst they do not receive any stipend or endowment from the State, they further submit, that they have a just claim to the continued non-interference by the State in their Ecclesiastical economy, to the undisturbed possession of their Ecclesiastical property, and the management of their voluntary, religious, and charitable endowments.

That your petitioners have learned, as British subjects, to regard with pride your honorable House as the bulwark of civil and religious liberty; and they pray that you will not assume on this occasion the exercise of those oppressive powers wielded, in past ages, against the Catholic Church by the more unlimited monarchy of England, at a time when the principles of freedom were not yet fully established, nor the rights of the subjects so clearly defined; and they further pray that you will not, in their regard, adopt for your model of legislation the tyrannical ordinances of a despotic monarch of the Continent, from what source soever these may come recommended.

Your petitioners, therefore, beg that your honorable House will not pass the proposed Bill into law.

CONVERSIONS.—The *Shepherd of the Valley* mentions the conversion of the Rev. Mr. Roberts, late Episcopal clergyman of Indiana. He was received at St. Louis a few weeks ago. We find the following in the *Presbyterianian*:—

The *St. James' Chronicle* announces that the Rev. Mr. Bedford, late curate of Hoxton, was received into the Church of Rome on Friday last.—*Catholic Herald*.

The number of communicants during the jubilee in the various churches of Cincinnati amounted to over fifteen thousand.

FOREIGN INTELLIGENCE.

FRANCE.

The discussion on the motion of M. Creton for the return of the Bourbons has occupied the attention of the Parisian world since our last. A speech by M. Dufaïsse, a member of the Mountain, threw the Assembly into the most ludicrous confusion. Speaking of the death of Louis XVI., he said that experience had proved that the friends of pity were the enemies of the Republic. This assertion was the signal for one of the most violent scenes that ever disgraced a deliberate Assembly. Several Members rushed to the foot of the tribune, and offered gross insults to the speakers. M. Benoit d'Azy called M. Dufaïsse to order, and said that history had pronounced the death of Louis XVI., a crime. Leo de Laborde, rising in his place, stigmatised as an infamous wretch any one who made himself the apologist of the murder of the king. But M. Dufaïsse, "whose pale head, compressed lips, intense expression, and resolute accent, reminded his audience, not without a shudder, of a thorough-bred young Jacobin of '93, such as St. Just," nothing daunted by the fists shaken in his face, and the menaces addressed to him, recalled to mind that the grandfather of the princes whose banishment they wanted to repeal had voted the king's death. The result of the discussion was the adjournment of the motion for six months,—the majority being very small.

AUSTRIA AND PRUSSIA.

The questions in dispute between Austria and Prussia appear to become daily more and more complicated. The King of Wurtemberg has addressed a letter to Prince Schwarzenberg, in which he declares his conviction, that the former representation of the States to the Federal Compact must be extended; that the divided, barren, and confused powers of the different Chambers must be brought together in one united Upper National Parliament; that, as repressive laws and measures of police can neither secure political institutions nor avert political convulsions, security must be sought in a moral bond of connexion between the whole of Germany, and that bond can only be found in a general Parliament. In his Majesty's opinion "a Federal Government, supported by a general representation of the nation, is alone able to master the destructive elements beneath, and effectually to prevent division between the members of the Bund from above. If we deprive the nation of its proper share in its chief collective political government, we cannot hope to reconcile it to the constitution of the Bund, and as little can we hope to arrest the revolution in Germany. To maintain that a general Parliamentary connection is impracticable, is equivalent to admitting that the Bund itself can neither be adapted to the age nor long upheld." The king concludes his prophetic remonstrances with the melancholy consolation, that he is "luckily too old to expect to witness the unavoidable consequences of all we are doing and neglecting to do at this moment at Dresden."

SWEDEN.

Some riots in which the Socialist party have had a share, have occurred at Stockholm, and at Drontheim in Norway.

ANOTHER CAFFRE WAR.

Another Caffre war, which promises to be more desperate and sanguinary than its predecessors, has commenced, and a series of disasters have befallen the English forces.

INDIA AND CHINA.—THE OVERLAND MAIL.

Intelligence has been brought by the Overland Mail which left Bombay on the 3rd ult. The Governor-General was making a progress through the Panjab.

Assam and Scinde, on the eastern and western extremities of the empire, have suffered from incursions of the adjacent predatory tribes.

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CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, MARCH 28, 1851.

The Arctic puts us in possession of European intelligence to the 8th inst. The farce of "Her Majesty in search of a Ministry" has been brought to a conclusion, by the restoration of Lord John and his former colleagues to the high places of Downing Street. This joyful event was announced upon the 3rd instant, when Lord John also proclaimed his intention of proceeding with the "Papal Aggression Bill," slightly modified, upon the following Friday. The slight modification is to consist, it seems, in the omission of the second and third clauses of the Bill, those affecting Charitable Bequests. For this, we are indebted to the noble exertions of the Catholics of Ireland, and to the hint given in the House of Commons, "that the passing of Penal laws for Ireland, would necessitate the addition of 3 per cent. to the Income Tax, in order to increase the amount of the standing army in Ireland." Catholics have never obtained anything from Protestant governments, except by acting upon their fears. Indifferent to the demand for justice, unless backed by threats, the Protestant government of Great Britain is always sensitively alive to menace: from its fears, every thing may be gained; for it is as cowardly when resisted, as it is cruel towards those who meanly crouch to it. The modified Papal Bill will be a very small thing indeed. After all the big, bullying words that have been spoken, and the noble Protestant demonstrations that have been made, the evangelical gentry of Exeter Hall now find themselves obliged to eat a great deal of dirt, and will, we expect, find themselves compelled to swallow a good deal more, even their own big words, than which it would be difficult to conceive anything more nasty, and unwholesome. The Catholics of Great Britain and Ireland are beginning to find out that they muster near ten millions, about a third of the whole population—rather too numerous a body, when organized, and with proper leaders, (who, when the day arrives, will not be wanting,) to be put down by force, or to submit to Penal laws.

Which is Popery? and which is Protestantism? Such is the title of a little "Tract for the Times," emanating apparently from a Unitarian Protestant, and from which we copy the following:—

"The Bible only? or the Bible and something else? This is the real question between the Catholic and the Protestant. Church authority, or no Church authority? All other questions are subordinate to this one. 'Church authority we must have to interpret the Bible,' says the Catholic. 'The Bible only is the Religion of Protestants,' says the Protestant. Viewed theoretically, we see clearly enough which is 'Popery,' and which is 'Protestantism.'

Now for the practical application. And let us look at the matter in fairness, and with a view to facts as they exist.

Neither party prohibits the Bible. The Catholic layman may read his Bible if he wishes. His priest offers no objection; but he must, of course, be guided in his interpretation by the decision of the Church Doctors, as given in the Decrees of the Council of Trent. He who refuses to be thus guided, and presumes to differ from their decisions, is denied proper communion with their Church, and cast without the pale.

The Protestant layman may also read his Bible if he wishes. His clergyman encourages him to do so, and tells him it is his high privilege and birthright, but (and here comes the point,) he will probably tell him also that he must be guided in his interpretation by the decision of the Church Doctors as given in the Thirty-nine Articles, or as given in the Westminster Confession, or as given in the Symbol of some other Synod or ecclesiastical body, small or great. And he who will not submit to be thus guided, and presumes to differ from such decisions is denied proper communion with their respective Churches, and cast without the pale.

Viewed practically, then, which is 'Popery?' and which is 'Protestantism?'

As it appears to one mind at least, the matter stands thus:—The Catholic Church allows the Bible, and the teachings of the Church Doctors in the Decrees of Trent; and tells the reader that whatever may be his private interpretation of the former he must submit to the latter, else he will be cut off as a heretic. Thus making the decrees of Trent the actual authority and standard. The Anglican Church gives the Bible and the Thirty-nine Articles, and tells the reader that whatever opinion he may form on reading the Bible he must submit to these, else he will not be held in proper fellowship, but must stand aloof from its privileges. Thus making the Thirty-nine Articles the actual authority and standard. The Scottish Church gives the Bible and the Westminster Confession, and other Creed Churches have separate Symbols, which they use in like manner, and which they speak of in a similar strain. A declaration of belief in the Truths of the Bible will not secure an entrance to their Church communion and

privileges. To this end a declaration of belief in their interpretation of the Bible is necessary. Thus raising their interpretations, as embodied in the Westminster Confession and the like, into the actual authority and standard.

Now, where this is the case, I ask again, which is 'Popery?' and which is 'Protestantism?'

Said the Anglican Bishop of St. David's, some years since, 'The great source of the Unitarian heresy, is their favorite maxim, that the interpretation of Scripture is to be governed by reason, and not by authority.' And, again, we find Bishop Strachan of Toronto saying to his clergy that the Bible given to men generally, with liberty to exercise their private judgment upon it, would lead them to 'become Arians, Socinians, etc.' Is such, then, the tendency of the Bible teaching? If left to produce its own impression, will it thus lead men away from the prevalent theology? And if so, what ought to be the inference? By the admission of eminent Protestants, a consistent adherence to the proper principle of Protestantism will draw men off from the doctrine of the Trinity—will conduct to a simpler system of theology, even to Unitarianism, which, according to their notions is to lead men astray. To guard against this result, Church authority is resorted to. Articles, Creeds and Confessions are constructed for the purpose of preserving people generally, against being led astray in this manner by the Bible alone. What can Rome do more?

Here the question is again suggested—which is 'Popery?' and which is 'Protestantism?'

The Catholic Priest summarily proscribes the Protestant tract, tells his flock not to read it, and bids them beware of the place of Protestant preaching. Now, if it should be found that a Protestant Minister summarily proscribes the Unitarian tract, tells his flock not to read it, and bids them beware of the place of Unitarian preaching, may we not well ask what the cause of mental freedom and Bible Christianity has gained by such Protestantism? What description of 'Papal aggression,' can be worse than this aggression on Protestant freedom of thought and enquiry? Have Protestants rebelled against the old Pope of the Palazzo, only that they may make way for every new Pope of the Pulpit? As we look on the one picture and on the other, and as we reflect on the principle of the matter, the question once more recurs, which is 'Popery?' and which is Protestantism?'

To this we are tempted to reply in the words of the showman, when solving the old lady's doubts, bewildered by the number of figures upon the painting of the battle field before her. Which is Wellington? and which is Napoleon Bonaparte? Which ever you please, Marm, if by Popery, the writer of the "Tract for the Times" means to denote the practical recognition of a living authority in matters connected with religion. Although, with the exception of Catholics, none have the honesty to avow that they do so, all sects do, and must in practice recognise, and be guided by such an authority somewhere. All yield to authority, differing only as to the authority to which they will submit. The child lisping its first prayer to its Heavenly Father, does so upon the authority of its earthly parents; in a few years the authority of the schoolmaster, or of the college professor, supersedes the authority of father and mother; in after life, if the man retains aught of his childhood's faith, and of his childhood's practice, it is because the authority to which he was once obedient, has not lost all influence over him. In childhood and in manhood, from the cradle to the grave, authority governs all who profess any form of religion whatsoever. Nor do Unitarian Protestants offer any exception to the general rule.

There are but two ways by which a man can become acquainted with the divine counsels; either by an immediate revelation from God, or else by the tradition or transmission through a human medium, of a revelation previously made to others. One directly from God, the other from God through men. To those who can boast of having been the subjects of an immediate revelation from God, we have nothing more to say—to such highly favored individuals there is no need of any other authority; but to the rest of mankind, authority is absolutely necessary, in the first place to point out—what is the Bible—in the second—what is the meaning of the Bible. Is there any one presumptuous enough to suppose, that by his mere human reason, unassisted by the authority or testimony of others, he can infallibly ascertain—what is the Bible? Of what writings and by whom composed. What is to be received as the inspired Word of God, and what rejected? How, without authority, is man to know that the text of the Bible is free from the slightest admixture of error, or that the meaning of the original writers is rendered fully and accurately in the translation? How, except from the testimony of men, upon human authority, does the Unitarian Protestant know that the Bible contains any part of the inspired Word of God to man, or that it is a book one whit more worthy of our veneration than the Koran? Has he any intuitive and infallible certainty that none of the writings of the sacred penmen have been lost; as for instance St. Paul's epistle to the Laodiceans, mentioned in the New, and many other writings referred to in the Old Testament; or that the Gospel called of St. Matthew is a faithful version of the original? Now, unless he can be assured of all this, and many other things besides, without human testimony or authority, the Unitarian Protestant does but talk nonsense, when he speaks about the authoritative value of the Bible alone in matters of religion. The Bible does not, cannot tell—what is the Bible, and for this purpose we must have recourse to some other authority, which to be of any value, must be infallible, and therefore divinely commissioned; but it seems to be a ridiculous inconsistency—a straining out of the gnat, and a swallowing of the camel, on the part of those who admit the testimony or authority of any body, as to what is the Bible, to object to the testimony or authority of the same body in explaining what is the meaning of the Bible. The one is not more beyond the province of human reason than the other; even now, eighteen hundred years since the first promulgation of Christianity, men do not agree as to what is the Bible. The Bible of the Catholic is a

very different affair from the Bible of the Protestant. The translation of one Protestant sect differs from that of another. Passages of deep and mysterious import, by some deemed of Divine inspiration, are by others rejected as impudent interpolations. Whole books share the same fate; many Protestants, well versed in the oriental languages, maintaining that the Song of Songs which is Solomon's, is merely a very warm epithalamium—the erotic effusion of an amorous prince, whilst others contend that the Apocalyptic vision is not the production of an apostolic age. Who shall decide? And yet we must arrive at a decision. Authority we must therefore have to tell us—what is the Bible.

But even were it possible for man, without authority, to ascertain with certainty what is the Bible, another difficulty, equally great, would immediately present itself. What is the meaning of the Bible? It is in vain to deny it. Except to the most ignorant, and therefore the most presumptuous of men, the Bible presents difficulties insurmountable by human reason. It is the most mysterious, as well as the most sublime of books, and he who pretends that he can fully understand it, must be either more highly gifted than the angelic intelligences, or else more grossly ignorant than the beasts of the field. Its text is susceptible of all kinds of contradictory interpretations, and hence all kinds of contradictory interpretations exist, of which, one only can contain the truth. Now, Christian truth is the only subject upon which it is inexcusable that any doubts or differences of opinion should exist, for all will believe exactly alike, who believe the truth; but God has revealed the truth, and therefore, all who believe what God has revealed, will believe exactly alike. Now, as St. Paul tells us, that all will be judged who have not believed the truth, if God be a just God, He must have given to man some means of arriving at a certain knowledge of the truth, or what is the same thing, at uniformity of belief. Does the exercise of human reason, and the right of private judgment, upon the Bible, invariably produce uniformity of belief? It does not. It therefore does not invariably impart a knowledge of the truth, and therefore the Bible alone is an unsafe guide, being, to say the least, as likely to form Unitarians or Manicheans, as Protestant Trinitarians. And therefore, although they may deny it by their words, in practice, all sects admit the necessity of an explanation of the meaning of the Bible; or what meaneth then, this bleating of the flocks which soundeth in our ears; and the lowing of the herds which we do hear? What means the bellowing of those blustering Boanerges, incessantly "improving the occasion," and the ranting of those evangelical sons of thunder, still ringing in our ears? Why, this, that all men feel the need of guides and teachers, and that taking advantage of this universally acknowledged want, it too often happens, that weak men, vain of a little human learning, just sufficient, perhaps, to enable them to conceal their ignorance, or puffed up by a cheaply-earned reputation for sanctity, thrust themselves in, "where angels," unless duly commissioned from on high, would "fear to tread."

Unitarian Protestants, also, have their interpretation of the Bible, to which an assent is expected from all the members of their congregation. Should one arise from amongst them to deny the unity of the God revealed in the Bible, and arguing from the Bible itself, maintain that the God of the Old Testament is not the God of the New, we do not know with what weapons, drawn from the armory of human reason, he would be opposed; but we strongly suspect, that the bold and consistent assertor of the Protestant right of private judgment, would find himself thrust out of the synagogue, just as the Protestant Unitarian is thrust forth by his evangelical brother. All admit authority; the real difference between the Catholic and Protestant is, that the Popery of the one is the recognition of the authority of the Church established by Christ—the Popery of the other, the bowing down to the authority of the conventicle, and the dictum of some self-dubbed reverend Styles or Stiggins.

We are sorry to see that the Transcript has lately manifested a strong disposition to join the Evangelical portion of the press, in its hue and cry against Catholics, and the tenure upon which they ecclesiastical corporations hold their property. The editor of that paper should leave all that dirty work to the aforesaid Evangelicals. Falselhood is their trade—calumny, their daily bread-winner, and the abuse of those "degraded Irish Papists" stands to them in lieu of argument. But why does he join the yelping pack? For instance, we saw with much regret a few days ago an article, which, however well adapted for the pages of the N. Y. Evangelist, or the Memoirs of some Maria Monk, was, to say the least of it, rather out of place in the columns of the Transcript. Again, in its issue of Saturday, we find some remarks upon the property of the Church, which we cannot allow to go unnoticed. "In point of fact, the whole of the tithes, and the most valuable property the Roman Catholic Church possesses, were given by Edicts of the French Monarchs"; and, again, speaking of the Seminary of St. Sulpice, "Its title is merely an ordinance in Council." Now, if the editor of the Transcript had read the article, part of which he copies from us, he would have seen that we never contested the origin of tithes, or the right of the Legislature to amend or repeal the laws concerning them. Tithes are the creature of the law, and may therefore be abolished by law. Tithes and the Clergy Reserves are very much upon the same footing. But it is very different with the corporate property held by the Catholic Church in Canada, and especially in Montreal, to which section of the Province our remarks are more particularly intended to apply. The Transcript asserts, "that the most valuable property the Roman Catholic Church possesses, was

given by the Edicts of the French Monarchs." To this we give a flat denial, and assert, that it was given either by private individuals, or else purchased with sums of money, the private property of members of the communities to which the property at present belongs. A very simple question this, to solve. We therefore challenge the Transcript, to tell us what portion of the property held by the Grey Nunnery, was given by the Edicts of the French Monarchs; what portion of the property held by the Seignior of St. Sulpice, with the exception of the Lake of the Two Mountains—for which a valuable consideration was paid—was given by Edicts of French Monarchs; what portions of the property held by the Bishoprick of Montreal—by the Congrégation de Notre Dams—by the Convent of the Bon Pasteur—the Hotel Dieu—or by the Providence Convent, were given by Edicts of the French Monarchs. Good Mr. Transcript, we pray you to speak out plainly and honestly; leave shuffling and equivocation to the Evangelicals; tell us the names of the French Monarchs by whom the Edicts were made, giving to these wealthy ecclesiastical corporations the property they hold; the dates of such Edicts, and all other particulars, or else, like an honest man, confess yourself mistaken.

Whether the possessions of the ecclesiastical corporations were given by Edicts of the French Monarchs, or acquired by purchase, and by donations, from the original owners, is a question of facts, but whether the ordinance of 1840 is the title of the Sulpicians to their Seignior, is a matter of opinion, upon which we differ from the Transcript; holding that the said ordinance is only the judgment pronounced by the highest court of judicature upon a pre-existing title, to the effect that the St. Sulpicians were, and had been, the true and rightful owners of certain properties therein specified. A title is the foundation of all ownership; that authority without which it is not lawful to exercise any right of ownership. To sell, and to appropriate the proceeds of such sale, is the highest exercise of the rights of ownership. No one denies, that, after the conquest, the St. Sulpicians had the right to sell their Canadian property, and to remove the proceeds to France. Consequently, after the conquest, the St. Sulpicians must have had a good and valid title to such property as they had a right to sell. In course of time, doubts arose as to whether the St. Sulpicians had not forfeited their title, or, to speak correctly, a strong desire arose, to defraud them out of their Seigniorial dues. After long discussions, the case was finally adjudicated by the Privy Council, and sentence pronounced in the form of an Ordinance, for the purpose, as therein expressed, of removing and terminating all doubts, and of confirming the previously existing "right and title of the said Ecclesiastics of the Seminary of St. Sulpice of Montreal, in and to" certain Fiefs and Seigniories. In the same way as the sentence of an ordinary court of justice pronouncing a decision upon the validity of a suitor's claim to certain contested property, can be called a title; in the same sense, and in no other, can the decision or ordinance of the Privy Council be called the title by which the St. Sulpicians hold their property.

We have no intention of entering into any discussion upon the question of the Clergy Reserves. We will content ourselves by reminding the Transcript that, whatever opinions may have been expressed by one or two individuals, the Catholics of Canada, as a body, have never manifested any desire to despoil any of the Protestant denominations of the property they at present hold, or to contest the justice and policy of the acts of the Government in setting apart certain portions of the public domain for their support. It is not from Catholics, either in Europe or America, that attacks upon the rights of property will proceed.

We had the pleasure of listening to Mr. Hunt's lecture before the Mechanic's Institute on the 11th inst., and but for the want of time should have before noticed it. It was the closing lecture of the winter's course, given by this association, and we are glad to learn that their endeavors to obtain popular and able lecturers, have been well appreciated by the public, and that the attendance has generally been large; on the last evening, the Odd Fellow's Hall was nearly filled.

The subject proposed by the lecturer was, the "Deluge of Sacred History;" he commenced by alluding to the reproach so often brought against the physical science of the age, that it is irreligious and infidel in its tendencies, and admitted that the results of geology, astronomy, and the kindred branches of philosophy, had too often been employed by the enemies of the Christian faith to attack the veracity of the sacred historian, and invalidate the cosmogony of Moses. No one event recorded in the Bible has been the subject of more attacks than that of a universal deluge, sweeping from the earth, man and the whole race of beings contemporary with him. He, however, proposed to show from geology, that the results of that science not only offer nothing irreconcilable with the account given in the sacred narrative, but furnish most satisfactory evidence of its truth, and confirm it in every particular. He spoke of geology as the study of nature's antiquities, in which we read of times of conflict, and seasons of rapine, of giant races and monstrous forms, who have for a time held their empire over sea and land, and suddenly destroyed by some dreadful convulsion, or strange invasion, have passed away, and resigned their places to others, who in their turn yielded to a similar destiny. All these have however left behind them records which will outlast the proudest monuments of human grandeur, in the mountains which rear their heads above races entombed at their feet, in the lava streams and the sandy deserts, and in those "medals of creation," as they have been beautifully called, the myriad fossil forms, which through long series of rocks, are found

furnishing to the scientific eye, hieroglyphics as significant as those of Rosetta.

The lecturer now proceeded to show that all these phenomena were not produced by the Mosaic deluge, from the fact that there are distinctly indicated immense periods of time, the existence of numerous races succeeding one another; and finally, the fact that all these early races were distinct from those existing at the present day, and unmixed with those of man, or any of his contemporaries. We cannot here attempt to give his explanations upon this subject, nor the sketch that he gave of the history of the primitive world, as revealed by geology, and we pass on to the question of a deluge within the historic period. Here we should expect to find from the sudden rise and fall of the waters, a violent disturbing, transporting and destroying agency, rather than the gentle operations which in previous ages moulded the stratified rocks, and formed the cemeteries of extinct generations, and this is precisely what we meet with alike over Europe, Asia, and North America, in immense valleys cut through banks of clay and gravel, in erosion of the sides of mountains, in rocks and pebbles raised and scattered over surfaces hundreds of feet above their original beds, in gigantic blocks and boulders transported many miles from their parent rocks, and left often in places seemingly inaccessible, or even made to traverse gulfs and seas. These mark the effect of a tremendous flood, which has swept over the surface, confounding for a time in its sweep, all distinctions of land and sea, and carrying indiscriminate ruin in its course. The marks of this agency over the whole Northern Hemisphere show that it had a direction nearly from North to South, and characterised with such a uniformity in its effects, that we are led to infer that they were produced simultaneously in all the widely separated regions where their effects have been recognised. The result of this flood has been to entomb in beds of gravel, in the bottoms of ravines and other places, the remains of immense numbers of animals of existing species, indiscriminately intermixed.

The next question to be decided, is the epoch of this event, and here in the deltas of rivers, in the movement of glaciers, and the progressive inroads of moving sands from the sea shore, we are furnished with a number of *chronometers*, which have been independently investigated by different observers, and lead to a conclusion, deducible also from a vast number of other phenomena, that the present order of things cannot have existed more than four or five thousand years at the farthest. Such is the evidence of this kind, that the celebrated Cuvier observes, that if there is anything demonstrated in geology, it is, that the earth's surface has undergone a great and violent change, at a period not more remote than five or six thousand years. We have then proofs of a violent, sudden and destructive deluge, sweeping over the whole of the earth, destroying existing races, and modifying the surface of the planet, and this at a period corresponding to that assigned by Moses to the deluge of Noah, so that until evidence shall have been adduced to the contrary, we must regard the two events as identical.

As to the cause of the deluge, the lecturer referred to the view of M. Elie de Beaumont, who has shown that the elevation of a chain of mountains, many of which are known to be of comparatively recent origin, would have caused a disturbance of the ocean sufficient to produce all the effects recognized in the deluge, and he inclined to believe, with Sir H. De la Beche, that, in the elevation of the ocean's bed, in the vicinity of the North Pole, we have a sufficient, and, indeed, the only satisfactory cause assignable for the diluvial phenomena met with.

Mr. Hunt then spoke of another branch of evidence, of which time will not allow us to speak—the conclusions to be derived from the universal diffusion of a tradition of the deluge, and the allusions to the family of Noah, which are to be met with in the religious systems of the natives of various and remote parts of the world. In concluding, he remarked that the sciences, which had been led forth by the enemies of the Christian revelation, as allies in their unhallowed conflict, had been turned against them, to their own discomfiture and defeat, and that Christian philosophers had led them back, like conquerors, to lay down their treasures at the feet of the Church; while of those ever zealous for the defence of the Faith, who had marshalled them in this conflict, it might be said, "They have robbed the infidels of their spoil, and showed that it belonged to the people of God."

We cannot forbear in this connection, to allude to the absurd idea so often put forward by such blockheads as Johnny Russell, John Q. Adams, and a host of smaller fry, that the Catholic Church is unfavorable to the cultivation of profane science. Nothing but their utter ignorance of every thing out of their own conventicles, can ever excuse their stupid misrepresentations. Not to speak of the Fathers of the Christian Church, or even of the services rendered to literature and science in the middle ages, when the Church was their nursery, and their fountain-head, we shall find, if we come down to modern times, that she is still the most distinguished patron of scientific researches of all kinds, and has produced in her Priesthood a body of men who have contributed more than any others, to advance modern science. She has read, "Because thou hast rejected knowledge, I will reject thee; thou shalt not do the office of the Priesthood unto me;" and knowing that truth, of whatever order or wherever met with, is of God, and belongs of right to his Church, she has not failed to appropriate it to herself, that she may use it alike to instruct the ignorant, and confute the learned, who oppose her; to use the words of Lord Bacon, who, after a eulogy upon the Jesuits, as the fosterers of learning, says, "There are two principal services besides ornament and illustration, which philosophy and human learning perform to religion; the one

consists in effectually exciting to the exaltation of God's glory; the other affording a singular preservation against unbelief and error."

That same abused order, the Jesuits, whose excellent educational system called forth the admiration of Bacon, has furnished an illustrious list of names, renowned in science, to which we shall search in vain for a parallel. We will not here attempt to institute a comparison between Catholic and Protestant nations, to enquire which have given to the world the brighter names, or the more brilliant discoveries in physical science, but would only speak of the Capital of Christendom, where, under illustrious Pontiffs, the sciences and arts have ever found their most munificent patrons, where a successor of St. Peter received the immortal Kepler, who, for daring to proclaim the true theory of the solar system, was banished from Protestant Germany, and in whose University has been established a professorship unknown in any other institution, that of "Sacred Physics," having for its object the application of the physical sciences to the elucidation and defence of the Holy Scriptures. In concluding, we ask only to know where is the Protestant author who has done for the Bible (of which, to judge from the cant of the Evangelicals, they are the only champions), that which has been attempted by the illustrious Cardinal Wiseman, in his lectures delivered in the English College at Rome, on the "Connection between Science and Revealed Religion," a work which justly ranks as the first of its class, and one which we recommend to our readers, whether Catholic or Protestant.

ST. PATRICK'S DAY IN QUEBEC.—We learn that the festival of Ireland's Patron Saint was celebrated by the Irishmen of Quebec, with most imposing pomp and eclat. A most eloquent Charity Sermon was preached by the Rev. P. McMahon, and the handsome sum of £87 4s. 7d. collected on the occasion, which was handed over to the "Society of St. Vincent de Paul," to be distributed among the poor of the city. His Grace, the Archbishop, and the Clergy of the Seminary, attended the ceremonies.

CONVERSION.—Miss Allen, a highly educated young lady, of respectable family, was received into the bosom of the Catholic Church, on Saturday, the 15th instant, by the Rev. Mr. Normandin, at Varennes, C. E.

We would call the attention of our readers to the report and resolutions of a Meeting of the Depositors in the Montreal Provident and Savings' Bank. It will be seen that the depositors declare that they have no confidence in the wisdom, prudence or integrity, of the Managing Trustees. Some curious revelations may yet be made as to the purposes, to which the money of the unfortunate depositors was applied.

CATHOLIC PULPIT, No. 1.

We have received from John McCoy, the first number of this work, for further particulars of which see Prospectus, on our seventh page. The present number contains a series of ten sermons, commencing with the first Sunday of Advent. Its publication in this country will prove a valuable addition to our Catholic literature, and will, no doubt, be of immense service to the true religion. The work is highly spoken of by the Catholic Press, both in England and in the United States.

We have to acknowledge the receipt of £5, from Mr. Mathew Enright, Quebec.

MONTREAL PROVIDENT AND SAVINGS' BANK.
(From the Montreal Herald.)

Pursuant to public notice, a meeting of the Depositors in the Montreal Provident and Savings' Bank was held at Mack's Hotel, on Thursday evening last. The chair was occupied by Mr. McGinn, and Mr. Cherrier acted as Secretary. A large number of Depositors mustered at the appointed hour, and several Depositors residing at a great distance in the country had sent instructions to their friends in town to attend the meeting and represent them.

Owing to the amount of business before the meeting, it was suggested to the Chairman that much time might be saved by dispensing with the formality of having a mover and seconder to each resolution, and the sense of the meeting being requested, it was unanimously agreed that the Resolutions should be read from the chair, and being fully explained, the voice of the meeting should be accurately taken upon each resolution.

One solitary individual, who stated that being a depositor, he came there as the friend of the Directors or Trustees, wished to offer some amendment; but could not find a single person in the room to sustain his views, though invited to do so from the chair.

This gentleman, who did not give his name, stated that he believed the Directors of the Bank had been guilty of all the mismanagement imputed to them in the Resolutions previous to the suspension; but he had greater confidence in them since then. The following Resolutions were then put in order, and carried by acclamation:—

1. Resolved.—That the Directors of the Montreal Provident and Savings' Bank derived their legal functions and capacity solely from Rules and Regulations framed only for the management of solvent Banks, under the provisions of the Provincial Statute, 4 and 5 Vict. cap. 22. That the Rules and Regulations so framed, require the Directors of the said Bank to elect a Board of Management for the ensuing year, on the first Monday of February, annually. That no such election having taken place since February, 1848, the Board then elected became extinct by limitation in February, 1849—the Bank having become insolvent in the interim. And that the persons who have since that period usurped the rights, functions and capacity of Managing Trustees of the said Provident and Savings' Bank, have done so without the will or consent of the Depositors, as they have without any legal right or authority whatever.

2. Resolved.—That the property of the Montreal Provident and Savings' Bank is neither equitably nor

legally vested in the persons now assuming the quality of Trustees, nor in Trustees generally, except legally appointed to that effect, but in the hands of Depositors—creditors of said Bank, who alone are interested in the prompt settlement of the affairs of the Bank.

3. Resolved.—That in consequence of grievous dereliction of duty, frequent willful and ruinous violations of the Statute already cited, and of the Rules and Regulations of said Bank, the Managing Trustees have rendered themselves directly responsible to the Depositors and Creditors of the Bank, upon many of whom they have inflicted severe suffering and misery, and upon all, vexatious delays, damages, and loss, in view of all which, and of the declared purpose of the Trustees to employ the funds of the Creditors in resisting their claims, the Depositors and Creditors do hereby most solemnly and deliberately protest against the usurpation of the Managing Trustees, and further declare their entire want of confidence in their wisdom, prudence, and integrity, in the management of their affairs.

4. Resolved.—That with a view to the speedy and impartial adjustment of the affairs of the said Bank, it is expedient to appoint the committee in whose judgment, impartiality, and integrity, the Depositors have entire confidence, who shall be vested with all rights, powers, privileges, and authority which the Depositors can confer, as well to demand from the Managing Trustees of said Bank, the immediate surrender of all property of whatsoever nature now in their hands, belonging to said Depositors, as to take charge of such property in trust of said Depositors; and finally, to prepare such petition or other documents to the Legislature, as may be found necessary to carry out the spirit of the foregoing resolution, and obtain justice for all concerned; and that the Committee hereinafter named shall have power to sign such petition or other documents, in carrying out the full intention of these resolutions as the representatives of the Depositors aforesaid, and to appoint Assignees, should that be deemed necessary, in order to wind up the affairs of said Bank.

5. Resolved.—That the following gentlemen shall constitute said Committee, and that they be and are hereby invested with full power and authority, as set forth in the foregoing resolutions, and for the objects therein expressed, and that three of their number shall constitute a quorum:—

Messrs. Thomas McGinn, Edward Thompson, A. R. Cherrier, Lawrence Moss, James A. B. McGill.

Lake Erie opened on the 18th inst. During a period of twenty-four years it has opened earlier but thiner, viz.: in 1812, March 7th; and in 1844, March 14th.—*Montreal Herald.*

The *Journal de Québec* states that the Quebec Bar are about to resume attendance at the Courts.

The telegraph wire, last week stretched across the St. Lawrence,—from the citadel to Point Levi lights,—was broken; it snapped in the middle. We believe it to be now in contemplation to extend the line as far as Cap Rouge, and there submerge the wire, in lieu of crossing it overhead.—*Quebec Mercury.*

IMPERIAL PARLIAMENT.

HOUSE OF LORDS.—MARCH 3.

THE PAPAL AGGRESSION.

The Marquis of Lansdowne informed their lordships that the Queen had been pleased to invite her former Ministers, who had lately resigned, to resume their offices in the cabinet. This step had been taken in conformity with the advice of the Duke of Wellington, and was rendered necessary by the failure of three several attempts to form another Administration. Under these circumstances his colleagues had consented to undertake the task of Government.

The Duke of Argyll, upon presenting a petition against Papal Aggression, took occasion to remark upon the influence still retained by the Catholic power. The Scotch petitions proceeded first upon this assumption, that "although the Catholic religion was in this free country to be tolerated by the State, the State was not bound to tolerate everything in the system of the Catholic Church, which that Church might declare to be necessary to secure the unfettered exercise of its religious observances."

Lord Brougham, who presented a petition from some Catholics, implored the Government to pause in their course of legislation upon this delicate subject, and rest satisfied with declaratory resolutions passed by both Houses of Parliament:—"That would give them two advantages; it would allay the agitation—the religious agitation, the worst of all agitations—which now was tearing society to pieces on both sides of the channel, but in opposite directions, and therefore so much the worse; if it did not extinguish, it would suspend that agitation, and prevent its constant renewal, and the consequent exacerbation of feeling, which too fatally prevailed in different parts of Ireland—(cheers.) It would also give time for further inquiry; and the necessity of obtaining fuller and more accurate information had become more apparent within the last few days. When Napoleon was obliged to decide upon a similar question, the first step he took was to call to his counsels two of the most trustworthy priests on the one side, and the ablest men on the other. That remarkable man thoroughly digested the whole question, and his inquiries resulted in the concordat. It became the dignity of this great country to act with at least as little precipitation as Napoleon, and he therefore again implored her Majesty's Government to pause."

The Marquis of Breadalbane felt that the subject was so complicated, and the real state of the case so imperfectly known, that he recommended the appointment of a Committee of Inquiry before they proceeded to pass any legislative act.

The Earl of Aberdeen thought the best mode of procedure would be the carrying of the resolution of both Houses of Parliament to the foot of the throne.

HOUSE OF COMMONS.—MARCH 3.

LORD J. RUSSELL'S EXPLANATION.—RESTORATION OF THE GOVERNMENT.

After the presentation of several petitions from the Catholics of Ireland against the Ecclesiastical Titles Bill, Sir W. Molesworth gave notice, that on the 14th inst., he would move that it was the opinion of the House that such steps should be taken as would relieve this country from the civil and military expenses of the colonies which are not military settlements, and as would confer on such colonies the privileges and right of self-government, &c.—Mr. Anderson gave notice

that, on the motion to go into Committee on Mr. Locke King's Reform Bill, he would move that the provisions of the Bill be extended to Scotland.

Lord John Russell then rose, and informed the House that her Majesty had expressed a desire that her former Ministers should resume office, after which he moved the postponement of the order of the day, for the second reading of the Ecclesiastical Titles Assumption Bill, till Friday, 7th inst.

Mr. B. Osborne—Does the noble lord intend to proceed with the same Budget.

Lord J. Russell—I will state, on Friday next, on what day I mean to proceed. I think it would be extremely wrong did I in the present state of public business state further than I have done.

Lord J. Manners promised that his party would offer no factious opposition to the Government. If, however, the cardinal principles of their policy were in question, they must vote in opposition, and should moreover, probably propose, at a fitting opportunity, some resolution for the relief of agricultural distress, if it were still ignored by the Ministry.

Efforts were made by several Members to extract from Lord John Russell explanations respecting the modifications of the Bill, and his intentions regarding the Budget, but he declined being more explicit upon either subject until Friday.

Mr. Wakley said that Lord Stanley had acted a noble and a manly part.

HOUSE OF COMMONS.—MARCH 7.

Lord J. Russell said that in moving the order of the day for the second reading of the Ecclesiastical Titles Assumption Bill, Sir George Grey would state the alterations it was proposed to make on that measure, which were extensive; and afterwards moved that the order be adjourned till Friday next. He trusted that no opposition would be made to this proposition, as it was desirable to proceed with the estimates as soon as possible, and on Monday he should propose to proceed with those for the Navy, and with votes for the Army, especially those for the number of men, as the Easter holidays were approaching, and the military act would expire on the 25th of April. He did not propose to take a vote on the Income Tax until the 24th instant, and on the following Friday the Chancellor of the Exchequer would state the alterations to be proposed to make with reference to the finance of the Government.

It was then agreed that the House at its rising should adjourn till Monday.

Mr. J. Stuart presented a petition from the Episcopal Bishops of Scotland, praying that the House would not consent to so much of the Ecclesiastical Titles Assumption Bill, as related to Scotland; whereupon the motion of the Hon. gentleman was read by the clerk.

Mr. Reynolds presented a petition from Dublin against this measure, which, upon his motion, was also read at length.

Sir George Grey then proceeded to state the alterations and modifications proposed to be made in the Bill to prevent Assumption of Titles by Roman Catholic Prelates, of which he moved the second reading. He alluded to the suggestion of Lord Stanley, that the subject should be decided by a resolution of both Houses, and said he could not agree that such would be the best course, inasmuch as it would not have the force of law, whilst it could not be passed without involving the same debate as would take place in case of a bill, nor could he concur in the proposition for a committee of enquiry. Another suggestion was, that Ireland should be excluded from the operation of the Bill. This had been considered and reconsidered by the Government. They believed it inconsistent with their duty to assent to the suggestion. To have done so, they would have been admitting that the authority of the Queen was less than that of the Pope in Ireland, a proposition to which they would not for a moment assent. At the same time, there were practical difficulties on the subject between England and Ireland, a circumstance which constituted the main difficulty in dealing with the question. He denied, however, that it was the effect of the Bill to set aside spiritual acts on the part of Bishops in their Catholic Churches, or that it interfered with the bequests, though the Bill in certain cases of ordination, and collection, and bequests, would, in its present shape, have an operation which the Government never entertained. In committee it would be proposed to omit altogether from the Bill the second and third clauses, which related to these subjects. The Bill would then contain a declaration, that the authority under which the titles had been assumed, was one which the country repudiated. He then moved that the order for the second reading of the Bill be postponed till next Friday.

Mr. M. Gibson was averse to any kind of legislation on religious subjects.

Sir R. Inglis said that after what had taken place on that evening, he thought the best thing they could do, would be to do nothing. The measure now proposed, was paltry in the extreme, and he believed the Government would be compelled to bring forward a much more stringent one.

After a few observations by Mr. Gladstone and Lord Claude Hamilton, Lord J. Russell said that the Law Officers of the Crown were of opinion, that the late assumption of titles was not illegal. In framing the present Bill it had been sought, and he believed successfully, to avoid interference with the religious liberty of the subject. He could not hope, by any measure, to prevent the Irish priests from impeding the education of the people, but this ought not to deter the House from passing a Bill, asserting the Queen's supremacy in her dominions.

Married.

At St. Patrick's Church, Rawdon, on the 18th ult., by the Rev. L. L. Pominville, Mr. Thomas Rowan, to Miss Theresa Daly, both of the Township of Rawdon.

NOTICE.

MONTREAL CITY AND DISTRICT SAVINGS' BANK.

NOTICE is hereby given, that the ANNUAL GENERAL MEETING of the Directors of this Institution, will be held at the office of the Bank, St. François Xavier Street, on MONDAY, the seventh day of APRIL next, at the hour of TWELVE o'clock, noon, when a statement of the affairs of the Bank will be submitted.

By order,
JOHN COLLINS,
Actuary.
March 28th, 1851.

IRISH INTELLIGENCE.

PROTEST OF THE CATHOLIC BAR OF IRELAND AGAINST THE PENAL LAWS.

We, the undersigned Catholic members of the Irish Bar, feel bound publicly to declare our sense of the impolicy and injustice of the Bill now before Parliament respecting Ecclesiastical Titles.

We take this step with reluctance, because we are unwilling to act on public questions as a separate class in the community, in respect either of our professional position or our religious belief; but on this occasion we fear that silence on our part might be construed into acquiescence.

We view the proposed measure as retrogressive and penal in its character, an infringement upon religious liberty, an unwarrantable interference with the discipline of our Church, and a departure from the policy recently pursued by the Legislature, in facilitating the voluntary endowment of the Catholic Hierarchy and Clergy of this country.

We object to this measure, because, by subjecting our religion to special legislation of a vexatious character, it will place the Catholic people in a position of inferiority to their fellow-subjects.

We object to the measure, because it will create new difficulties in the administration of charitable bequests and religious trusts connected with the Catholic Church, unduly control the free disposition of property, interfere with and endanger settlements made upon the faith of existing laws, and in its results be productive of great embarrassments and irritation.

Finally, we object to the measure, because it has been conceived and framed in a spirit of hostility to the Catholic religion, and because it is calculated to revive animosities which have been so baneful to our country, and which in latter years have been happily subsiding.—Here follows a long list of signatures.

THE PENAL BILL.—A petition for presentation to Parliament has been forwarded to G. H. Moore, Esq., M. P. for Mayo, by the Rev. D. Sharkey, P. P. from the united parishes of Ballinahinch and Dunmore, against the anti-Catholic Bill concocted by the treacherous and recreant Whig Ministry. It received in a short space of time above twelve hundred signatures, and contains, with others, the following clauses:—“That Catholics have in justice the strongest claims to the full enjoyment and free exercise of the doctrine and discipline of their religion equally with other classes of the subjects of her Majesty, and any law which would interfere with the Divine right of his Holiness the Pope to establish a Hierarchy in any part of the world where he may deem it expedient, as he has done recently in England, or interrupt its free action, by invading its prerogatives, when established as in Ireland; such enactment we must regard as penal and barbarous in principle, as irreligious in object, and not binding in conscience, and which Christian legislators cannot without guilt sanction, either by their votes or advocacy.” The petitioners also pray the House to reject with scorn the persecuting measure of the malignant Whigs, and to make all due exertions to expel speedily and ignominiously the base Russell Ministry from office.

BAGENALSTOWN.—On Sunday last a highly respectable meeting of the Catholic inhabitants of Bagenalstown was held in that town, Mr. Hugh Blackney presiding, for the purpose of petitioning against the government bill. The Very Rev. D. Lawlor, P. P., V. G.; and Messrs. T. Blackney, E. Cullen, P. Kehoe, P. Kinsella, J. Cummins, and other gentlemen, took part in the proceedings.

LISMORE.—We are glad to be enabled to state that the honest and patriotic inhabitants of Lismore have forwarded a petition to Parliament against that most hateful measure, the Papal Aggression Bill. The petition was numerous and respectfully signed on last Sunday. The Very Rev. Dr. Fogarty, P. P., V. G., Lismore, explained to a large assemblage the monstrous tendency of that measure, which he condemned in suitable terms.—*Cork Examiner.*

THE CLERGY OF LIMERICK.—The Clergy of the diocese of Limerick, by requisition to the Very Rev. Dean Coll, have called upon the Very Rev. gentleman to convene a meeting to express their opinion on the Ministerial aggression. The meeting is convened for Wednesday, at St. Michael's.—*Limerick Reporter.*

On last Sunday, the Catholics of Louth and Carrickmacross met in their respective parishes to petition against Lord John Russell's Penal Bill. The Rev. Mr. Bannon, P. P., presided at the former place, and Mr. Peter Hoey at the latter. Great enthusiasm was manifested, and the petition adopted at each meeting was numerous and respectfully signed. The Catholics of Louth have forwarded their petition to Mr. W. T. McCullagh for presentation in the House of Commons.—*Newry Examiner.*

On Sunday last the men of the county Wexford hastened, in their respective parishes, to affix their names to petitions deprecating the threatened insult and injustice to the freedom of religion in this country. On that day not a man could write his name but thronged to record it; and, in Wexford alone, in about three hours, over one thousand two hundred signatures were appended to the local petition, which has been transmitted to our worthy borough member, John T. Devereux, Esq.—*Wexford Guardian.*

The effigy of Lord John Russell was burnt in Tralee last week amidst noisy demonstrations and music.

On Monday night immense crowds paraded the streets of Ennis, with blazing tar barrels, borne on rafts, displaying in the centre a large effigy of Lord John Russell, wearing a hideous mask. The yells and shouts of the multitude were terrific, and after traversing the town—not forgetting to visit Bindon st., where the Judges of Assize were lodging—returned opposite the Old Court-house, and there committed the effigy to the flames, amidst vociferous execration, and repeated cheers for Cardinal Wiseman.

THE LEAGUE IN LIMERICK.

Great and glorious was the demonstration on Wednesday. The pronouncement of the people of Limerick for tenant right was as enthusiastic and as unequivocal as that of any other people or any other country. And it may be well said that the seeds so happily thrown broad-cast at the late election have produced the full fruition of a conviction of right, and a determination to obtain it.

From an early hour the streets and all approaches from the rural districts presented appearances of bustle and excitement. At twelve o'clock the several trades, preceded by St. John's amateur band, proceeded to the Committee-rooms, in William-street, and, after remaining there for some short time, formed into process-

ion, and escorted the Rev. Julius McCullagh, P. M., and other friends of the tenant right cause, to the place of meeting, at the large market-square, near the Court-house, where a large and commodious platform was erected.

Rev. Mr. O'Dwyer, C. C., Doon, one of the Secretaries, read the following letter from his Lordship the Bishop of Ross:—

“Midleton, Feb. 17, 1851.

“Rev. and dear Sir—Absence from home has prevented me from sending an earlier reply to your esteemed favor of the 11th instant.

“Be kind enough to present to the Limerick Tenant Right Committee my sincere thanks for the high compliment they have paid me by their invitation to the intended meeting and banquet of the 19th.

“Other engagements, which I cannot get over, will prevent me from being present; but I need not say that you have my best and warmest wishes in your endeavors to obtain for the Irish tenant the justice which has been so long withheld.

“The discouragement operating on the minds of the tenants is at the root of the evils of the country. By way of illustration (be the tale even thrice told) take two tenants, A and B, who rent farms each at one pound per acre. A improves the land in various ways, till its letting value is raised to thirty shillings; B works his farm in such a manner as that it will not bring under his management more than the pound; at the end of a given term both, by process of law, are thrown out; to whom, in the present state of the law, does the additional value of ten shillings belong?—to whom ought it to belong?—and if, as in the case of drainage, fencing, and other improvements, the additional value cannot be taken away, to whom ought full compensation to be made? Assuredly, to the tenant.

“The rights of the landlord are sacred, and must be respected; his rent must be paid, or his land must be surrendered. The property of the tenants should be equally inviolable; and to him the law should give equal protection for the value which, without his industry, skill, and capital, would never have been added to the land.

“In seeking for this protection, which the law now refuses, firmness and moderation are indispensable—firmness because the cause is just; and moderation, because, by imprudent demands, success might be endangered.

“If this legal security for full compensation be granted to the tenant, then will there be hope for oppressed and dispirited Ireland—the farmer will be stimulated to improve his land, the laborer will find employment, the poorhouses will be emptied of their crowded multitudes of helpless paupers, the landlord will be paid his rent, and prosperity will be restored to the country.

“I have the honor to remain, with respectful esteem, Rev. and Dear Sir, your obedient servant,

† WILLIAM KEANE.

THE CHARGE OF LIBEL AGAINST THE MARQUIS OF WESTMATH.—The case of Captain Wynne against the Marquis of Westmath for libel, has been brought to a close in the Court of Exchequer after a trial of eight days, the jury giving the plaintiff £2,000 damages, and 6d cost. This is the second time the case has been tried by a special jury, the jury in the last instance not having been able to agree to a verdict. The charge was also investigated before the House of Lords, the libel consisting of charges made against the plaintiff in a Petition to that House from the Carrick-on-Shannon Board of Guardians, of which the noble defendant was Chairman, and which Petition the defendant procured to be published in several Irish papers. The charges against the plaintiff were, that he had compelled the Relieving Officer, in spite of his remonstrance, to place upon the list a woman of bad character, with whom he was cohabiting, and that upon the officer's refusing to do so, and informing him that she had ground, and was not in need of relief, he persisted in bringing the case before the Vice-guardians, who ordered her relief; and this was done upon three several occasions. The defence was, a plea of justification, and the plaintiff entered into a rebutting case.

MAYNOOTH COLLEGE.—The fifth report of the visitors of Maynooth College, presented to Parliament, has been published. The visitation was made in pursuance of the Statute on the 12th of December last, when 500 students were in attendance, and 11 absent from sickness. No complaint was made by the president. The oath of allegiance had been taken by the students. The new buildings in the College comprise 215 rooms for students, together with a library, seven lecture halls, a kitchen, refectory, and other accommodations, but these remain unprovided with fixtures and furniture; the library without shelves, the halls without benches, the kitchen without grates, or apparatus, and the refectory rooms without tables, &c.

Dr. Maurice Power, one of the representatives for the county of Cork has received “notice to quit” from his constituents.

THE NEW FRANCHISE.—The following is the state of the county and borough of Wexford constituencies, under the new Franchise Bill:—Electors for the county, 5,896; borough of Wexford, 349; borough of New Ross, 171.

THE EXHIBITION OF 1851.—The only specimens of Irish enterprise in the department of bell-founding, intended for the great Exhibition, are two fine bells, manufactured by Mr. John Murphy, of Thomas-street, in this city. One of them weighs thirty cwt., the other about seven cwt.; and both are “maiden”—that is, cast in tune, without the slightest application of filing or cutting. They are the octave in a peal of eight—first and last of the peal—and on D key. The casting of bells in tune, without subsequent filing or cutting, was long considered a great feat by the English founders, who were accustomed to point boastfully to the “maiden peal” of Painwick, in Gloucestershire, as a notable effort of skill. Irish tact and genius have now reduced to a rule what had hitherto been an exception.—*Dublin Nation.*

NEW PROCESS OF BLEACHING.—At the meeting of the Flax Improvement Society's Committee, held in Belfast, on the 19th inst., Mr. Niven, of Chrone-hill, Lisburn, exhibited specimens of linen, cambrics, and muslin fabrics, bleached by a new and peculiar process of his own invention—the agents employed being naphtha, turpentine, and other volatile oils. The bleach appeared very good, and the texture of the fabrics unimpaired in strength.—*Northern Whig.*

As a proof of the want of employment in the district of Nenagh, men are glad to get twopenny per ass-load for bog mold, and draw it a distance of three miles.

Michael Sullivan, a pretended convert, and a

Scripture-reader, but no other than an impostor, is sentenced at Bandon sessions, to ten year's transportation, for obtaining shop goods under false pretences.

Andrew Coffee, who was sent over from Liverpool, and charged with the murder of James Scully, of Killeale, was discharged from the Tipperary gaol after three week's confinement; it appears he was in England at the time of the murder.

CONSPIRACY TO MURDER.—The trial of Mr. Smyth, J. P. of Castlefergus, who is charged with conspiracy to murder his mother, has been fixed to take place on Thursday morning.

A cargo of French potatoes was imported into Cork in February.

ENGLAND.

OFFICIAL ANNOUNCEMENTS.—The following reductions have been made in the expenses of the diplomatic service, to take effect from the 6th of April next:—There are to be in future but two British ministers abroad with the rank of ambassador, namely, at Paris and Constantinople. The Paris embassy is reduced from £10,000 to 8000 a year. The Madrid mission is reduced from £6000 a year, and £550 for house rent, to £5000 a year, and £700 house rent. The Vienna mission is reduced from £9000 a year, and £900 house rent, to £5000 a year, and £900 house rent. The Secretary of Legation of Vienna to have £550, instead of £900, hitherto paid to the Secretary of the Embassy. These reductions, in addition to the abolition of the Consuls-General at Syria and Algiers, and other reductions, which we have already announced in the consular department, will effect a considerable saving in the expenses of the Foreign-office.

The Governor of Malta, Mr. More O'Ferrall, has resigned, and returns home in the *Antelope* about the end of March.

At the Guildhall, York, on Tuesday week, a person, named Cooper, was charged before the Lord Mayor with administering poison to his wife, in consequence of which she died. Cooper was formerly head assistant at Lincoln Grammar School, and has since conducted a boarding school at Stanfield-hall, near Todmorden. He has been married about four years, and has two children. In the latter part of December his wife gave birth to their second child, and she died on the 2nd of January last, and her remains were buried at Bibton. Suspicion arose a few days since that Mrs. Cooper's death had been caused by foul means, and the Coroner issued his warrant for the exhumation of the body in order that the contents of the stomach might be analysed; as a motive for the alleged murder, it is assigned that the accused has been on very intimate terms with the daughter of a Wesleyan minister at Alford, in Lincolnshire, to whom he was anxious to be allied.—*Weekly Dispatch.*

THE ISLAND OF ST. NICHOLAS.—It is with much pleasure that we announce to the public that the Board of Admiralty have most liberally given orders for her Majesty's steam vessels Sampson and Bloodhound to convey a quantity of rice and biscuit to the sufferers at St. Nicholas, Cape Verde.—*Id.*

RAILWAY ACCIDENTS.—On Monday was printed the half-yearly return relating to railway accidents, from which it appears that in the period ending the 30th of June last there were 93 persons killed and 68 injured, of which number 3 passengers were killed, 33 injured from causes beyond their own control; 7 passengers were killed, and 3 injured owing to their own misconduct and want of caution; 25 servants of companies or contractors were killed and 17 injured from causes beyond their own control; 29 servants of companies were killed and 19 injured owing to their own misconduct or want of caution; and 26 trespassers were killed 5 injured by crossing or walking on railways. There were 3 suicides.—*Id.*

THE BITE OF A DOG.—A case has lately occurred in Cheshire wherein a young lady of the highest respectability had nearly lost her life. On Christmas-day the young lady in question was amusing herself by fondling a favorite lapdog. The animal being considered a docile, harmless creature, and a perfect favorite, no apprehension was entertained that it would return the caresses bestowed upon it by a growl, much less a bite. To show, however, that animals of this description cannot be trusted, the dog in question made a sudden bite at one of Miss Clegg's fingers, slightly lacerating the skin. The wound quickly healed up, and no further notice was taken of the matter, until about a fortnight or three weeks ago, when the young lady began to feel acute pains extend from the hand up to the shoulder, and a fearful swelling of the limb ensued. The most skillful medical advice was immediately obtained from Liverpool and Birkenhead, and every effort made to alleviate her extreme and excruciating sufferings, fears being at one time entertained that hydrophobia would ensue. We believe the medical advisers at one time considered it necessary to amputate the hand and even the arm itself; but this has now been deemed unnecessary, and the young lady, after suffering intensely, we are happy to say, is in a fair way of recovery. This circumstance should act as a caution to persons making free with dogs, even though considered of the most quiet and tame description.—*Liverpool Mercury.*

CRUELTY TO IRISH PAUPERS.—On Thursday week, an Irish woman named Connell, left the Cork workhouse, and paid 2s. to the proprietor of the “Pelican” steamer, as passage-money to London, for herself and infant. According to her statement, there were as many as 750 men, women, and children huddled together on the deck. There were also several cattle. “We were so closely packed we could not move.” The rain fell, and her child grew sick; before the three days and nights, occupied by the passage, were over, it was dead. On Sunday morning, the mother went to the Rotherhithe workhouse, and asked for admission. The porter told her that it was not the right time, but six in the evening was the hour. She said, “I have a dead child in my arms.” The master gave orders for her admission, and she entered, “holding the dead child to her bosom, and crying bitterly.” An inquest has since been held on the corpse; the jury indignantly denounced the system adopted by the parochial authorities of Ireland of sending these unfortunate paupers to London to get assistance. The following verdict was agreed to:—“That the deceased child died of cold and exposure to the weather, by reason of the mother being a passenger on the deck of the ‘Pelican’ steam-boat, while on its way from Ireland to London; and the said jury further state, that it is to be deeply regretted, that Government does not take some steps to prevent persons being brought over from Ireland in such a manner, without sufficient and proper accommodation for the preservation of life.”—*Weekly News.*

THE GREAT EXHIBITION.—The Queen and Prince Albert went on Tuesday morning to the Building for Exhibition of the Works of all Nations, in Hyde Park. Her Majesty and His Royal Highness were accompanied by the Prince of Wales, Prince Alfred, the Princess Royal, the Princess Alice, and the Princess Helena. Her Majesty and Prince Albert remained about an hour, and then returned to Buckingham Palace. A great experiment was made the same morning at the building, with a view to ascertain practically the strength of the galleries, both under the condition of supporting what is technically called a dead load, and also a rolling or moving one. Three hundred workmen were first assembled by the contractors, and allowed to cover the platform and the planks connected with it. They were then compressed into the smallest space upon which they could stand. The amount of deflection produced by this load was inappreciable. The men then walked regularly and irregularly, and ran over it. The elasticity of the floor—allowing play to the timbers and the wrought-iron work—was admirably developed by this test, and it became apparent that this quality of elasticity was of the greatest value in protecting the cast-iron girders from sudden shock. Thus, when the men, standing closely packed together, continued jumping simultaneously for several minutes, although in the regular vibrations of the floor the binders played up and down—the extreme deflection of any of the girders that could be ascertained at any moment did not exceed one-quarter of an inch. As it was considered desirable to ascertain the effect of perfectly regular oscillations, the whole of the sappers and miners on the ground, in close columns, were marched over and round, and were finally made to mark time in the most trying manner. With the result of this last test the eminent scientific men present expressed themselves highly gratified, observing, that while at the climax of vibration the motion did not exceed that common in ordinary London houses at evening parties.

A WIDOW IN CHANCERY.—We do our best to prevent native widows from having themselves burnt in India; and we do our best to consume our own widows in Chancery. The funeral pile and the Chancery costs are alike tormenting, and, in many cases, alike mortal; only in Hindostan the torture is more brief, and the final peace more certain. In one case death comes in fire; in the other, by the slower process of a breaking heart. Lord Campbell pities a widow in Chancery. Yes; a few days since “he did from his heart pity the poor woman,” Widow Gardiner—who, upon the death of her husband, after having been for years in the Court of Chancery, was now dragged into a Court of Common Law, whence she would be taken back to Chancery; and all, so far as appeared, for doing no more than an honest woman might do. The jury immediately gave a verdict for the defendant. And this verdict takes the defendant back to Chancery, “for doing no more than an honest woman might do.” The moral of the verdict, therefore, is, that every woman, being left a widow, should do anything else than what an honest woman might do! But Mrs. Gardiner is again in Chancery. There she is, to be slowly consumed by cannibal equity. Now, we ask it, is not the bamboo pile, with pitch and resin, on the banks of the Ganges, a more humane sentence pronounced by custom on the Hindoo widow—by a barbarous usaga on a benighted infidel—than the slow, devouring system of Chancery, that, in what is called a Christian country, eats up to the very bones the widow and the fatherless? The Bastille was stormed and carried by human indignation and human vengeance; when will the Court of Chancery fall before justice and common sense?—*Punch.*

UNITED STATES.

ST. PATRICK'S DAY IN BOSTON.—Last Monday was celebrated with unusual fervor, by the Irish inhabitants of every section of, and the usual Society's in this neighborhood. Though the morning was lowering and chilly, the streets were dry and hard, which we were glad of for the sake of the Temperance Societies. These assembled at the Common at an early hour, and formed into procession, Mr. D. W. O'Brien acting as Chief Marshal. They were full fifteen hundred strong, carried about a dozen splendid banners, and were accompanied by five bands of music.—Among the banners we especially noticed the Father Mathew Society's, St. Nicholas Society, the St. Mary's Society, the St. Vincent's Society. There were also the Temperance Societies of Charlestown and Cambridge, and delegations from other towns.—*Am. Celt.*

ANOTHER PIRATICAL EXPEDITION.—We have private information that there is now fitting out in New York an expedition of Germans and Hungarians, under the pretext of forming a colony somewhere on the southern coast of the United States. From the secrecy to which its members are sworn, and the mystery that prevails about it, it seems evident that the destination is not as pretended. It may be part of a new Cuban expedition; but our principal informant thinks he has sufficient evidence that it is meant for Switzerland first, and then for an Italian expedition. “No Irish need apply,” as they cannot be depended on for robbing Churches and Convents; and no Italians need apply, as they are sure to run away if there shall be any fighting to do. So only Germans and Hungarians are excepted. We have heard of about a hundred as engaged in this piracy—the number may be much greater. Mr. Webster, after his swaggering letter to Chevalier Hulsemann, will, no doubt, be very prompt in showing that the administration is able and willing to prevent armed expeditions from being fitted out in our ports against friendly powers! He may, however, if he thinks it will help his popularity give the rascals passports—it will not keep Austria from hanging them all the same—with the passports in their pockets.—*Shame on so inconsistent an Administration!*—*N. Y. Freeman's Journal.*

The Baltimore *Sun* has an account of a horrible massacre in Kent county, Maryland, in which five persons were shot or stabbed, two of whom had died. It appears that a gang of robbers got scent of a large sum of money, which they supposed to be in the house of Mr. Caleb P. Griffith, and were determined to get it. But they mistook the house of Mr. William Cosden, two miles and a half from Mr. G's Mr. C.'s wife, his wife's sister, and two other persons were brutally shot; but no money was obtained. Mrs. C. was amongst the killed.

GREAT TAKE OF GAMBLERS.—On Saturday night, The Boston City Marshal arrested eighty-six gamblers in their different "Hells."

A bank-messenger named Henry W. Whitter, was knocked down at the station house, Norwich, Conn. one night last week, and robbed of a carpet-bag containing forty thousand dollars, in bank bills, which he was to bring to the Suffolk bank in this city. A reward of \$5000 is offered for the apprehension of the robber, and recovery of the money. It was a great haul.—*Boston Pilot.*

The town-clerk's office, in Hawtucket, a few miles this side Providence, was broken open and plundered on Wednesday night, the 12th. The safe containing \$100 in money, was forced open by gunpowder, and valuable papers scattered all over the floor.—*ib.*

Three or four laboring men, on as many different railroads leading out of Boston, were killed last week, in consequence of carelessness. One had his head cut off by the wheels, another had his legs cut off, and the others were strangled in a shocking manner! What next?—*ib.*

At Paulding, Miss., a negro violated the person of a white lady, and afterwards murdered her and her son. The citizens turned out en masse, and burned the negro alive!—*ib.*

SHIP FEVER.—A large number of ships have recently arrived at New York with emigrants. On board some of the vessels the passengers have suffered severely from the ship fever, while in others they are wholly exempt.—*ib.*

A BAD PREACHER.—At Fort Madison, Iowa, Rev. Mr. Hummer has been arrested for an attempt to murder his wife by suffocation under pretence of driving the devil out of her. A very strong propensity was shown to lynch the blackcoat.—*ib.*

The Ohio Convention have adopted an article in their Constitution, which debar future Legislatures from licensing the sale of intoxicating drinks as a beverage, and renders it imperative on them to protect the people from the evils of such sale. A similar provision is contained in the constitution of Michigan.—*ib.*

MESMERISM, SPIRITUAL RAPPING, &c.—A case of insanity has occurred within a few days, by reason of the revelation made by mysterious raps, that the steamship Atlantic had been wrecked with the loss of all on board; although since this melancholy catastrophe the passengers, whose "spirits" were declared to have made the rapping, have arrived at home—one of them to find his wife a maniac, from a belief in these ghostly knockings. Another female has just been sent to the asylum, by reason of mesmeric operations upon her nervous system, avowedly for the purpose of rendering her clairvoyant, but with the effect of dooming her to lunacy. And these recent instances are not mere isolated cases, for in several of the asylums the victims of these and kindred impostures are hopelessly insane.—*N. Y. Medical Gaz.*

EDITOR FROZEN TO DEATH.—Clinton Hubbard, editor of the *Kane County Democrat*, Ill., was found frozen to death near St. Charles, some distance from Chicago, on the 22nd ult. He had been to Chicago, and, not getting upon the cars at the St. Charles junction, probably undertook to walk over the prairie, and perished in the cold.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.



THE REGULAR MONTHLY MEETING of the above body, will be held at the ROOMS, St. Helen Street, on TUESDAY EVENING, 1st April, at Eight o'clock precisely, when the new cards of Membership will be ready for delivery.

By Order, DANL. CAREY, Secy.
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 who has been in business in St. Mary Street, and begs to intimate that she has removed her Bonnet Making Establishment to 164, Notre Dame Street, opposite Gibb & Co., merchant tailor, where she keeps constantly on hand an extensive assortment of Straw and other BONNETS, TRIMMINGS, and RIBBONS, at extremely low prices.

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Montreal, March 26, 1851.

THE Subscriber being about to retire from Business on the 1st of May next, it will be continued by F. F. MULLINS, on his own account solely.

The Subscriber wishes all persons indebted to him to settle their accounts, and parties to whom he is indebted to send in their bills for payment.

He offers the following to close off his stock:—
Braziers' and sheathing Copper, Canvas, Anchors, Chain Cables, Deck Spikes,
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5 Tons of Hemp.

FRANCIS MULLINS.
Montreal, 25th Feb., 1851.

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Licensed Midwife,
No. 60, SANGUINET STREET.

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Montreal, Jan. 8, 1851.

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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.

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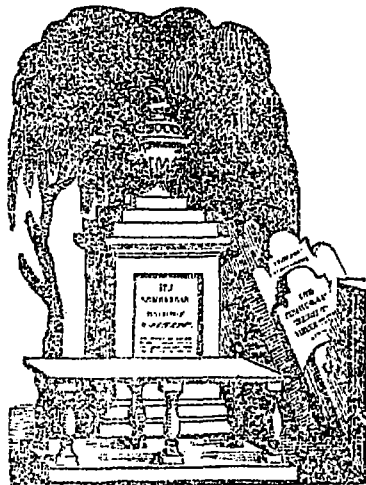
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