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CATHOLIC CHRONICLE.

VOL. I.

MONTREAL, FRIDAY, JULY 11, 1851.

NO. 48.

THE CONVERSION OF ENGLAND.

(Concluded.)

Still less may we hope to make any impression upon the bigotry or ignorance of our fellow-countrymen; by pandering to that very bigotry and ignorance itself. The most short-sighted of all devices for the conversion of England, is the Protestantising of Catholicism. Failure and contempt are the only fruits to be reaped from a system of compromise.—While we attempt to deceive man, we dishonor God; and as we have no right to expect the Divine blessing, so we are quite sure, to fail of winning earthly honor. What Englishmen need is to see what the Catholic religion really is, and not to what extent it may be assimilated to Protestantism. We must not suffer ourselves to be deluded by the dreams of a few Anglican divines, who call upon the Church of Rome to return to a primitive purity, and to meet the Established Church half way. These men of books and fancies do not represent the English people.—England cares not a straw for such compromise. England knows too well that Catholicism and Anglicanism are two distinct religions, opposed to each other in mortal feud. She will not be deceived by a few men of books; and suppose that a reconciliation between the Church of Pius the Ninth and the Church of Queen Victoria is a possibility, or that there is any affinity between the Thirty-nine Articles and the Decrees of Trent. The popular mind cares nought for an arbitration between the two creeds; and the more each one of them attempts to copy the peculiarities of the other, and make itself look less like what it really is, the more undisguised is the contempt which Englishmen feel for the promoters of such folly. What England wants to learn is, which of the two religions is the true one, and not how far they are alike. And as England has scorned, rejected, and trampled upon Puseyism, even while listening to its expostulations, and granting much that it urged, so will she deride and turn away from every Catholic who tries to lull her watchfulness by suggestions that Popery is not so very Popish, and that Catholicism in England may lawfully be a very different thing from Catholicism in Italy and Spain.

Truth, be it ever remembered, gains nothing by being made to look like falsehood. The religion of Jesus Christ is much better adapted to win the hearts of men when left as its divine Author framed it, than when "improved" by a few suggestions from Luther or Calvin. Almighty God has promised no blessing to Anglicised Catholicism. Therefore, let us beware of encouraging the notion that the private judgment of individuals is a fit test of doctrine, because Protestants like to hear Scripture quoted for every thing. Let us beware of paring down our words of veneration and love for the Saints to that frigid decency which Tractarianism will applaud, and men of the world count harmless. Let us ever pray under an overpowering recollection that prayer is an intercourse between God and ourselves alone, and that Protestant objections to our devotions, or misapprehensions of their meaning, must be ignored and forgotten. Let us eschew all false nationalism, and take heed of pretending that we esteem the temporal authority of a king or parliament of higher importance than the spiritual authority of the Viceroy of Jesus Christ.—Let us never be ashamed of owning that we are Catholics, or entreat our clergy not to appear in their ecclesiastical dress. Let us cast off that odious conceit with which sometimes English Catholics have revered a British Protestant as something wiser and nobler than a continental Catholic. Let us bend all our energies to show to our fellow-countrymen what our religion is, when freed alike from the worldly-corruptions and Protestant latitudinarianism which sometimes dishonor its followers. Such a system as this England will at least respect. She will account us to be honest men while we pursue it; she will honor our courage, even while she fears our advances; for if there is one infirmity for which she has no compassion, it is cowardice; if there is one fault which she denounces, it is deception.

All this, at the same time, by no means implies that we ought to pay no heed to those more peculiarities of nations or individuals which have no connexion with a false religion. As it has pleased Almighty God to make no two individuals precisely alike, so there are certain deeply seated characteristics attaching to every separate race of men, of which it would be folly, and worse than folly, to take no account.—Climate, geographical position, past history, political institutions, commerce and literature; these and other such influences stamp upon our people certain definite features of character which demand our most careful attention. And when these things can be respected without the fostering some latent heresy or moral delusion, the wise Catholic missionary will never put himself into opposition with them. What he would do in Italy, or in Spain, or in France, or in China, he would never attempt in England; and what he would

count of little moment in a foreign clime and a Catholic country, he will sometimes bend all his energies to accomplish in the midst of established Protestantism, and beneath the political liberty and murky skies of Britain. All we plead for is, that the Catholic religion shall be exhibited precisely as she is, without caricature, or exaggeration, or diminution. We no more desire to see every minute continental custom or rite introduced in England, than we desire to see the Catholic clergy walk about in a Chinese costume, because they dress themselves like Chinamen in China. And so, on the other hand, we deprecate every modification of the ordinary Catholic system—of Catholic prayers and Catholic social life—merely because Protestants will take offence, and think evil of our religion.

Where, then, lastly, shall we turn for arguments, and for a practical system which shall open the eyes of England to the truth? Our reply is but one brief sentence. Let the Church claim her rights, and do her duty to her own children, and England will bow down and hail her as its mistress and its mother.—The human heart and intellect in England are accessible to those proofs alone which have ever been the credentials of the ambassadors of Christ. Let us put forth our claims, not merely by asserting them, but by showing that we alone can teach England what is the true word of God; by forcing men to see that without that gift of infallibility which all other religions disown, the religion of Jesus Christ is an actual mockery; and let us confirm our claims by those simple proofs to which our blessed Lord and the Apostles appealed as furnishing conviction to the most simple and the most ignorant. Whatever be our duty in a few exceptional cases, let us act towards the great body of the people on the example of Jesus Christ; what He did, let us do, and we shall share his triumphs. He came, at once claiming authority to be heard, pointing to his works of grace and love, trusting to his divine words to make their way direct to his hearers' hearts; and, if they would not thus be convinced, appealing as a last proof to the miracles which He wrought, He expounded his doctrines; He showed the Jews their blessedness; He commanded them to obey Him; and as tokens that He was to be obeyed, He said, "Go and tell what you have heard and seen: the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them." This was the only proof He vouchsafed that He came from God; and with this proof we can still convince this unbelieving nation that we too come from Him, and, coming from Him, come from God. This is the only argument which the immense majority of men are thoroughly capable of appreciating; and as it has a divine origin, so also it is instinct with a divine power. It is an exhibition of that one "note" of the Church which alone can be rationally investigated and mastered by the whole of mankind. The holiness of the Church, which she thus proves herself to possess, is a mark of her divine origin, which goes straight to the conscience of the humblest of the sons of men, and is an unanswerable proof that she presents herself with a divine authority. The investigation of the other three great notes of the Church, her unity, her apostolicity, and her catholicity, requires a far larger amount of learning and acuteness than is possible, except to the studious few. Her "unity," indeed, may be to a certain extent appreciated, and, undeniably, it will ever be found most profitable to enforce it upon Protestants of all kinds, because they are not altogether without means for fairly testing the truth of what we allege. There is not a street in a country town which does not, as far as it goes, prove that the Catholic Church alone is One, both in doctrine and discipline. As far as his own limited experience can inform him, there is scarcely a peasant or mechanic in the land who does not perceive that while the variations of Protestantism are boundless, and its discipline little better than anarchy, Catholics do agree in doctrine, and submit themselves to a living and clearly ascertained authority. Thus far, therefore, the note of "unity" is one which can be urged upon Englishmen of all classes, with the most perfect argumentative fairness, and without claiming from them any irrational assent to our personal assertions.

But as an instrument for carrying irresistible conviction to the judgment, and for winning the affections of the heart, the note of "sanctity" is unrivalled in its conquering power. It needs not the wisdom of the worldly-prudent, the accomplishments of the scholar, or the profound reasonings of the metaphysician, to be thoroughly mastered, and to be accepted with a homage as rational as it is humble.—Man knows, in spite of all sophists, that a religion which can conquer sin must be divine. Every false religion finds its strength in its imitation of this sanctifying strength of the Catholic Church. It is only because Anglicanism, Methodism, Presbyterianism, Socinianism, or any other similar creed, confers, or

seems to confer, a certain measure of holiness and peace of conscience on its adherents, that it makes its way among men. In the absence of that entire mastery over the temptations and sorrows of human nature which the Catholic Church alone can bestow, man, groaning, weeping, and struggling with his destiny and with himself, yields his respect and love to any creed which first presents itself, and claims to work those blessings which he knows that a divine religion must accomplish, or it would be no religion after all. And it is because the mind of England at this very moment has detected every one of the creeds of Protestantism in failing to accomplish this sanctifying mission, that it is preparing to give the Catholic Church a fair trial; and if she does what Protestantism has failed to do, England will bow down, and kiss the hem of her garment, and hail her as the one true Church of the living God. The incontrovertible fact that the Reformation has now had three hundred years' trial, and has left the enormous mass of the people to become practically heathens, has taught every candid man to question whether, after all, the Reformation was not a frightful curse upon this kingdom. Men turn their eyes around them, and behold millions upon millions of their fellows, including almost the whole body of the actual poor, lost in sin and desolation, so far as the Established Church and Dissent do ought to help them. While the elements of social dissolution are daily gathering strength, and a raging tempest threatens to engulf us together in the abyss, Protestantism stands aghast and powerless, now crying out that nothing is done, and that nothing can be done; now calling on the State to interfere and save men's souls; now denouncing the machinations of Papists; now confessing that, with all her abominations, Popery alone possesses the courage and the power to confront vice in its most hideous haunts, and alone seems to ride upon the storm, while every human institution is merged beneath the waves.

When, therefore, this country shall see our blessed Lord's description of His own works apply, in all their spiritual meaning, to the Catholic Church in England, England will own that with that Church alone Christ is still present. "Art thou she that has come, or do we look for another?" is the question that our anxious fellow-countrymen are putting, in their secret hearts, to Catholicism in England. And it is for us to take care that it shall be in our power to point out to her the miracles of divine grace which testify our mission from the Saviour of the world. It is for us to put forth all our hidden strength for the redemption of our own children from ignorance and sin; to make the blind see, and the lame walk, and the deaf hear, in London, and Liverpool, and Manchester, and in all those densely thronged spots where poor Catholics are congregated in all the misery, and almost all the vices, of heathenism. It is for us to reply, that though we can only appeal to a few miracles of bodily healing, yet that the miracles of grace with us are unbounded, and open to every eye. It is for us to grave upon our churches, and write in our books, and proclaim in our speech, these great and glorious words—"The poor have the Gospel preached to them." It is for us to be in a situation to say, that whatsoever there be most proud in man's heart, most acute and learned in his intellect, and most sinful in his soul, all this meets with its master and its remedy within our sacred pale; to point to the success with which, while Protestantism and unbelief are powerless to cope with the agonies of the time, we succeed in our efforts to preserve, guide, sanctify and elevate our children, upheld by that same mysterious charm with which, both in primitive and mediæval times, the Church fought the world and won the victory. Here is the weapon of controversy which we can wield with irresistible power. Here is the sword, tempered in the furnace of the love of God, which will smite asunder prejudice, and bigotry, and pride, and wordliness. Here is that argument which is not more simple than it is irrefragable; which is as truly in harmony with man's innate instincts as with the example of Jesus Christ and the practice of the Church in her happiest times. Here is the logical proof which requires neither study, nor learning, nor striking ability, to comprehend; for it is that one argument which, above all others, Almighty God himself has bid us enjoy, and which He himself has promised to bless.

When, then, the hour has arrived when English Catholicism has accomplished her appointed duties to her own children, we shall expect to see the prayers for the conversion of England receive an abundant, and it may be, an instantaneous answer. When our children are all educated; when our churches are multiplied and our confessionals thronged, until not a Catholic remains who is not a wilful sinner solely through his own fault; when the terrible tokens that we think of the rich before the poor are swept away from our churches, and, still more, from our hearts; when the astounding ignorance of their religion, its

doctrines and its duties, which now prevails among so many of our better-conducted and more wealthy Catholics, is no longer our reproach and our sorrow; when our communions are increased tenfold; when the blessed Sacrament of the Altar is visited and adored by crowds of worshippers in every mission throughout the land; when the whole heart of our people turns with deeper and more tender love to the Mother of God, and ceases not to invoke her aid for the conversion of the nation,—then, and not till then, may we hope to behold the idols of mammon and heresy fall prostrate before the living God—then once more will the Philistines, when they enter into the temple of Dagon, behold their God dashed down upon the earth, and shattered into pieces before the Ark of the Covenant of the Lord of Hosts.

CATHOLIC DEFENCE ASSOCIATION.

(From the Dublin Freeman.)

If the present penal threats of the English Parliament should be the happy occasion of bringing about a real and lasting union of the Catholics of the kingdom in defence of their civil and religious rights, and we feel assured it will, we shall have cause to bless the Premier for the fanaticism which his memorable letter has created. No doubt the Whig party fancied that the vital energies of the Irish nation were crushed out by the terrible famine of the last five years. Otherwise we cannot imagine infatuation more intense than the attempt to involve Ireland in the results of an act, which, even if wrong, should extend its consequences only to England. What had the Irish people or the Irish Bishops to do with the creation of a hierarchy with episcopal titles in England? Why should the creation and residence of a Cardinal in England affect the position of the Irish church? English statesmen may attempt to delude the public by referring to the Synod of Thurles, and the influence of its teachings upon the educational systems with which they are endeavoring to debauch Catholic youth, and obliterate every feeling of nationality from their young aspirations. But, whether right or wrong in our conjecture, we cannot help feeling that the real motive of including the Irish Bishops in the penalties sought to be imposed upon English ecclesiastics, was to destroy one of the most distinguishing characteristics of the separate nationality of Ireland. It looks like a new feature in their policy of centralisation. Every separate landmark of nationality must be taken away one after another. The total amalgamation of the two countries, not for the benefit of both, but for the further aggrandisement of England, has been, and continues to be, the dearest object of ambition to successive British statesmen.

The abolition of the office of the Lord Lieutenantcy—the removal of the law courts—the removal or the extinction of the public charitable institutions of the Irish metropolis—are all but so many developments of this policy of obliteration. One grand monument remains, of some fourteen hundred years standing, with its foundations deeply laid in the Irish soil, defying the efforts of time and the storms of English hostility. Like an oak of the forest, spreading its branches wide, to shelter and protect its smaller neighbors of the grove, the Irish Church and its Hierarchy have been always found the best protecting agency against the repeated invasions of England even upon the civil rights of this country. The English government feels this. They hate to see this stumbling block constantly in their path. They well remember the power this Church wielded when guided by the immortal Liberator. Hence their wish to curtail its powers, and to cramp the free actions of its episcopacy and clergy. Hence their desire to blend it with the English Catholic Church, and thus obliterate the most splendid monument of the distinct nationality of Ireland.

These repeated attempts to annihilate the national landmarks should prove to all Irishmen the necessity of thorough union amongst themselves. As English interests are brought to play an antagonistic part with every national interest in Ireland, why not unite and foster and bring to maturity a spirit racy of the soil—a spirit of resistance to English bigotry and to English griping centralisation? Already has the English policy received a salutary lesson in the unpurchasable integrity and the determined boldness of the noble band of Irish members who have hitherto done battle against the insulting attack upon the Catholicity of Ireland. Backed up by the national will and aid of Ireland, we trust they will triumph, not only in the present, but in future warfare against the tyrannical doings of England.

The resistance to this last attempt will, however, prove more serious than was anticipated. The organisation for the "Catholic Defence Association" is progressing most favorably. Upwards of twenty members of parliament have already given their adhesion—eighteen of the Irish bishops likewise have joined the confederacy. In a few weeks more

Lord John Russell will see in existence an organisation of such influence as to make him regret the hour when, in the plenitude of his presumption, he ventured to lay his hand upon the altars of Ireland. An organisation like the present, spreading its branches over every parish and village in this kingdom, will be enabled to send at least fifty chosen men to the English House of Commons, pledged to oppose any and every ministry who shall dare attempt to destroy the most distinguishing and most time-honored characteristic of the glory of Ireland.

The following Prelates and Members of Parliament have already declared themselves in favor of the Society:—

His Grace the Most Rev. Dr. Cullen, Lord Archbishop of Armagh, and Primate of all Ireland; His Grace the Most Rev. Dr. MacHale, Lord Archbishop of Tuam; His Grace the Most Rev. Dr. Slattery, Lord Archbishop of Cashel; the Right Rev. Dr. Higgins, Lord Bishop of Ardagh; the Right Rev. Dr. Blake, Lord Bishop of Dromore; the Right Rev. Dr. Cantwell, Lord Bishop of Meath; the Right Rev. Dr. Foran, Lord Bishop of Waterford; the Right Rev. Dr. Derry, Lord Bishop of Clonfert; the Right Rev. Dr. Murphy, Lord Bishop of Ferns; the Right Rev. Dr. French, Lord Bishop of Kilmacduagh; the Right Rev. Dr. McGittigan, Lord Bishop of Raphoe; the Right Rev. Dr. Keane, Lord Bishop of Clogher; the Right Rev. Dr. Egan, Lord Bishop of Killarney; the Right Rev. Dr. Vaughan, Lord Bishop of Killaloe; the Right Rev. Dr. Browne, Lord Bishop of Elphin; the Right Rev. Dr. Murphy, Lord Bishop of Cloyne; the Right Rev. Dr. Kelly, Lord Bishop of Derry; John Reynolds, M.P., Dublin; William Keogh, M.P., Athlone; George O. Ouseley Higgins, M.P., Mayo; Maurice Power, M.P., Cork; Anthony O'Flaherty, M.P., Galway; John O'Connell, M.P., Limerick; George Henry Moore, M.P., Mayo; Oliver D. J. Grace, M.P., Roscommon; Nicholas V. Maher, M.P., Tipperary; Francis Scully, M.P., Tipperary; Thomas Meagher, M.P., Waterford City; John Sadleir, M.P., Carlow; Francis S. Murphy, M.P., Cork; Robert Keating, M.P., Waterford; Henry W. Barron, M.P., Waterford City; John T. Deyereux, M.P., Wexford; N. M. Power, M.P., Waterford; John H. Talbot, M.P., New Ross; Sir T. O'Brien, Bart., M.P., Cashel; John O'Brien, M.P., Limerick; Michael Sullivan, M.P., Kilkenny; Matthew E. Corbally, M.P., Meath.

HOW TO MAKE THE ANTI-PAPAL BILL USEFUL.

(From the Spectator.)

It is with the utmost difficulty that Ministers contrive to get their Ecclesiastical Titles Bill through the House of Commons without its being converted into a real measure. Some of their opponents waste a good deal of energy in trying to obstruct it altogether; but others, more adroit, oppose it by trying to impart to it some character of reality; and this form of resistance has the peculiar advantage of making Ministers themselves join the Opposition pro hac vice.

For example, Sir Henry Willoughby proposed to include in the penal part of the bill, not only the assumption of titles, but the procuring or publishing of any bull, brief, rescript, or letters apostolical, professing to confer the titles; a method which would be to deal not merely with the consequences of the "aggression," but with the aggression itself. We need scarcely say that Government opposed any such amendment. The alleged reasons of their resistance are of secondary importance, or it might be amusing to note how self-contradictory they were: Lord John Russell objected to "creating an additional offence"; Sir George Grey said that "the offence in question is already a misdemeanor under an act which could not be termed obsolete"; the Attorney-General objected to "constituting two separate offences, liable to two separate penalties"; the Solicitor-General said that the documents in question were sufficiently condemned by the declaration in the first clause. Thus, Sir Henry Willoughby was opposed because the offence which he desired to punish would be newly created, because it exists and is punishable already, because the penalties, like the offences, would be double, and because the bill actually did deal with it. There is no meeting of the arguments of a party which speaks on all sides at once; but from that very many-sidedness, it is clear that the reasons alleged were not the true reasons which induced those four Ministers to combine: there must have been a fifth, not irreconcilable with any of those four totally discrepant excuses; and, evidently, that fifth reason is a resolve not to make the bill an effective instrument on that particular point.

And in the consideration of this bill the session has been consumed! For this Parliament has assembled, and sat in its last session! With this tale of work the Members go to their constituencies!

One mode of redeeming the time otherwise so totally lost, would be consonant with the practice both of Ministers and Members. It is manifestly the object of Ministers to pass the title of their bill, and perhaps they consider it as well that the preamble also should pass; while the clauses are a nonentity or a nuisance. Now there are many measures which they desire to pass,—at least they say so,—such as a Water Bill, and a Chancery Reform; only they have not the courage to face various "interests" water companies, lawyers, and the like. What we recommend therefore is, that in lieu of the clauses in this bill, which are "virtually blank," and only seem to be filled up, they should stow some of those effective measures which they so desire to carry. The bill would then read somewhat thus—"Ecclesiastical Titles Assumption Bill: Whereas the Pope has bestowed episcopal territorial titles on divers persons in this country, to the detriment of the Queen, her

crown and dignity, and whereas that is very shocking: Be it enacted, that it is hereby enacted, that a public board be constituted and empowered to supply this metropolis with an ample and constant supply of pure water; also be it enacted, that the Lord Chancellor shall attend to the business of his own court, and see to its being done properly." This serious improvement might be effected some night, late in the evening, or at dinner time some day,—as when Mr. Hume's Little Charter was set down, and therefore all troublesomely vigilant Radicals or Tories would be stopping away "to make no House." By this means, really useful measures could be got through the House without exposing Ministers or Members to the terrors of the tremendous "interests." As it is, one grieves to see the diligent House wasting its summer labors on a blank bill, one desires therefore to put something useful into that empty carriage.

CATHOLIC INTELLIGENCE.

On Monday morning the Rev. Mr. Manning said his first Mass at the Church of the Immaculate Conception in Farm Street. He was assisted by Pere Ravnigan, and a large congregation was assembled on the occasion. I hear that it is Mr. Manning's intention to visit Rome in the autumn for the purpose of commencing his theological studies.—*London Correspondent of Tablet.*

The Catholics have purchased upwards of 800 square yards of land near Valentine Brow, two miles from Manchester, for a new Church.

Mr. McGinty has received the subscriptions of several of our first English Catholic nobility and gentry for the Irish Catholic University. The Earl of Arundel and Surrey, Lord Petre, and several others, have given their names.

The Rt. Rev. Dr. Ryan has appointed the Rev. Martin Ryan, who for many years discharged the duties of his sacred calling in the north of Ireland, to the mission of Athen.

EFFECT OF THE CONFESSIONAL.—We are enabled to announce another evidence of the beneficial results of that object of Protestant detestation and inveterate abuse—the Confessional. A lady, (Madame Breina,) respecting whose lost property several advertisements have appeared, has, we are happy to state, obtained the same, it having been recovered through the instrumentality of the Confessional.—*Catholic Standard.*

ST. JOSEPH'S COLLEGE.—This flourishing Institution is situated in the vicinity of the city of Mobile, State of Alabama. There are now in the College 160 students, which number will probably be soon increased to 200. Since last October a new building has been begun and completed. It is said to be a noble structure, solidly built of brick, four stories high, and at a cost of little less than \$10,000. On the whole the College seems to be in a most prosperous and flourishing condition; and offers great inducements to those parents who are unwilling to entrust their children to the atmosphere of Northern Colleges.—*Catholic Miscellany.*

A DIFFICULTY HAPPILY SETTLED.—We learn from our excellent contemporary, the New Orleans Orleansian, that the difficulty existing between the pastor of Trinity (German) church, his apparently much attached flock and the archbishop, has been settled by submission on the part of the former to the latter, and recognising and acknowledging his supremacy. The mild, and amiable, but poor and child-like clergyman, we are informed, wept from his very heart, a stream of sorrowful tears, when he bowed to the fiat which separated him from his fond flock! How beautiful is religion! mild, unostentatious, and meek religion, when divested of the cloak of the Pharisee, and solely of God—yet, how many sins are committed in its name—in the name of the holiest of ordinances, whose groundwork is Omnipotence itself.—*Boston Pilot.*

Since 1838 more than sixty Jesuit missionaries have been sent to the Madura Vicariate, and above one-third of that number, in the short space of ten years, have fallen victims to the climate and to the privations inseparable from their position. Amongst those whose loss was most severely felt were Rev. Father Garnier, the superior of the mission, and the Hon. Father Clifford, by whose death the vicariate lost its only English missionary.

CONVERSIONS TO THE CATHOLIC CHURCH IN ENGLAND.—I have been informed upon what I consider good authority that a large number of the Protestant people, reasoners who do not close their eyes to the influence of truth—who recently attended Dr. Cahill's lectures in Liverpool, are about to abjure their former error, and seek faith in the Catholic Church of Christ. Report says that the number of converts who are to be received at one offering to the throne of grace amounts to about eighty, amongst whom, in addition to the reverend gentlemen already converted, there are a great many parties of high respectability. We understand that the profession of faith will take place in St. Mary's, Edmond-street, the recent scene of the Rev. Doctor's labors. The reverend gentleman is at present lecturing in Manchester with great success. He will, however, attend an aggregate public meeting of the Liverpool Sons of Erin Benefit Society, to be held this (Wednesday) evening in the Music Hall.—*Liverpool Correspondent of Freeman.*

CONVERSIONS.—The Rev. Mr. Heney, P. P., Emly, received into the Catholic Church, last week, the clerk of the Protestant church of that parish, his wife and three children.

On Pentecost Saturday, Mary Maid, a Protestant, was baptised and received into the Catholic Church at Ballinrobe by the Rev. T. Hardiman, P. P. Three other Protestants gave themselves up on the occasion, and are preparing themselves for being

received into the Church in a few days. The simple but heartfelt instruction given every evening here by the "Sisters of Mercy" are working wonders by the grace of God.—*Correspondent of Tablet.*

Mrs. Hanly, of Adare, was received into the Catholic Church on Sunday last, by the Rev. Mr. Cregan.—*Limerick Examiner.*

The confirmation of the Marchioness of Midlothian took place on Tuesday morning, the 17th ult., in London.

IRISH INTELLIGENCE.

DINGLE.

ITS PAUPERISM AND PROSELYTISM.

The special reporter of the *Freeman's Journal* gives the following description of the celebrated Dingle colony, and interesting details of the public recantation of some of the unhappy victims of the base and wicked system of mercenary proselytism.

The town of Dingle, to view it from a little distance, is, perhaps, the prettiest situated, and the most picturesque, both as regards the immediate locality and the surrounding country, of any in Ireland. But the stranger approaching it, and desirous to leave with an agreeable impression, should avoid entering its streets at all—for, in truth, it is little better than one monster pauper asylum; a place where the accumulated destitution of an immense district seeks shelter and relief. Even at the best of times, a large portion of the population were in a state of great wretchedness and ignorance, depending chiefly on the produce of their fishing—too often a precarious and unprofitable occupation. Their only agricultural pursuit was raising potatoes, on patches of land for which they paid an excessive rent; but from the abundance of seaweed manure they were well supplied with that esculent until the failure of the crop. Then came the famine, and the fever, and evictions, and emigration, all of which helped to sweep away the best portion of the population, leaving behind only those to whom no alternative remained but that of seeking an asylum in the workhouse, or dragging out a miserable existence by means of such casual employment as they could procure.

Such was the locality, in a remote part of the country, and far removed from opportunities of public observation, which some years back was selected for carrying on a system of proselytism resulting in many sham conversions, and producing on those who were unfortunately exposed to its operations, an effect the most debasing and demoralizing that can well be conceived. Situated in a delightful plain, surrounded by a chain of majestic hills, and its shores washed by the waters of a noble bay, no scenery can be more beautiful; no spot in Ireland can exhibit a more perfect combination of all that is grand and harmonising in the beauties of nature. But here its recommendations cease—a painful illustration of which is afforded in this pregnant fact that, within the compass of the little town itself, and within less than two minutes' walk of each other, there are no fewer than thirteen poorhouses, into some of which are crowded more than double the number of inmates that, according to the regulations of the Poor Law Commissioners, they are calculated to accommodate, and all of which, with one or two exceptions, are crowded to excess. There are fifteen poorhouses altogether in the union; one is at Monaree, about two miles from the town, another at Lisearney, a distance of about twelve miles, and which I am told is designated by the paupers "Botany Bay." I have been furnished with an official return, showing the number of paupers in each house at the end of last week, an examination of which will at once bear out what I have said on this part of my subject. It is as follows:—

DINGLE UNION.	Number each Building is estimated to contain.	Number in each Building.
Week ending 24th May, 1851.		
Original workhouse,	1,050	1,281
Auxiliary workhouse at Grey's	600	723
Do. do. at Lisearney	256	357
Do. do. at Monaree	150	210
Do. do. at Brewery	150	186
Do. do. at Devine's	180	242
Do. do. at Smith's	50	105
Do. do. at McKenna's	170	203
Do. do. at Galway's	200	425
Do. do. at McCann's and Forhan's	240	216
Do. do. at Bridge	170	221
Do. do. Kavanagh's	100	126
Do. do. Mall Houses	110	101
Permanent workhouse hospit Barracks	100	160
Lisearney fever sheds	220	180
	138	
Total	3,884	4,736

There are two features in the aspect of the town which would particularly attract the notice of a stranger on entering it—the first is, that almost every large house or building of any sort, capable of containing a number of persons—those which were once the residences of private gentry, of shopkeepers, the brewery, the mill, the barracks, the national school, corn stores, every available place where a number of human beings could, as in the hold of a slave-ship, be stowed away, is a poorhouse, most of the windows built up with stones, or fastened over on the outside with rough planks, imparting to the place an aspect of desolation not to be described. One of them in the principal street of the town, formerly the residence of a Mr. Gray, an extensive merchant, and to which a large corn store was attached, contained on Saturday 723 inmates, all women and girls. It was in this place that the inducements held out to the poor creatures to change their religion, which have been recently exposed in the House of Commons, was carried on on the largest scale, though the discovery of the practice was made in the parent house. This practice—however it may be attempted to deny or disguise it—was part and parcel of the system of "conversion" which has given to this place such a notoriety. The other peculiarity in the appearance of the town to which I have referred is the contrast between the habitations of what would seem to be distinct classes of the population. In two parts of the town are rows of nice looking, slated cottages, carefully whitewashed, the doors and windows well painted, and glazed, and apparently belonging to persons "well to do in the

world," as compared with the inhabitants of the miserable cabins immediately near them. These localities form what is called "the Colony." These houses are occupied by the people who have been tempted to abandon the Catholic church and profess Protestantism. Most of these people, from what I have learned, and of which I am perfectly convinced, would have been just as willing to avow themselves Mahomedans, under the same pressure of circumstances, and for a like consideration. These persons are designated *Soupers*, and as they are regarded with no very kindly feelings by their neighbors and former acquaintances, they may be said to form a distinct and separate body from the other portion of the townspeople. The society through whose agency this "Dingle Mission," as it is called, has been established and supported; are proprietors of a large farm or tract of land, near the town on which these persons are employed to work, and paid constant and liberal wages throughout the year. There is also employed by the same society a large staff of persons called *Scripture Readers*, *Catechists*, &c., who go about among the population, and are the immediate agents in recruiting for the ranks of those who may be willing to profess Protestantism and accept liberal pay. They are, in most instances, broken down hedge schoolmasters, who, beyond the capacity to read and write, and as the term is "cast up accounts," generally know as little of the doctrines of religion, which they undertake to expound, as they do of the Egyptian hieroglyphics. They are, however, useful in their own way. It wouldn't at all answer for a young minister fresh from the Irish Society, or the Home Mission, or the Evangelical Alliance, or some such body, burning with an eager zeal to bring over the "benighted Irish," to go directly to hungry Paddy, or Darby, or Tim, and make use of his peculiarly persuasive arguments to effect his conversion. A lower class of emissaries do that part of the business. The first act required of the unfortunate convert is that he send his children, if he have any, to the society's schools. This is a *sine qua non* in the process of conversion; then follows his own public attendance at church, and then after a little probation he gets a house in the colony, into which he enters as a caretaker at a nominal salary. Of late great caution is used in conducting these matters, inasmuch as several of those wretched persons having got all they could out of the proselytisers, returned to their own church, and refused to give possession of the houses, and, consequently, caused the society considerable grief and vexation of spirit. The convert being thus located in the colony is understood to be employed to work on the farm whenever he may be called on to do so, and he enters into the receipt of his weekly stipend. How he usually gives value for it in the shape of labor you will learn from the statements of some of themselves, as they have been related to me.

Yesterday morning I heard it stated, that a souper and his wife from the colony, had resolved—I use the term that was employed by my informant—"to give themselves up to the priest," and that they would do so publicly at last mass. I was, therefore, prepared to witness what to me would be a very strange event, though one of frequent occurrence here.

The last mass, which was commenced at twelve o'clock, was celebrated by the Parish Priest, the Rev. Eugene O'Sullivan, or, as he is more familiarly known among his flock, "Father Owen." The chapel was very full. After the Communion, at that period of the service when the officiating Clergyman usually addresses the congregation, the Rev. gentleman proceeded to speak to the people in the Irish language, and being myself conversant with it, I was enabled to understand his discourse. Having dwelt with great force and eloquence—such as in the Irish tongue may be so effectively and impressively conveyed—upon the moral duties and religious obligations of all who hold the Catholic Faith, he remarked at much length upon the great crime of persons, who, believing its truths, suffered themselves through temptation, or even under the pressure of distress and misery, to give up the avowal of and adherence to their religion—to disclaim that from which alone they had the hope of salvation, and to scandalise the fold of Christ by such practices. He informed the congregation that it had been that morning intimated to him that two persons, who were for several years "Soupers," had determined on renouncing their apostacy, and seeking to be again admitted into the Catholic Church. He said that they had declared their repentance and great regret for the sin they had committed, and the scandal they had given, and they came to him asking that they might be again received as Catholics, and offering to make public avowal before the congregation of their fault, and of their regret for it. It was not, he said, for him to judge of the motives by which people were influenced in abandoning one religious Faith or professing to adopt another; but when the sinner desired to abandon the error of his way, and the prodigal son to return to his father's house, it was his duty as a Priest to receive him, to encourage him, to admonish him, and to pray for him.

It would be quite out of my power to convey, by any words I could use, an adequate description of the deep feeling that pervaded the congregation at this moment. The people in the aisle and transepts at once crowded themselves closely towards the railings, while those in the pews and galleries pressed towards the front that they might the better witness what was going on.

Father O'Sullivan, addressing the clerk in English, then said, "Let those people who desire to become again reconciled to the Catholic Church stand forward now at the foot of the altar."

Thereupon a stout, hardy, well-built young man came forward, and was immediately followed by his wife, a respectable-looking woman, decently and comfortably attired, who carried an infant about a year old in her arms. Instantly there was a perfect stillness through every part of the chapel. Both seemed to feel deeply their position—the woman particularly so; she appeared sensibly affected, and I thought frequently that she was going to burst into tears.

The solemn and affecting scene that followed was one which to be appreciated, should have been witnessed. The man, Sullivan briefly, but very clearly, stated the causes which influenced him to abandon the religion of his fathers, and profess a creed in which he had no faith. His case was similar to that of hundreds of others which have come before me. Pressed by dire want, he accepted the offers of liberal employment and the sore conditions attached to it. He stated the wages he received, and the advantages he enjoyed while in the colony. Having concluded his statement with regard to the inducements which were held out to him to join the proselytisers, he made a solemn profession of his Faith as a Catholic, and, having

expressed his desire to be received again into the Catholic Church, was so admitted by the exemplary Pastor. I may state that on subsequent inquiry, I ascertained that on the morning on which Sullivan was re-admitted into the Catholic Church, he was in possession of one of the houses in the colony. It is right to state that such recantations are of very frequent occurrence here, and the same influences seem, in all cases, to have led to the original "conversion"—poverty and the promise of reward.

THE IRISH TENANT LEAGUE.—The weekly public meeting of this body was held on Tuesday evening in the Lecture Hall of the Mechanics' Institute, Lower Abbey-street. The body of the hall was densely thronged, but the attendance on the platform was rather thin. *Dublin Freeman.*

THE MAGISTRACY.—Rev. Joseph Marshall, Tinnelly House, Parsonstown, has been appointed a magistrate for the county Tipperary. Captain J. G. Collins, Belmont, Cloghan, has been appointed a magistrate of the King's County.

REPRESENTATION OF KINSALE.—We understand that Hamilton Geale, Esq., will come forward as a candidate for this borough at the next election. Mr. Geale, who is brother-in-law of Earl Fortescue, is a member of the English and Irish bars, and connected by property with the counties of Cork and Limerick. We believe Mr. Geale to be in favor of Lord Stanley's proposition, of a moderate fixed duty on the importation of corn. *Cork Constitution.*

OPERATIONS OF THE ENCUMBERED ESTATES COMMISSION.—On Saturday a parliamentary paper was printed, by order of the House of Lords, showing the working of the Encumbered Estates Commission in Ireland. The total number of petitions filed to the 30th ult., was 1,803. The number of petitions filed in regular course was 1,367, and the total number of petitions unfilled 242. The date of the earliest unfilled petition was the 15th of November last. The number of petitions filed upon special application, which were filed since 5th of November, was 194.

The heath on Scourough mountain, the property of the Earl of Glengall, was maliciously fired, and in consequence of its extreme dry state, the flames opened through it with great rapidity. Mr. James Barry of Caher, the senechal of his Lordship, having observed it from the town accompanied by Mr. Wm. Sargent, and a party of police, proceeded to the mountain, where being aided by the officers of the Cabineers, they succeeded in arresting the progress of the fire, and prevented its extension to the valuable wood, which otherwise would be destroyed.

THE WEATHER—THE CROPS, &c.—The weather for the past week has been changeable. There was much rain, and though sometimes the temperature was warm and sultry, it was not characterised by the mildness of summer. The crops have not been affected by the weather, and look very well. Good potatoes have been exhibited in our market, during the week, and sold at 3d. per lb. In many fields a withered stalk may be discovered, but in general, there is not the least appearance unfavorable to an abundant and healthy yield of this important esculent. *Athlone Sentinel.*

During several years the country never presented so fine a prospect of an early and abundant harvest. The land teems with fertility even in districts considered much impoverished. The meadows are falling under the scythe and sickle in the vicinity of Limerick. Not the least vestige of potato blight is apparent in the growing crops of Clare and Galway, however, croakers may, through ignorance, or a worse motive, busy themselves to spread the alarm in Kerry (equally premature) or elsewhere. *Limerick Chronicle.*

We have been favored with the following communication from Dingle:—"A rumor has for some time been prevalent in this district, that the potato is 'again lost,' but I made it my business, both by inquiry and examination, to ascertain the truth, and am happy to say that I have never seen a crop, except in very few cases, where a little dot of the blight may be seen, which I have no doubt might have been produced from the rotten seed." *Kerry Examiner.*

The supply of new potatoes in our market is rapidly increasing, and in size and quality are remarkable for so early in the season. There is no appearance of disease in any we have seen. Prices for the last few days have been 3d. per lb. Some very fine, large-sized kidneys, grown at Strandtown, were on Monday sold at 4s. per stone. *Belfast News Letter.*

We have seen some very fine new potatoes sold in our market during the past week, grown in the mountain district of Partry. We understand that throughout the western portion of our country, along the sea shore, early potatoes are fast reaching maturity, and are free from all appearance of disease. *Mayo Constitution.*

CASTLEBAR DRAINAGE.—The works of the drainage of the Castlebar lakes commenced on yesterday (Monday), under F. Barry, Esq., and a vast number of laborers have already been employed, which is a great boon, hundreds of whom should seek shelter in the poorhouse, or in another land, but for this opportune relief. *Mayo Telegraph.*

DEATH OF WILLIAM CROSS, ESQ., OF MAYDOWN.—It is with much regret we announce the death of this gentleman, which occurred on Sunday the 15th ult., in Armagh, under the following painful circumstances:—As Mr. Cross was returning from the market of Armagh, on Tuesday evening, his horse, a spirited animal, took fright near the fever hospital, and ran off at a furious rate until he passed Mr. Riddall's mill, where the road was newly repaired with broken stones. Here the horse fell and rolled on Mr. Cross, who received such serious injury as to preclude almost any hope of his recovery. After lingering for several days in great agony, he expired on Sunday morning at four o'clock.

SHOCKING DEATH.—On the 16th ult., an inquest was held by J. F. Bourke, Esq., coroner at Breaffy, on the body of a boy who was found in a lime-kiln, half consumed by fire. The body was in such a shocking state when discovered by the owner of the kiln that it could not be identified, the head and legs being burned to a cinder; but it is supposed that the unfortunate boy was a pauper from the Westport workhouse. A verdict of accidental death was returned.

MELANCHOLY AND FATAL ACCIDENT.—Mr. Joseph Christopherson, accountant in the Ennisworthy branch of the Provincial Bank, was on Thursday evening about to proceed to shoot rabbits, and while arranging the lock of his gun, the muzzle being directed obliquely to the ground, it discharged, entering the umbilical region, and lodged in the abdomen. Drs. Cranfield and Goodison were in attendance as speedily as possible; but the wound was of such nature as to

defy medical skill; and after three hours agony, the unfortunate young man ceased to breathe. He had been over fifteen years connected with the establishment, in whose service he died, and was highly respected in his official capacity, as well as in private life. He was a native of Maryport, in Cumberland, and has left a widowed mother and two sisters to mourn over his untimely fate. *Wexford Independent.*

MELANCHOLY SUICIDE.—On Monday last, Peter Nolan, Esq., coroner, held an inquest at Crossmolina, on the body of a revenue policeman, named James King, who committed suicide. On Sunday last, the Inspector, H. P. Wilkinson, Esq., observed him under the influence of drink, and in consequence suspended him from his duty, and also desired the sergeant in charge to deprive him of his appointments. On Sunday night, or early on Monday morning, the unfortunate man, while laboring under a fit of insanity, loaded his carbine, and, it is thought, put the muzzle of his gun to his throat, and discharged it, as the greater portion of the skull was carried away. After the examination of some witnesses, the jury returned the following verdict:—"That the deceased came by his death by a gun-shot wound, inflicted by himself, while laboring under a fit of insanity." The unfortunate deceased was only a few weeks married. *Tyrone Herald.*

LOVE AND SUICIDE.—On Friday, the 6th inst., Dr. Blackwell, one of the coroners for the county Louth, held an inquest at Ballybunna, Churchtown, near Ardee, on the body of John Creighton, who hung himself early that morning in an out-house belonging to Mr. Kieran, a respectable farmer (his master), in that neighborhood. It appeared a fellow-servant of his, a woman named Judith M'Enny, had recently been discharged by Mr. Kieran, for some inattention to business: it was conjectured that she was *eniente* to the unfortunate man, and that to resist her importunities to marry her he committed the rash act—this is matter of conjecture, but is the opinion generally entertained. On Monday morning last, a second inquest was near taking place on the unfortunate woman herself, as she attempted to put a period to her existence by cutting her throat. She made a gash of about four inches in length, across it, cutting the windpipe nearly in two, the jugular vein, however, was missed. She was conveyed to the Ardee Workhouse Infirmary, when the wound was sowed up by Dr. M'Arde; little hopes, however, are entertained of her recovery.

MURDER IN THE COUNTY LOUTH.—It is our painful duty to state that this county has been stained with another foul murder. The victim was a young lad, about 18 years of age, named Bernard M'Entegart, the son of a farmer living near the townland of Annas, within five miles of this town. The unfortunate youth, in company with his sister, left home on Sunday morning, the 15th instant, at the hour of seven o'clock, for the purpose of proceeding to Knockbridge chapel to hear Mass. They had gone about a mile, and were travelling on the Castleblayney railway, when two men, armed with large bludgeons, came up to them, and felled Bernard M'Entegart to the ground. They then struck him on the head several times, until he became senseless. His sister, in the most earnest manner, besought them to have mercy on him, but they heeded not her cries, and when she flung herself on his body, to protect him from the violence of his murderers, one of them struck the poor girl, and inflicted a severe wound on her forehead. Having left the young lad in a dying state, they crossed the country and soon left the girl's sight. The young man died next morning. The cause of the outrage, it is said, was that old M'Entegart took a farm from which the former tenant was ejected. No clue has yet been found to the murderers. *Dundalk Democrat.*

"MURDER WILL OUT."—The rumors prevalent for the last few days as to the discovery of a long concealed and most atrocious murder in this county have proved quite true. The following are the particulars:—About a fortnight since a woman named Mary Fleming, residing at Kileasy, went to Constable Read, of the Hugginstown station, and stated her wish to disclose to him a secret which had long disquieted her mind. She went on to say that one night, sometime between the 25th of December, 1847, and the 1st of January, 1848, she chanced to pass the door of John Walsh, at Castlegannon, and turned for the purpose of going in, but drew back in terror upon beholding the body of Walsh's brother-in-law, Thomas Ball, a cow-jobber, lying dead and covered with blood on the floor, and Walsh and his daughter making ready to remove it by the back door. She contrived to get away without being observed, and upon reaching home informed her husband of what she had beheld. He strictly enjoined her never to divulge the circumstances, and during his life she kept the pledge. On inquiry the constable found many circumstances to corroborate that strange story, for Ball had been suddenly missed from the locality at the period indicated, and when he was known to have had with him a large sum of money. It had, however, been supposed that he went privately to America. Walsh and his daughter were arrested, and committed for further examination by Mr. J. de Montmorency, J. P. and a search having been made at the house at Castlegannon, a skeleton was actually discovered buried at a few yards distance from the back door. There is but little room left for doubt that this was the body of Ball, who had been murdered for the sake of the money he was known to have in his possession. An inquest was held on the remains on Monday last by Mr. T. Izod, coroner, when the following verdict (on which Walsh was fully committed for trial on the charge of murder) was returned:—"That the said deceased was discovered dead in an old yard, late in the occupation of John Walsh, on the lands of Knockmoylean, on Tuesday last; that said deceased's skull was extensively fractured on the temples with a blunt or some such weapon, feloniously and of malice aforethought, by him; that said John Walsh, late of Castlegannon, aided and assisted therein by a person or persons unknown; and that the said murder appears to have been perpetrated on or about the close of the year 1847." *Kilkenny Moderator.*

A child of three years of age was starved to death at Callan, Kilkenny, this week. Paupers are dying in the poor-houses of the south and west at the rate of 35 to 50 per cent. per annum.

The Georgiana sailed from our quays on Tuesday morning with 240 passengers for New York. We were sorry to perceive many respectable citizens among the passengers. *Limerick Examiner.*

EMIGRATION.—On Thursday evening the brig Falcon, of this port, Captain Lambert, left our quays with ninety passengers for Norfolk and Baltimore. The passengers, chiefly young persons, are of a highly

respectable class, and the majority of them belong to the town and vicinity of Wexford. *Wexford Guardian.*
IRISH EMIGRANTS TO SOUTH AMERICA.—The barque Louisa, emigrant ship, (Captain Carpenter, commander,) which sailed from London, for Lima, on the 17th April last, was spoken with near the line by a homeward-bound vessel on the 11th of May. Crew and passengers well. The Louisa had on board 150 passengers, amongst them were a number of emigrants from Ireland, principally from the counties of Kildare and Armagh.

Two thousand pounds are allocated to the emigration of 500 paupers in the Scarriff union. From a return obtained at the instance of Lord Naas, it appears that the number of licensed distillers in Ireland was, in 1835, 87, against 94 in 1840, 49 in 1847, 53 in 1848, 50 in 1849, and 53 in 1850.

GREAT BRITAIN.

DEATH OF VISCOUNT MELVILLE.—Viscount Melville died at half-past six o'clock p.m. on Tuesday last, at his residence, Lasswade, near Edinburgh.

EXTRAORDINARY ACCIDENT TO A BALLOON.—On Monday afternoon, the 16th ult., Mr. and Mrs. Graham attempted an ascent from Batty's Hippodrome in the balloon, "Royal Victoria and Albert," at a short distance beyond the gate which leads to the principal entrance of the Crystal Palace. The wind had blown violently all day, so much so, that whilst the inflation was proceeding, upwards of thirty men, who were holding on, were constantly "blown to various parts of the circle." At such times it is impossible to ascertain the buoyant power by the usual method of weighing. When the aeronauts thus arose, the wind carried them against a high mast or pole in the ground, before they had time to cast out ballast, and a long rent was caused in the upper part of the balloon. "We cast out sand," says Mrs. Graham in her account of the accident, "to clear the trees in Kensington Gardens, and finding ourselves approaching the Crystal Palace, we gradually discharged the ballast with our hands, so that no great weight should fall in any one spot. We succeeded in quite clearing it, and then made for a descent in the Park, which we effected on the grass, and threw out the long line of our safety bag (without anything being attached) to some men who were running. Two of them caught this line and held on for a short time, but being dragged along by the force of the wind they let go, and we directly rebounded, the wind carrying us on to a house in Arlington-street, and from thence to one in Park-place, where the car rested between a stack of chimneys and a V roof, where we remained until some policeman of the C division, and some gentleman's servants came to our assistance, and aided us with ladders to descend through a trap-door, when two eminent medical gentlemen of the neighbourhood promptly attended and rendered us the most kindly aid professionally at such a trying moment." When the police reached the top of the house, they found themselves in the presence of a shocking spectacle. The oar of the balloon was jammed between the two blocks so firmly, that all means of releasing it appeared for a long time hopeless. Mr. and Mrs. Graham had been thrown from their seats, and were lying on the roof of the house apparently lifeless. The unfortunate couple were removed with as little delay as possible to the residence of Mr. Moore, a surgeon in Arlington-street. Mr. Graham, it was found, had received extensive injuries. The collar bone and sternum of that gentleman are broken, in addition to the wounds of the scalp. *Weekly News.*

THE LATE RAILWAY ACCIDENT NEAR LEWES.—The inquest was brought to a termination on Saturday, when the following special verdict was returned:—"The jury find that the deaths of Mary Chatfield, Sarah Chatfield, Arthur Langhorne, and George Chase, were respectively caused by the train running off the rails and passing over the Newmarket archway. That a broken sleeper was found on the line after the accident, but by what means it came there does not appear to the jury. That in this instance, the tender preceded the engine, and that the train passed down the Palmer incline at a greater rate than directed by the company; and the jury are of opinion that such practices are dangerous, and that had the engine been placed first, or the tender been provided with iron guards, the probability of safety would have been much increased. The jury expressed their regret that so much connected with this accident should have been removed before their inspection, by which they were prevented from so complete an examination as might otherwise have been afforded."

PROTESTANT PROCESSIONS.—Friday brought us a rather novel spectacle, and one which forms a striking commentary on the singular but perfectly natural workings of pure "Protestantism." It was no other than a procession of from 1,000 to 1,500 of the "Later Day Saints," with banners flying, and music playing, followed by a full-length likeness of the Prophet of Nauvoo. The Saints had gathered from all the neighboring towns, including the neighboring borough of Ashton-under-Lyne, where the famous fellow—"prophet," John Wive, figured so conspicuously some twenty years ago as one of the chief followers of Johanna Southcote. The doings of this man and his famous "seven virgins" formed a rather remarkable era in the history of Protestantism, and its vaunted right of private judgment. Ashton was to become the modern Jerusalem, or city of God. The four houses, which were built as the four corners of "the sacred city," are still standing, and are occupied by the followers of St. Johanna and St. John Wive. *Manchester Correspondent of the Tablet.*

The *Gateshead Observer*, says, that like other beauties, the address of the Crystal Palace is more copious than its full dress. "Its morning garments are ample, and conceal its charms. The diamond of the Great Mogul is wholly withdrawn from sight. The Greek Slave wears a robe of *chambre*. The machinery, over-spread with wrappers, is not at work. The bronze and crystal fountains are not at play. John Jones is dusting the Duke of Rutland. Tim Titmarsh, having performed the same office for Radetzky, has unceremoniously laid his duster on the shoulder of King Leopold. William Smith—prouder of his name than ever, for has it not been worn by Louis Philippe?—is rubbing down Andromeda; and Dick Thompson, provided by the Executive with a pair of parlor-bellows, has brought himself alongside of Satan tempting Eve, and is blowing the dust out of the eyes of our credulous mother."

ANGLICANS AND CALVINISTS.—The *John Bull* says—"We are happy to find that the attempt to strike a blow at the Catholic character of our Church, under the guise of hospitality to strangers, has met with a salutary check at the hands of our vigilant Diocesan."

Apart from the law which prevents the intrusion of any Minister not Episcopally ordained, into the pulpits of the Church of England, we should have thought the notorious absence, in the Protestant communions of the Continent, of all guarantees for soundness, even on the most vital points of Christian doctrine; would have deterred from such Ecclesiastical fraternisation even those of our Clergy whose opinions on the subject of the ministerial commission fall below the standard of our formularies. If Dr. Merle Daubigne is qualified to preach in a pulpit of the English Church, why not Dr. Bunting, or Dr. Cumming?

DISSENSIONS IN THE ANGLICAN CHURCH.—If "a house divided against itself cannot stand," we see no chance of an Ecclesiastical establishment surviving such internal feuds as are now being discovered in the Church of England. The scene last week at the meeting of the National School Society, when Mr. Denison, the champion of the Tractarians, almost succeeded in carrying a resolution in opposition to a majority of the Bishops, was startling enough; but the mutiny against state supremacy in Church affairs is to be carried to a still higher pitch on the 25th instant, the day appointed for the assembling of the Bishop of Exeter's Synod. Two things are evident to us—that the "High Church" party, as it is called, is by no means so small and powerless as has been generally represented; and secondly, that the differences between the two sections are now incapable of amicable settlement, and can only be terminated by the secession of the Tractarian body from the Establishment. If the Bishop of Exeter and his followers wished to escape state restraint, they must be prepared to forego state patronage and emoluments, whether in the Episcopal chair or the parochial school. Let them make this sacrifice, and whatever people may think of their doctrinal peculiarities, their heroic devotion to principal will challenge universal admiration. *Preston Guardian.*

PARLIAMENTARY HARVEST HOME.—Punch may in a few weeks make a nice picture of the parliamentary "Harvest Home" for 1851, by representing ministers and members capering around a wain laden with an Arsenic Bill and the Ecclesiastical Titles Bill—two solitary sheaves for about 650 sickles. As regards the latter measure, even the *Times*, which has done its best to apologise for the folly of ministers, now calculates that at the rate the Bill has "progressed" hitherto, the Commons will be able to take the third reading of it about Christmas, and that the Lords will have an opportunity of inspecting the prodigy by the spring of 1852. Whenever it is presented, we hope that a bill which has run so long, has been so often renewed, and is so suspiciously endorsed, will come back protested. *Preston Guardian.*

Sir James Sunderland Mackenzie, who has several times been in the hands of the Police for drunkenness and creating disturbances, has been sent to prison by the Westminster Magistrate, in default of bail to keep the peace towards Mr. Jackson, a tradesman with whom he formerly lodged, and to whom he applied most opprobrious epithets. His conduct at the Police-office was very extraordinary, and seemed to denote some unsoundness of mind.

THE AGAPEMONE.—A house of business in Bristol, having recently sent some goods to "the Abode of Love," had the bill returned to be made out afresh, according to the following note:—"The Agapemone, near Bridgewater, June, 1851. Messrs. W. and Co. The enclosed bill is returned to be made out with the proper address, namely—My Lord the Agapemone, &c."

TOTAL LOSS OF THE PLYMOUTH PACKET.—On Saturday intelligence was received at Lloyd's, that on Thursday evening, the 13th instant, the Plymouth packet, while on her voyage from Penzance to Liverpool, struck on a sunken rock rounding the Scilly, and almost instantly foundered, every soul on board perishing. Besides her crew of eight men, she had about eighteen emigrants proceeding to Liverpool to go out to America. Their names are not at present known.

DEATH FROM HYDROPHOBIA AT LEEDS.—About three months ago, a boy named Adams, being in Holbeck, was bitten by a dog on the hand. No notice was taken of it at the time, and the wound healed. On Thursday last, however, he showed symptoms of hydrophobia. Mr. Wade, surgeon, was called in, and rendered every assistance in his power, but without avail. The poor boy died on Friday night in great agony.

SUICIDE AT WIX BY THE HUSBAND OF THE NOTORIOUS MARY MAY.—The cottage of Mary May, of Wix, of this county, the wretched woman who was executed at Springfield gaol in 1848, for the murder of William Constable, her half brother, by poisoning him, was the scene of another tragedy on Monday last, her husband, Robert May, having put a period to his existence by hanging himself. *Chelmsford Chronicle.*

The total extirpation of the Irish population in Glasgow appears to have become the favorite theory, as it is the daily theme, of pious divines, enlightened newspaper editors, and patriotic political economists. The bright idea originated some months ago with a rev. gent. on the platform of the City Hall. Caunting bibliicals may vapor about Glasgow flourishing "by the preaching of the Word," and more resolute reformers may unmask their anti-Irish antipathies, by hinting at the flourish of the sword; but these persecutions of the spirit and the flesh are humane and praiseworthy compared with the studied neglect with which the authorities encourage the production of disease and death. Is it very surprising, considering the inattention with which the Irish population is treated, that the wynds which they inhabit are not converted into an Atlantis of happiness? On the contrary, it is most remarkable the clean-shirtedness, healthy appearance, and vivacity, which the Irish preserve and maintain under the most discouraging and inconvenient disadvantages. Take the Scotch working population of the same grade as the Irish, and we will bet our existence on it that no impartial observer will deny to the latter infinite superiority, morally, physically, intellectually, and religiously. An ill-dressed Scotsman will shun a house of worship as he would a pestilence; whilst the poor Irishman, be he ever so ill-off in his upper garments, will, at all events, have a clean shirt and handkerchief for the occasion, and may be seen wending his way to early Mass, every Sunday morning, to St. Andrew's, St. Mary's, or some other of the numerous Catholic temples now existing in Glasgow, which he has contributed by his hard-earned pence to raise to the glory and worship of Almighty God. Long life and more power to the poor fellow! and may his love of religion be as lasting as his hatred of shabby gentility! *Glasgow Free Press.*

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

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

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JULY 11, 1851.

By the arrival of the *Canada's* mail, we are in possession of intelligence up to the 28th June. On Monday, the 23rd ult., the preamble of the Ecclesiastical Titles Bill was agreed to in Committee. Upon two divisions, on amendments proposed by Mr. Walpole, Ministers were victorious by very small majorities, the numbers being on the first, 140 to 131, and on the other, 141 to 117; for the preamble itself the numbers were 200 to 39; majority, 161. The Report was to be brought up on the 27th ult.

The Oath of Abjuration (Jews) Bill, in spite of the opposition of Sir R. Inglis, Mr. Plumptre, Col. Sibthorpe, and Mr. Walpole, has passed through Committee.

ECCLESIASTICAL CORPORATIONS.

Mr. Badgley's Bill for incorporating the Anglican Bishop of Montreal, with the same privileges as those heretofore enjoyed by the Protestant Bishop of Quebec, has called forth some very tall writing, upon the part of several of our Protestant cotemporaries. We were to put any faith in the dismal prognostications of these men, we should imagine, that an Act incorporating a religious society, was an Act, violently dispossessing the present proprietors of their wealth, and conferring it upon certain privileged communities; instead of being, what it really is, nothing more than an Act giving permission to a community, or corporation to enjoy, what every individual of which the community is composed, enjoys already—the right of acquiring property by gift or purchase, and of retaining possession of property so acquired. If any property was really conferred by these Acts, we should be as much opposed to them as are our cotemporaries; but we must confess, that we cannot understand the meaning of the objections brought forward against them. These objections seem to be, that they threaten to absorb the landed property of Canada, and are, virtually, a repeal of the law of Mortmain. Now, how land can be said to be absorbed, or lost to the community, when owned by a corporate body, more than when owned by a private individual, we do not understand. The land will still be, where, and what it is now: its owners, whether incorporated or unincorporated, will cultivate it, or otherwise, turn it to account; its produce will not be diminished in quality, or in quantity; will still find its way to market, and become the subject of sale, or exchange, even as at present. If such be the case, we do not see how it can make any difference to the consumers, whether the land which produced the articles of their consumption, belonged to a corporation, or to an individual. Still, our friends should remember, that a corporation will have no means of acquiring land, but what they themselves already possess; and that it does not follow, because A or B or C, are not prevented by law, from buying all the land in Canada, that therefore, they will be able to buy it. If corporate bodies did indeed, absorb the land they owned, rendered it useless to the community, or hoarded up its fruits, and prevented their exposure in the market, we could more easily understand the objection about absorbing the property of the people; besides, as no man will be compelled to give, or sell land to these corporations, the people will always have it in their power, in spite of Acts of incorporation, to determine the quantity of land corporations so constituted, shall possess. But enough of this absurdity; we will examine another objection, and that is: That, in process of time, these corporations will become so rich, as to create a dangerous power within the State. We doubt this: we know many individuals, all of whom have the right to acquire property to an unlimited extent—if they can get it—and yet have never been able to get hold of a single acre. But still, if the danger were as real, as it is imaginary, we can point out a certain remedy, and that is, the indefinite increase of such corporations. It is clear, that two corporate bodies could never each get hold of all the land in Canada. Neither, at the worst, could ever grasp more than one-half. The danger from two corporations, would then be only half what it would be from one; from four, one quarter; and so on, until by the infinite increase of corporate bodies the danger to be apprehended from the excessive power of any one of them, would be infinitesimally small: It will be seen, that we do not advocate the granting of any particular privileges to the members of any particular religion. Jews and Christians, Catholics and Protestants, Baptists and Quakers, Independents and Jumpers, Mormopists, Methodists, and Swedenborgians, should all be treated alike by the State, and should all be allowed, peaceably to hold all they can honestly come by; with so many different and rival corporations, it would be almost impossible for any one of them to become so rich and powerful, as to endanger the safety of the State.

Another objection is, that by these acts of the legislature, to which we allude, the old Statutes of Mortmain are virtually repealed. Well, so be it;

the sooner they are repealed, and all other laws which interfere with the rights of property, the better. We should not weep over the repeal of the Usury, and still less, over that of the Mortmain laws. Before it can be argued that their repeal would be an evil, it must be proved that their existence is an advantage. We can understand, why, in the middle ages, feudal princes were so anxious to diminish the power and influence of the Church, by imposing restrictions upon her right of acquiring property. In the first place, the lands held by the Church, did not furnish so abundantly as lands held by laymen—a supply of vassals in time of war. The ecclesiastical feudatories did not accompany their retainers to the field; again, as corporations never die, the feudal superior lost all chance of recruiting his exhausted exchequer, by means of reliefs upon successions, and other dues arising from the alienation of fiefs; then there were no rich wards to marry. These and many other causes, combined, naturally made the kings of the middle ages, jealous of the accumulation of land in the hands of the Church, and her undying corporations. Lawyers, too, had then, as now, an insuperable aversion to any system calculated to diminish litigation; but however cogent the reasons for the establishment of Statutes of Mortmain then, the necessity has long since passed away, and we hail their repeal as a return to sounder principles of legislation. We contend, therefore, 1st.—That giving to a corporate body the right to hold property, is a very different thing from giving it property to hold. 2nd.—That property held by corporations is not lost to the community, but remains as valuable as ever. That the danger to be apprehended from the power which these corporations will acquire, through the gradual accumulation of property in their hands, is imaginary; the danger in the present state of society, being *for*, and not *from*, the holders of property; and that the danger, such as it is, can best be remedied by the multiplication of corporate bodies, of different religions. But, though the objections to giving to religious societies the right to acquire and keep, are ostensibly those we have already mentioned, the real objections are carefully kept in the back ground. The first of these, is what, from want of a better word, may be called *dog-in-the-mangerism*. Because Mr. Snooks or Mr. Stiggins, has no desire to give or bequeath of his substance, for religious, charitable, or educational purposes, or is, perhaps, prudently averse to entrusting the minister of his conventicle with the administration of funds, for these purposes, he desires to prevent others, Catholics and Anglicans, from doing what they will with their own. An amiable feeling doubtless, but one which has no claim to be respected by the legislature. The other objection is political. Corporate holders of property, are likely to be, in the nature of things, essentially conservative; the enemies of violent organic change, spoliation and despotism, whether it be the despotism of one, or the still more odious despotism of the many. As such, they will always present a strong resistance to the designs of Socialists, Anarchists, and tyrants of every description, and the power which, through the possession of property, they may acquire, will become one of the strongest bulwarks of civil liberty.

PROTESTANT OBJECTIONS TO CATHOLIC PROCESSIONS.

The *Montreal Witness* having given an account, after its fashion, of the Procession of Corpus Christi, that is, of the Procession, in which a priest walks under a Dais, or Canopy, worth £500, "carrying before his face, A Great Artificial Eye, set in a golden disc," proceeds to exhort the Catholic clergy to discontinue the custom of walking in solemn Procession, and assigns the following, together with some other reasons, for such discontinuance:—

"You must be aware that this procession grievously outrages the feelings of your Protestant fellow citizens. They see in it, not only a most gigantic desecration of the Lord's holy day, and a great disturbance of their quiet worship, but just the same kind of idolatry, as that described by Isaiah, when he speaks of a workman taking one part of a tree, and making a fire to cook his victuals with it, and another part to carve into a god, and then falling down and worshipping it. Your wafer is manufactured by the hands of some nun, and blest by some priest, and then you fall down and worship it. You cannot surely be aware of the universality and depth of the disgust and abhorrence with which this idolatry is looked upon by Protestants generally, and that by the careless as well as the pious among them, for you would not so ostentatiously parade it before their eyes."

Here we find three reasons assigned, for the discontinuance of the Procession. 1st. The grievous outrage inflicted on the feelings of certain Protestants. 2nd. What certain wiseacres pretend to see in it; and 3rd. The disgust and abhorrence with which the adoration of the Host is looked upon by Protestants generally. We will examine these three reasons, separately.

Although for the sake of the Protestants themselves, we lament the outrage upon their feelings, as proving the lamentable state of infidelity, into which they must have lapsed, when the worship of the True God, in the manner of His appointment, can offend them; still to us, as Catholics, this effect of the Procession, is a cause for sincere congratulation; for if the Procession, or any other act of Catholic devotion, were pleasing, and acceptable to Protestants, we should immediately begin to suspect, that it must needs be very offensive to God. The object of the Procession, is to please Him, and consequently it is no valid objection to it, that it does not please men who are aliens and enemies to God and His holy Church. We know from Scripture, that what is acceptable to God, must be offensive to men. St. James expressly tells us, that the friendship of this world, is incompatible with the friendship of God. "Whosoever

therefore will be a friend of this world, becometh an enemy of God." Whilst therefore we have no desire to offend any one, we hail the announcement of the fact, that Catholic religious processions, are grievously outraging to the feelings of Protestants, as an additional proof, that they are acceptable to God, and ought therefore to be continued.

The next reason is, because Protestants see in the Procession of the Blessed Sacrament, a gigantic desecration of the Lord's holy day; the same kind of idolatry as that described by Isaiah, in the 44th chapter of the book of his prophecy, and a whole lot of terrible things besides. What the ignorance of a few blockheads may induce them to see, we care not; for the vision which the learned Editor of the *Montreal Witness* has seen, is, we know, not universal. But it is to us, as Catholics, of no manner of consequence, what men, and least of all, what Protestants see in our religious worship. We regard only what God sees therein. The Jews of old, saw in our Saviour, only an impostor! The world saw in His apostles and disciples, fools and madmen; the Pagans saw in the holy mysteries of Catholicity, only a dangerous superstition, very pernicious to the State; and yet Jews, and Pagans, were fully as keen sighted, and far seeing, as Protestants of the present day. In this charge of idolatry, we see a striking fulfilment of the Redeemer's prophecies to His apostles, when He sent them forth into the world, to convert the world. He warned them what kind of treatment they might expect; and with what kind of judgment the children of the world were likely to judge them. "Is it not enough for the disciple to be as his master? If they have called the master of the house Beelzebub, how much more them of his household? Therefore Fear them not." That is to say,—Even as I your Lord and Master have been accused of "gigantic desecration" of the Sabbath, of blasphemy, and casting out devils, through the Prince of the devils; so also must you expect, to be charged with "gigantic desecration," with idolatry, and other crimes. "Therefore," continues our Lord, "Fear them not." He does not tell them, to be cautious of giving offence; to beware, lest by their profession of faith, they should grievously outrage the feelings of unbelievers; on the contrary, He bids them be of good cheer, to continue their processions, or public declarations of faith; and our Protestant friends may rest assured, that trusting in the promises and exhortations of our Lord and Master, we also will continue our processions—and will not be afraid.

The last reason assigned is, "the disgust and abhorrence with which this idolatry," that is, the adoration of the Host, "is looked upon by Protestants generally." The objector to the Procession, is unfortunate in the reasons he adduces for its discontinuance; in every one of them, we find most excellent reasons why, even if the Church had pronounced no judgment upon the subject matter of dispute, it would be advisable to establish the custom of public processions, if it had not previously existed. It is just because Protestants do view it, the adoration of the Host, with "disgust and abhorrence," that the Church, in her wisdom, enjoins this public profession of faith to all her children. "Whosoever," says our Lord, "shall confess Me before men, I will also confess Him before My Father Who is in Heaven. But whosoever shall deny Me before men, I will also deny him before My Father Who is in Heaven." If a public confession of faith in Christ and His word, procured for us respect, the world's esteem, and honor from men, we might be inclined to doubt how far such public confession should be persevered in. But when it earns for us "disgust and abhorrence" from our Protestant brethren, it is clear that it is the duty of every Catholic, publicly to confess his faith in the teaching of Christ and His Church. We thank the *Montreal Witness* for the information he has given us, respecting the feelings with which Protestants witness our adoration of the Body and Blood of Christ; because we are confident, that it will have the effect of making all Catholics more assiduous than ever in their attendance upon those solemn occasions, when the Church publicly, and in the face of all men, confesses her faith in her Divine Spouse: for they will remember that it is written, "Whosoever shall be ashamed of Me, and of My words, in this adulterous, and sinful generation; the Son of man also shall be ashamed of him, when He shall come in the glory of His Father, with the holy angels."

It will be seen, that we do not attempt to repel the Protestant charge of idolatry. That has been so often done elsewhere, that we consider it a work of supererogation to attempt it here. Besides, it would necessarily involve the question of the "Real presence;" a question, not to be discussed in the columns of a newspaper. We know of, and assign but one reason for such belief: viz., because we know upon the testimony of the Church, the body of teachers whom Christ appointed to bear witness of Him, that the Lord Himself taught that doctrine; and the disbelief of a few Protestants, is not sufficient to convince us, that Christ was a liar. Catholics need never feel uneasy at any foolish charges brought against their religion by ignorant men; they have also, always this consolation:—That were it possible for them to be in error, through humbly listening to the teaching of the Church, they would still have an unanswerable plea in mitigation of sentence, upon the last great day. "Lord," they will always be able to say, "if we have been deceived, it is because Thou Thyself hast deceived us. If we have erred, it is because we have walked in the path which Thou Thyself didst mark out for us. If we have sinned, it is because we have hearkened unto Thy voice, to be obedient thereunto. Thou canst not therefore punish us, without proving Thyself as unjust as a Judge, as Thou hast been incompetent as a Legislator." What answer can be given by those who have erred, through trusting to their private judgment, we know not.

SECTARIAN EDUCATION.

"Can no member of Parliament be found to bring in a bill for the repeal of the 19th Clause of the School Act? Tell us not, that no great practical evil has yet resulted from it; it is a great evil that the germ of ruin exists in the system—it is a great evil that Protestants should be compelled to pay money for teaching Roman Catholicism."—*Toronto Globe*.

The clause which the writer desires to see repealed, is the clause in virtue of which, Catholics, who are in the minority in Upper Canada, are entitled to the same privileges, as are enjoyed by Protestants, who form the minority in Lower Canada. These privileges being the right of separating from the majority, and of establishing *Dissentient Schools*, supported by a share of the money arising out of the public grants, and local taxation.

It is singular, that, as the Editor of the *Globe* can see so clearly, the injustice of compelling Protestants to support schools, in which Catholic principles are instilled, he cannot see that it is equally unjust to compel Catholics, to pay money for the support of schools, in which the moral and religious principles of their children run the risk of being destroyed by Protestant or irreligious teaching. The 19th clause is the clause which alone makes the School Act endurable; its repeal will render it an act of tyranny towards the Catholic minority, unless accompanied by a cessation of all interference upon the part of the State with education, and the recognition of the principle, that every man may educate his children as he thinks fit, without being compelled to pay one farthing for the education of the children of any one else. It is time that Catholics should plainly declare their determination, never to pay for the support of Protestant schools, or schools in which the principles of Catholicity are not taught.

EDUCATION IN SCOTLAND.

The debate, upon the second reading of Lord Melgund's School Bill, for Scotland, produced some extraordinary revelations, as to the amount of ignorance and crime that prevails in that Elysium of Protestantism. The Lord Advocate, in supporting the second reading of the Bill, observed that—

"With respect to the deficiencies of education in Scotland, he believed, that if the curtain could be lifted the spectacle would be appalling. The fact stated by Lord Melgund, that out of 600,000 children, no provision was made for the education of 300,000, showed that in 25 years, half the generation would be uneducated."

We recommend this fact to the attention of those, who are in the habit of taunting our French Canadian brethren with their ignorance; a comparison of the criminal statistics of Scotland and Lower Canada, would also afford some profitable subjects of meditation, to the enthusiastic admirers of the beneficial moral effects of the glorious Reformation.—*See Report of General Assembly*.

The *Montreal Witness* contains a copy of an "Act for the Diminution of Sunday labor in the Post Office Department." We would ask of those sanctioning gentry, who are so anxious to prevent others from receiving letters on Sunday, why they cannot be content with not receiving letters themselves? If a man has conscientious scruples about receiving a letter or newspaper on Sunday, he has a very simple remedy within his reach. Let him only refrain from going to the Post Office, and we are certain that no one will have any objection; but let him not, because of his scruples, endeavor to compel others, who are not the victims of any such Puritanical folly, from receiving their letters: he ought to be content with being righteous himself, and not force his righteousness on others. If some men had their own way, Canada would soon be cursed with all the gloom, drunkenness and debauchery, of a Scotch Sabbath.

ECCLESIASTICAL INTELLIGENCE.

CONFIRMATIONS.

On Tuesday, His Lordship the Bishop of Martyropolis, Coadjutor of the Diocese of Montreal, conferred the Sacrament of Confirmation upon 253 boys, in the Parish Church. On Wednesday, in the Church of St. Patrick, 329 children received Confirmation from the hands of His Lordship; and again, on Thursday, 402 girls were confirmed by the same Prelate, in the Church of Notre Dame.

CONFIRMATIONS IN LONDON, C. W.

On Saturday, the 28th of June, the Rt. Rev. Dr. De Charbonnell, Bishop of Toronto, accompanied by the Very Rev. E. Gordon, Dean of Hamilton, arrived in London, at 11 o'clock, a. m. His Lordship immediately on his arrival, proceeded to the residence of the Very Rev. Dean Kirwin. On Sunday morning, first mass was celebrated by the Rev. Mr. Ryan, the Very Rev. Dean Kirwin officiated, at 7 o'clock. His Lordship attended, and administered the Holy Sacrament of Communion to 200 persons; after Mass was concluded, His Lordship, assisted by the Very Rev. E. Gordon, Kirwin and Ryan, proceeded to administer the Holy Sacrament of Confirmation, to 130 persons, some of whom were recent converts to the Catholic faith. His Lordship preached to those that were to be confirmed, in his usual felicitous and paternal style; he explained to them the salutary effects of Confirmation, which gives strength and energy to the Christian soldier, to fight the battles of the Lord, under the standard of the Cross. At 8, the Very Rev. Dean Gordon, celebrated Mass; at which the military and civilians assisted. His Lordship preached to them a short, pathetic, and elegant discourse; the hour of half-past ten having arrived, His Lordship, notwithstanding the fatigue to which he was exposed by his previous exertions, celebrated a Pontifical High Mass, at which the Clergy assisted.

The Church was crowded to excess; after the Gospel was sung, His Lordship proceeded to address the congregation, and said that he exceedingly regretted that circumstances, over which he had no control, obliged him to disappoint them on two former occasions; but that he congratulated himself that he was now amongst them; he expressed his delight at seeing the Catholics of London, of whose piety and zeal he had heard so much; he dwelt on the virtue of St. Peter and St. Paul, and sketched, in lively colors, the prominent characters of these illustrious heroes of Christianity. At 4 o'clock, the hour for Vespers, a numerous assemblage was in the Church. His Lordship having intoned the Antiphon, the choir responded and sang the Vespers, at the conclusion of which the illustrious Bishop addressed an exhortatory discourse to the people. His Lordship expressed his full and perfect satisfaction at all he had seen and witnessed. All regretted his Lordship's short stay amongst them, and console themselves by the happy anticipation, that His Lordship will return at a more opportune time, when the splendid edifice, which is being erected, will afford accommodation to the thronging multitude.—*Communicated.*

On Sunday last, the feast of Saints Peter and Paul, His Lordship the Bishop of Bytown, celebrated a solemn Pontifical Mass, in the new Church of Gloucester, then opened for the first time for Divine service. This Church, of which the corner stone was laid on the 8th of July, 1849, is one hundred feet by forty-five, and is built in the Gothic order. From an early hour in the morning, the roads leading to it were thronged with persons, desirous of witnessing that imposing ceremony. The College band played some excellent pieces, which served to contribute much to increase the holy and spiritual joy experienced by all present. At the Gospel, an eloquent and appropriate discourse was delivered by the Rev. J. Ryan, showing the many blessings imparted to all such as take part in erecting a temple to the Most High. Here he took occasion to bestow a well merited tribute of praise on the congregation, composed of the Catholics of Gloucester and Osgood, who had, by their joint efforts, succeeded in completing so excellent a building, long the admiration of such as know not how much can be effected by a spirit of union, zeal, and enterprise. To them the undertaking would seem an act of unprecedented temerity, deserving the censure found in the sacred text, pronounced against those who commenced to build, without being able to finish. But thanks to the zeal and untiring exertions of the clergyman entrusted with this congregation, that sentence is no longer quoted. Aided by a select committee, who had no other resources to draw upon than voluntary contributions of their own, and fellow-parishioners, he overcame difficulties calculated to intimidate one possessed of no ordinary degree of fortitude, and was thus enabled to verify the phrase of the Mantuan poet, "Possunt quid posse videntur."

As this day was looked forward to with anxiety, by the young and virtuous members enrolled in the sodality of the immaculate queen of virgins, they manifested their gratitude to God for this additional favor, by approaching the holy Communion.

After Mass refreshments were prepared for the strangers, at the expense of the committee, to whom a vote of thanks was returned by the gentlemen of Bytown.

On returning they formed a procession, before whom went the Bishop, who appeared in excellent health and buoyant spirits.—*Communicated.*

The *Quebec Gazette* has the following correspondence between the Rev. Mons. Cazeau, and Mr. Dean, President of the Board of Trade. For some time past, reports injurious to the character of the authorities of the Marine Hospital at Quebec, have been in circulation. The Catholic clergymen, who visit the sick in the above named establishment, have been accused of a system of proselytising, and of embittering the last moments of the dying, by attempts to convert them to the Catholic faith. Mr. Dean, in a letter to Mr. Leslie, the Provincial Secretary, gave additional weight and circulation to these charges; upon which the Rev. Mons. Cazeau, Vicar General, requested Mr. Dean to give the names of the guilty priests, and other particulars, in order that if these statements were false, the accused might have the opportunity of proving their innocence. Of course there can be amongst gentlemen, but one opinion, as to the propriety of the demand of the Rev. Mons. Cazeau. Mr. Dean's letter, which we publish, is curious, as showing the opinion of the Board of Trade:—

Archbishop's Palace,
Quebec, 27th June, 1851.

Sir,—In a letter which you have addressed as President of the Board of Trade, to the Hon. James Leslie, Provincial Secretary, and which has been published, probably with your consent, on the 24th instant, in the *Morning Chronicle*, you assert, amongst other grievances, against the Marine Hospital, that, "the last moments of the patients are disturbed and embittered by ignorant, though perhaps well meant efforts, to convert them to the Roman Catholic faith."

You further add, that, "the Council have heard of cases of unexpected recovery, in which the patients were indignant to find that, in their supposed last moments they had been treated as Roman Catholics, and had the last rites of the Roman Catholic Church."

As these allegations, if founded in truth, would tend to create a bad feeling between the Catholics and Protestants of this city, and to disturb the good understanding which to this moment has always existed between them, it is highly important that the facts should be substantiated, in order that proper remedies may be applied.

In laying before the public the above-mentioned accusations, the members of the Board of Trade, who are men of high standing, respectability, and prudence, incapable of acting imprudently, must have possessed undeniable proofs of the facts alleged.

I am in consequence directed to invite you to publish the information the Board has thus received; to name the patients whose last moments have been disturbed and embittered; those who having recovered unexpectedly, were indignant to find that in their supposed last moments they had been treated as Roman Catholics; the Catholic priests who have thus disregarded the religious feelings of their Protestant brethren; and lastly, the persons who have communicated this information.

You must certainly be aware, sir, that it is important to let the public know the whole truth on this subject. I must add, that it is anxiously desired by the Catholic Clergy of this city, who have always carefully avoided every act of proselytism, though they have never refused to admit those that were desirous of becoming members of the Catholic Church.

I hope you will have no objection that this letter should be published, as well as the answer with which you may favor me.

I have the honor to be, &c.,
C. F. CAZEAU,
Vicar-General.

James Dean, Esquire,
President Quebec Board of Trade,
&c., &c., Quebec.

Quebec Board of Trade,
Quebec, 30th June, 1851.

Sir,—I have to acknowledge receipt of your letter of the 27th inst., inviting me to publish the information upon which the Council of this Board thought themselves justified in asking for the appointment by Government, of a commission to investigate certain rumors, injuriously affecting the management of the Marine Hospital, and the conduct of some of the officers and servants, together with the names of those persons who had communicated such information; and having this day laid the same before the Council, I am directed very respectfully to decline complying with your request.

It is a matter of public notoriety, that such rumors as those referred to in the letter addressed by me, as President of the Board of Trade, to the Provincial Secretary, on the 27th January last, were in general circulation in this city, and the Council having satisfied themselves that these rumors were not without foundation, brought them under the notice of Government, in order that a thorough investigation of them might be instituted by the only competent authority.

This course the Government have not thought it expedient to adopt, and if any of the parties implicated by these rumors, have been unjustly accused, (which is quite possible) and remain without an opportunity of vindicating themselves, it is on the Government, and not on the Council of the Board of Trade, that the responsibility rests.

You mention that it is anxiously desired by the Catholic Clergy of this city, that the whole truth relative to the alleged attempts at proselytism in the hospital should be known to the public. I would therefore, respectfully recommend, that they join in the request of the Board of Trade, for the appointment of a commission of Enquiry.

With regard to publishing this correspondence, you can exercise your own discretion. I have the honor to be, Sir, your obedient servant,

JAMES DEAN,
President Quebec Board of Trade.
The Reverend C. T. Cazeau,
Vicar General, &c., &c.

Archbishop's Palace,
Quebec, July 2, 1851.

Sir,—I have had the honor of receiving your letter of the 30th ultimo, in which you inform me that the Board of Trade declines complying with my request, of having communication of the facts on which is founded its charge of proselytism against the Catholic Priests employed in the Marine Hospital.

His Grace the Archbishop of Quebec learns, with sincere regret, that the Board of Trade, having lent the authority of its name to such accusation, now refuses to publish the facts on which alone can rest an enquiry, so ardently desired by that body, and in the absence of which neither the ecclesiastical nor the civil authorities can take further steps in this matter.

I have the honor to be, &c.,
C. F. CAZEAU,
Vicar General.

James Dean, Esq., President Quebec
Board of Trade, Quebec.

BROWNSON'S QUARTERLY REVIEW, contains several interesting articles upon the following subjects: I. COOPER'S WAYS OF THE HOUR, by the author of the "Spy," &c.

II. NATURE AND FAITH.—Dr. Whately's Essays, (third series.)

III. BUSHNELL ON THE MYSTERY OF REDEMPTION.

IV. THE FRENCH REPUBLIC.

V. THE FUGITIVE SLAVE LAW.

VI. LITERARY NOTICES AND CRITICISMS.

The first article, a review of Mr. Fenimore Cooper's novel—*Ways of the Hour*, is extremely interesting, for the sad, but we have no doubt, true view it gives of the moral and political results of uncontrolled Protestant democracy, in the United States, and its debasing influence upon the souls of men. It is especially interesting, because the same influences which are at work in America, are active, at the present moment, throughout Europe, and above all, in England. The following sketch, of the effects of substituting the "authority of public opinion," for

the "authority of the Church," is a true copy of the state of every Protestant community, in the old, as well as in the new world.—

"We have unsettled every thing, and in our ineptness have vitiated the administration of justice, and rendered life, liberty, and property insecure, by making them, as in Turkey, wholly dependent on the will or caprice of the sovereign,—there on the will or caprice of the Sultan, here on the will or caprice of the multitude."

"The habit of appealing to the public on all occasions is so universal amongst us, and the practice of discussing all questions in public, and deciding them by a plurality of voices, has become so general, that nearly all manliness and independence of character have been lost amongst us. There is no country on earth where public opinion is so powerful and so intolerant as in these United States, or where men's souls are really so enslaved. It is not that dungeons and racks are prepared for the body, which were, after all, but a trifle, for it matters little what is done to the body if the soul be free; but it is that the mind itself, the very soul, is fettered and bound by the intangible tyrant called public sentiment. We do not dare act from principle, to follow the right from our own personal conviction, whether we go alone or with the crowd, but we are as a people continually asking, What will people say? We are so habituated to this, it has become so much a part of our American nature, that we regard it as the normal order of things, and are utterly blinded to the evils which spring from it, and the gross injustice it operates, and we little suspect its full influence in the administration of justice."

"Whether there is any probability of correcting the evil, and excluding from our courts this outside influence, is more than we know. Certain it is that matters are growing worse and worse every day. The rage for innovation is so strong, and the tendency to sweep away all the guaranties of individual right is so irresistible, we have gone so far, and are going with such an ever-increasing celerity, in a wrong direction, that we see little prospect of things becoming better. As long as radicalism confined itself to the constitution of power and the financial concerns of the country, and let the law, the courts, and the administration of justice alone, we could suffer it to go on, without any vital injury to personal liberty; but now that it makes these the especial objects of its care and solicitude, we see no hope for the country but in its conversion, which depends on God, not on man. The whole tendency we deplore results inevitably from Protestantism, which destroys the conservative influence of religion, by subjecting it to popular control. Protestantism, instead of being able to resist the evil tendency, and recall the people to a just public sentiment, must itself yield to that tendency, and be, as we every day see it, carried away with it. In fact, there is no human help for us, and if God does not in His providence specially intervene to save us from our own madness, the country will ere long lapse into barbarism."

The fifth article, on the "Fugitive Slave Law," contains an admirable *exposé* of the traitorous and anarchical designs of men, who, under a false pretence of love of liberty, would violate the fundamental articles of the Union, for the sake of establishing their own unmitigated despotism upon the ruins of law and order.

The Bazaar which was held on the 30th ult., and following days, for the benefit of the House of Refuge, &c., in the Quebec Suburbs, will be continued after some days, for the disposal of the articles to be raffled.—*Communicated.*

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,—I find in last week's *Montreal Witness*, the following query: "Will the TRUE WITNESS state what the eye carried in the procession of the Fete Dieu is intended to represent?"

Query No. 2. Will the other *Witness* state whether every round *morceau* of glass, set in wood or metal, is meant to represent an eye? An early answer will oblige, for though I have no time to reply to idle questions, or to gratify the curiosity of malice, yet this new *bug-bear*, set up by your credulous contemporary, is so very amusing, that I would fain hunt it out. Why, this great eye, about which somebody told the *Witness* such a thundering story, is really the most striking invention of our times. "The eye," says he, "of the ETERNAL CREATOR!" (your readers must not be scandalised at my repeating that adorable name in such a connexion!) oh! oh! oh! The blasphemy and the wickedness of those naughty Papists! and "alas! alas!" echo answers back, "The more than Pharisical hypocrisy, and the total lack of Christian charity, in the Evangelicals of our own day!"

Now, if the Editor of the *Witness*, or any other person, were to ask in good faith, and purely for information, what was the meaning of this glass inserted in the ostensary, (in which the sacred host is carried) you would doubtless answer him in half-a-dozen words, and his own understanding would at once convince him of the simple purpose for which it is intended; but as the matter stands, I am sure you would as soon think of standing up in Exeter Hall, and explaining any one of our doctrines or practices, as to set about enlightening your present interrogator. Surely he who prides himself on his good judgment, and excellent understanding, cannot but know what the glass is meant for; and all we can say is, that if he does not, he is even more stupid than his tribe generally are, for assuredly their mis-statements do not proceed altogether from ignorance of Catholic faith, or Catholic observances.

And now a word about the "mare's nest" recently discovered in the *Witness* office; we should be sorry to see your respected contemporary the *Celt*, wasting words on those who never will be convinced; because with them ignorance is bliss—i. e., affected ignorance of Catholic truth is money—good sterling coin—in their pocket. We would only call his attention to the fact, that nothing gives these worthies so great satisfaction, as any sort of misunderstanding between Catholics and their reverend pastors; and their mortification is exactly in proportion, when they see the

bond of union maintained inviolate. They seem to watch for the fall of a Catholic "from his high estate," with much the same anxiety as the fallen angels for the destruction of a human soul. Now we all remember to have seen this great Glasgow affair mentioned in the public prints of that day, and we know—just as well as the Editor of the *Witness* (and that is well enough!)—that the plot was in no way inimical to the welfare of the good people of Glasgow, with whose persons or property it had nothing to do, being merely meant to create a little diversion at the time, by making a show of taking possession of Glasgow, and thus to induce the Government to withdraw some troops from Ireland. But why enter into such details—the truth of the matter is, that the Evangelical brethren in Glasgow are largely endowed with the bump of credulity, and open their purses rather freely to smooth-tongued canters, who retail fictitious horrors, (said to be of Popery) on behalf of that most respectable, and most sanctimonious, and most Evangelical of all societies—the French Canadian Missionary—so the worthy Editor of the *Witness*, in his keen, worldly wisdom, and matchless foresight, took it into his head, that this alarming report of a vile plot, got up by those horrid ogres—the priests—would have a good effect on the Popery-hating old ladies, and white-crawated gentlemen of the good city of Glasgow. I do hope to see them hold a public meeting—or at least a *love feast*—and pass a vote of thanks to the editorial pen of the *Witness*, for having furnished them with a real account of an odious Popish plot, (which never did exist) and the bloody designs—which never entered the mind of man, woman, or child, priest, bishop, or layman. I hope, too, that the *rise* will be successful in replenishing the funds of the French Canadian Missionary Society.—I am, Mr. Editor,

Yours truly,
AN IRISH CATHOLIC.

Montreal, July 9, 1851.

PROVINCIAL PARLIAMENT.

JULY 2.

On the bill for the establishment of a Church Society in the Diocese of Montreal and Quebec, being read a second time, Mr. Badgley moved its reference to the standing committee on private bills.

Mr. Mackenzie then moved an amendment that with the bill to be referred to a Committee, to report a general bill for the incorporation of all religious bodies on equal terms, embodying the following principles, viz: that all religious bodies should have equal rights; they should all have equal powers to hold the same quantity of land for places of worship, residence of ministers and burying ground, that all should obtain licenses alike to solemnize marriages; that all civil and religious rights claimed by one church, and not enjoyed by all others, be rendered void; that the registration of births, deaths, and marriages be provided for by one uniform law.

A long conversation took place upon this amendment, during which Mr. Hincks read from an United States publication, to show that Corporations precisely like this one now under consideration, were constantly erected by the Legislatures of the several States. He knew he was giving an unpopular vote as far as respected many members of the party with whom he had been in the habit of acting. Nevertheless he felt bound to vote for a measure which was no more than a mere act of justice; and he thought no one really a friend of civil and religious liberty would vote against it. He concluded by showing that a great number of religious societies known as dissenters in Upper Canada, had power to hold an unlimited quantity of land.

Mr. Price and Mr. Morrison took an opportunity of stating that they were in favor of the propositions contained in the amendment; but they did not feel themselves justified in supporting them in their present form, which they thought only calculated to obstruct the business of the house.

Mr. Sanborn spoke to the same effect; saying too, that with regard to the two acts relating to the Church of England in Lower Canada, they contained only two clauses to which he could see the slightest objection. One of these was the clause making the Bishop a corporation sole, and the other, that which gave power to hold an unlimited quantity of land.

After a few remarks from Mr. J. H. Cameron, the amendment was lost—yeas 2; nays 47.—Messrs. Mackenzie and McFarland voting with the yeas.—The main motion was passed on the same division.—*Transcript.*

REMITTANCES RECEIVED.

Lindsay, Rev. Mr. Chisholm, 10s; Alexandria, Rev. Mr. Begley, 8s 9d; St. Anicet, L. H. Mason, Esq., M. D., 15s; Lancaster, Kenneth Campbell, £1 5s; Lochiel, Owen Quigley, £2; Sandwich, P. H. Morin, £1 11s 3d.

MONTREAL MARKET PRICES.

CORRECTED BY THE CLERK OF THE BONSECOURS MARKET.

Thursday, July 10, 1851.

	s.	d.	s.	d.
Wheat, - - - - - per minot.	4	9	5	0
Oats, - - - - - - - - -	1	10	2	1
Barley, - - - - - - - - -	2	6	3	0
Peas, - - - - - - - - -	3	0	3	6
Buckwheat, - - - - -	2	1	2	6
Rye, - - - - - - - - -	2	9	3	0
Potatoes, - - - - - per bush.	2	3	2	6
Beans, American - - - - -	4	0	4	6
Beans, Canadian - - - - -	6	0	6	6
Honey, - - - - - - - - -	0	4	0	8
Beef, - - - - - - - - -	0	2	0	5
Mutton, - - - - - - - - -	2	0	5	0
Lamb, - - - - - - - - -	2	0	3	0
Veal, - - - - - - - - -	2	0	10	0
Pork, - - - - - - - - -	0	4	0	5
Butter, Fresh - - - - -	0	6	0	7
Butter, Salt, - - - - -	0	5	0	6
Eggs, - - - - - - - - - per dozen	0	5	0	6
Flour, - - - - - - - - - per quintal	10	0	10	1
Oatmeal, - - - - - - - - -	7	6	9	0
Apples, - - - - - - - - - per barrel	5	0	12	6
Onions, - - - - - - - - -	6	0	7	0
Beef, - - - - - - - - - per 100 lbs.	22	6	30	0
Pork, Fresh - - - - - per 100 lbs.	32	6	30	0

FOREIGN INTELLIGENCE.

FRANCE.

DISCUSSION ON THE REVISION OF THE CONSTITUTION.

The discussions in the Commission on the revision of the Constitution are looked to with much interest by the country. On Saturday, M. Montalembert said he was the advocate of a total and legal revision. The election of December 10th was a protest of the nation, not perhaps so much against the Republic, as against the men and the events of February, but it did not precisely indicate a desire for the restoration of monarchy. For his own part he was neither a Democrat nor a Republican. He did not believe that France was as yet monarchical. Accustomed to submission to a national sovereignty, he did not claim the faculty of making or unmaking governments: he took them as they were, for the purpose of extracting as much public good as possible. If he desired the revision, it was to preserve the great interests of society under the Republic. M. de Tocqueville declared that, after much hesitation, he had decided in favor of revision. The repeal of the law of the 31st of May appeared to him, however, to be a necessary condition.

In the course of the discussion, on Tuesday, General Cavaignac said he would reserve himself to explain at the tribune the limits within which he confined the principle of the Republic. He declared that he did not invent the phrase "divine right" applied to the Republic, and that this phrase was used by the Left to the Right in this manner:—"You assert therefore that the Republic is of divine right." He demanded that the partisans of the revision should explain the object with which they demanded it. He wished moreover that they declared whether they desired a total or a partial revision, in order to be consistent with the 11th Article of the Constitution. He added, that he could teach the *sa-disant* party of order what the real principles of order were. In his opinion the Constituent could not possess any power but that conferred by the Constitution. The Assembly consequently must tell it what they wished. Such were his ideas of order; any other were anarchy. The Legislative Assembly, which had perhaps a great desire to change the Constitution, had completely respected it. The Constituent will do the same. He denied that it was the duty of the Assembly to consult the country. In conclusion, he admitted that they had a majority on certain points, such as the two Chambers and the Presidency, but that they were divided on questions of party, and could not obtain a majority; they were, therefore, unpardonable in demanding a revision on points on which they could not command a majority.

A duel took place at Toulon a day or two since between M. Thomas, editor of a democratic paper, and M. Bernadon, secretary to the Legitimist committee. The combat, which was with swords, lasted nearly half an hour, in the course of which, the latter received three wounds, and his opponent one. This was the third duel which M. Thomas had fought, occasioned by the violence of his political writings.

SPAIN—PORTUGAL.

Madrid letters from Spain and Portugal of the 10th instant give an account of an important discussion in the Spanish Senate on the affairs of Portugal. In answer to a question from M. Oliver, the Marquis de Miraflores stated that a case for intervention in Portugal might arise—namely, should the constitutional throne of the Queen of Portugal be in danger; but he frankly declared that at present the Spanish government recognised no such danger. The Spanish government was acting in accord with the other powers closely allied with Portugal, and identical instructions had been sent to the Spanish and English envoys at Lisbon.

ITALY.

The French court-martial at Rome pronounced on the 4th sentence of death against four men convicted of having formed part of a Roman patrol which some time ago attacked a French patrol in the streets at night. One man has, besides, been condemned to hard labor for life, and three to five years of the same punishment. The rest of the prisoners, eleven in number, were acquitted.

The *Journal des Debats* publishes the following extract from a letter dated Rome, the 12th inst.:

"The order for the execution of the individuals condemned by the courts-martial for attacks on French soldiers on the 1st, 3rd, and 4th ult., arrived yesterday. Sarmonci and Sayiri were ordered to prepare for death, when they immediately asked for a priest to administer the last rites of religion. This morning the two prisoners left the Castle of St. Angelo, and were conveyed in a cart to the place of execution. Their eyes were bandaged, and scarcely had their knees touched the ground when the fatal discharge took place, which announced that justice had been done. The crowd separated in perfect silence."

A letter from Turin of the 8th states that Archbishops Franzoni and Marongni have been solicited to resign their functions, to facilitate a settlement of the difficulties pending with Rome. Numerous reports are circulated respecting notes addressed by the Papal See to the Sardinian government. Circulars from Cardinal Antonelli to Piedmontese Bishops are reported to have been seized by order of the authorities. The debates on the privileges of Nice as a free port are continued in the Chamber of Representatives.

GERMANY.

The *Universal German Gazette* states that a bill to be almost immediately brought forward in the German Diet for the formation of a *corps darmee* of not less than 125,000 men on the banks of the Rhine. The principal object of establishing this body of men in the position just mentioned is to protect Germany against all eventualities of affairs in France.

WARLIKE PREPARATIONS BY RUSSIA.

The *National Gazette* of Berlin has the following from Bukowine:—"A new ukase of the Emperor of Russia for recruiting in all the empire, has just been promulgated, and as it follows close on a recent very considerable levy, it appears to have a considerable importance. It must be added that it is desired to prepare the army for all the fatigues of war. Orders have been given to send all the troops encamped on the frontier into the interior. The regiments which have served in the Caucasus, and which are considered the best in the army, are to be chosen to proceed to the frontier."

INDIA.

NEW MISSIONS IN INDUS.—The Missionaries of St. Francis de Sales have just received intelligence from their important mission of Indus. The missionaries under the direction of the Right Rev. Dr. Neyret, Bishop of Olenja, captivate the esteem, not only of Catholics dispersed in small Christian fraternities in the vast vicariate of Visagapatam, and of Irish soldiers entrusted to their Ministry, but also of English Protestants, some of whom now and then renounce heresy. The Missionaries have a good deal to do with native Christians, who, having some time been without Priests to guide them, were perverted by the example of the Pagans, among whom they were, so to speak, as lost, and also by the Protestant Ministers, who used all means to draw them to heresy. At Rondicherry, Mgr. Bonnaud has successfully established a convent for the reception of the native females from the paths of vice and immorality. These women are making astonishing progress. The hope of a similar success at Visagapatam is entertained.—*L'Ecce de l'Ouest*.

CHINA.

The summary of the *Overland Friend of China*, dated Victoria, April 24, is as follows:—

The disarrangement of Southern China, consequent upon continued turbulence in the Kwang-si and Kwang-tung provinces, is now become of such magnitude that the period appears to have arrived when it is necessary for the representatives of foreign powers resident in this country to enter upon some correspondence with the imperial government upon the subject.

We must judge of the seriousness of the rebellion more by the consequences entailed than from the uncertain reports from time to time reaching us. There are not many in China who possess either the means or the inclination to seek out what is going on around them in the adjacent provinces; and one of the great difficulties in arriving at the actual state of things is the continued exaggeration of the informants who bring the news principally which is thought will most please the hearer, leaving truth to find its way through the mass in such proportion as the author has the ability to sift it.

That the progress of the insurgents has been so great that the whole of the available resources of this part of the empire must be speedily brought into action, if the absolute supremacy of the Hien-fung dynasty is ever again to be restored, there is every reason to believe.

It would appear that the Imperial Commissioner Li and his aid the Governor Chau-tiensioh, have been either unable to concentrate their forces or obliged to retire before their antagonists.

A report runs that in the district towns of Hoi and Kaikou, both situated on the river Ho, the former in the province of Kwang-si, the latter adjoining it in the north-western part of Kwang-tung, have been attacked and pillaged, and that every officer, civil or military, has been put to indiscriminate carnage, and the wealthy inhabitants of the city held to ransom. This report appears, to a great extent, to be a well-founded one.

AUSTRALIA.

An important territorial discovery has been made in New South Wales. Darling Downs has hitherto been the *ultima thule* to the west of Moreton Bay, but there is now rising behind another district—the Maranos—now almost unoccupied, but which promises to become one of the most productive of the northern districts. In illustration of this fact it may be noticed, that tenders for runs for no less than one million of sheep had been received within a few months. The newly-discovered country lies to the westward of Darling Downs, its boundary with which is about 150 miles from Brisbane; it is watered by the Condamine, Balonne, Barwan, Moonee, Maranoa, and other rivers, and creeks out of number. There are considerable scrubs, but along the waters there is generally a belt of fine forest, from two to ten miles in breadth, covered thickly with grass, mixed with salt-bush and herbage, the finest of pasture; and in the north-west are Fitzroy Downs, described by Sir Thomas Mitchell, the surveyor-general, as the finest country he had ever seen. The climate is stated to be delightful. The discoverers of this new territory were Mr. Gideon Lang and a resolute old dragoon guard, named Walker, of many years' experience in the Australian wilds. Connected with this discovery is a report current among the blacks that the indefatigable and enterprising Dr. Leichardt and his whole party were murdered, more than eighteen months ago, in a locality still more distant. In confirmation of this melancholy intelligence it is added that the pack-mules of the unfortunate band of adventurous explorers, were still running wild there.

THOUGHTS ON IRELAND.

(From a Correspondent of the Glasgow Free Press.)
The more I reflect on the world as it is—the more I ruminate on special spots on the earth's surface—the more I think on particular places in this Christian's valley of tears—the larger does the green Isle of Erin rise to my view; it becomes amplified, expanding as it emerges from the ocean into gigantic

proportions, yet developing the grace and comeliness of a more compact body, when having a symmetrical conformation, and being perfected by the outlines of manly beauty. If Ireland has a painful, she has also a pleasant history, presenting religious contrasts extremely gracious to the spiritual mind. Her history may be painful to those who superficially study her national resources merely with a view to render themselves scientifically eminent, by probing her depths for the means of enriching themselves or their posterity; or to those who feel that their standing and wealth are swallowed up in the abyss of her misfortunes—that their family honors and dignities are blotted out from the heraldic page, having themselves dishonored the banner that was once the glory of their house, having tarnished the escutcheon that shielded their fame; such, indeed, may weep and mourn, and let foreign lands receive the echoes of their bitter but unavailing lamentations. She is, indeed, hateful to such as these, who only desire to serve a temporal end—whose ambition is unjustifiable and insatiable cupidity, passing all the boundaries of Christian propriety, and sapping the foundations of society. But Ireland has her pleasant memories—her green, her virtuous recollections—her sides turning to the sun, and wooing the kiss of the Atlantic breeze. She has her hills and valleys still teeming with fecundity—germinating with a new harvest of hope—fructifying with all the spirituality of faith—caressing her new-born offspring with all the care, concern, and tenderness of charity. She still possesses the materials for happiness, the means of developing devotional resources. The embers of her greatness can easily be enlivened by that Omnipotent Being, whose throne is in the celestial regions of eternity, and whose footstool is the glowing pole, suspended in mid-heaven, to be consecrated by the imprint of His divinity. Ireland still, thank God, retains religious sons and daughters, who can repair the fortunes of their fallen country, whose devotedness to her holy cause ripens with their growth, and strengthens with their maturity; they know the filial duty of their calling, and they hasten to offer the holocaust of their loving hearts on the altar of their befriended country. The duties of religion, the calls of humanity, have ever met with a sympathetic response in the *Island of Saints*—the voice of charity has ever pleaded with success—the honor of God's house, and the glory of His sanctuary, have ever been considered, cherished, and respected, and will remain for a great evangelical testimonial, imperishable as the rock of their apostolic faith—solid as the hope of eternal life. Ireland is the religious battle field where the tent of salvation is pitched, from whence proceeds the Davids of Catholicity, to war against the Philistines of this degenerate and sceptical era. Infidelity may howl, and Rationalism may rave, and add blasphemous ingredients to compose a German philosophic specific. Socialism, and Red Republicanism, and Young France, may hold their secret meetings, and have their midnight orgies, plotting against the sacred things of life; but the vigilant, the watchful eyes of Catholic theologians, the keen perception of sound, spiritual men, will, by the grace of the Lord Jesus Christ, and the light of His Holy Spirit, ever vanquish these spirits of darkness, and restore the human mind to that healthy condition of thought, which alone can guarantee public peace, security, and happiness.

A PATERNAL GOVERNMENT—EXTERMINATION IN THE WEST.

(From the Dublin Freeman.)

We copy from the *Daily News* a paragraph which appears under the head of naval intelligence, informing us that the Avon steam tender has been for the past three weeks engaged in the humane office of assisting in the extermination of the peasant population of a western island; Innisturk, and that Her Majesty's police have assisted in the same locality, not only in hunting off the human vermin, but in destroying their miserable cabins, lest they might return there again, to shelter themselves from the winds of heaven. How truly has the Rev. Mr. Osborne said, that the whole course of action adopted towards the Irish poor seems to be the result of a fixed determination to root them from out the land.

The following is the paragraph in question:—
DEVONPORT, JUNE 17.—The Avon, steam tender, Master Commander Alfred Veitch, arrived yesterday from Queenstown, Ireland. During the last three weeks the Avon has been engaged in the very unpleasant work of conveying the sub-sheriff of the county Mayo, a number of sheriff's officers, and policemen, to Innisturk island, where they ejected nearly the whole of the inhabitants from their houses, and demolished nearly the whole of the houses on the island. The greatest possible misery appeared to be the result of this measure, as the people had made no provision, and were most unwilling to leave their houses. The total number rendered homeless by this expedition are considerably over 100. Their only chance of shelter was to be conveyed away from the island by boats to the Westport Union. The island belongs, it is said, to Lord Lucan; but the exact cause of the ejection appears to be unknown.

CARDINAL WISEMAN.

A French Protestant clergyman named Peraux, had the absurdity to challenge Cardinal Wiseman to a public discussion of certain points of controversy between the Catholic and Protestant churches.

To this challenge his Eminence returned the following reply:—

"35, Golden-square, June 16, 1851.
"Sir,—I beg to acknowledge the receipt of your letter of the 12th inst., which reached me in the country, and in which you challenge me to a public discussion with you on certain points of controversy which you enumerate.
"In return, I cannot but express my surprise, that you should have selected for such a challenge a bishop in a country in which you do not claim any religious charge, and whose very language differs from yours,

while there are plenty of Catholic ecclesiastics nearer your home, and of your own country, to whom similar application might more naturally be made; if edification, as I would fain hope, and not mere effect, be its object.

"I am, sure, also, that the committee from whose rooms you date your letter, would inform you, should you have any doubt on the subject, that no archbishop or bishop of the English establishment would consider it part of his duty to accede to proposals for public discussion, with any foreign Catholic priest, who might think it right to challenge any of them, this being no part of the episcopal office. Nor can I suppose that the object of that committee, in their courtesy to foreign ministers, was to make them champions in this country of their own various sects, or of English Protestantism. Allow me, therefore, respectfully to say, that I cannot but consider your invitation to me as much out of place, as I should deem a similar one from a French priest to an Anglican dignitary. To such a challenge I should say, did he appear here, that there was in England a proper and sufficient authority to undertake the defence of the Catholic cause, without the gratuitous interposition of a foreign and uncommissioned clergyman.

"I must not conclude without observing that your selection of topics for the proposed discussion, supposes that the Catholic Church and faith are on the defensive, as against Protestantism, and that their supporters have nothing better to do than to answer the railing charges of its assailants at the latter's will. Allow me to say, that I have never been accustomed to treat controversy so, and that, without knowing to what particular section of continental Protestantism you belong, I consider you in the position of having to defend yourself and yours from the heavy charges of schism, by separation from the one only fold of Christ—the pillar and ground of truth—as well as of heresy, for holding doctrines at variance with its teaching.

"Commending you to the grace of our Lord, that you may see His light, I am, Sir, your obedient servant,
"N. CARD. WISEMAN,
Archbishop of Westminster.

"M. Peraux, Pasteur Protestant."

THE ACTION AGAINST PUNCH.—THE QUEEN v. THE PRINTERS AND PUBLISHERS OF PUNCH.—The rule nisi obtained in the Bail Court last week for a criminal information against Messrs. Bradbury and Evans, for a libel upon the Rev. Peter Daly, of Galway, by attributing to him a fierce and seditious speech spoken by a person named Blake, has been discharged on an expression of regret being made by the defendants. Mr. Wells, who appeared to show cause against the rule, said that as it appeared clearly that an unfortunate mistake had been made by the publishers of *Punch* as to the person who uttered these words, they thought that the best course they could take was at once to admit that mistake. Several reports of the speeches that took place at the dinner appeared in different newspapers in Ireland; and he might state for the satisfaction of his learned friend, that the report which appeared in *Punch* was copied from a newspaper published in Dublin. The speech made by Mr. Blake was unfortunately not reported in his own newspaper, the *Galway Vindicator*. Still there could be no doubt but that these extraordinary words being used at the dinner had occasioned various reports to be circulated respecting them, not only in Galway, but in other parts of Ireland. The mistake originally occurred by the proprietor of "some other paper" in Ireland attributing the use of such language to the rev. chairman instead of to Mr. Blake. He (Mr. Wells) had only to say that Messrs. Bradbury and Evans, who were very respectable gentlemen, and the proprietors of *Punch*, regretted much that this mistake had occurred. It was certainly no fabrication on their part—though this was no justification—to have attributed to this gentleman the sentiments which had been uttered by another. It was a novel position for them to occupy in that Court, and he trusted that they would never again be called into Court to answer such a charge. The publishers of the paper in question, thought it their duty promptly to come before the Court to explain the mistake which they had committed, and to express their regret that it had occurred. He trusted that the statement he had made would be deemed satisfactory.—Mr. Baddeley, on behalf of the Rev. Peter Daly, said that he entertained not a practical of ill-feeling against those persons, and had certainly no wish to push the matter further. He felt that the libel was one which compelled him to come forward for the vindication of his character, and openly and promptly to call for the interference of the Court. His learned friend said that the defendants had fallen into a mistake in respect to this statement. They had come forward openly, manfully, and in a proper spirit, to express their regret for having done so. They had tendered their apology to the Rev. Mr. Daly, and vindicated his character. It was, therefore, not his client's wish to press the matter any further, having done that which in justice to his own character and in justice to those who were under his spiritual care and superintendence, he was bound to do. His character was now openly vindicated before the world. His learned friend said it was the first time the defendants were before the Court. He concurred with him in the wish that it would be the last. It was to be hoped that charges of this sort would not be lightly and wantonly made, but that the maxim would be constantly kept in view—

"—ridentem dicere verum
Quid vitat."

He (Mr. Baddeley) consented to the rule being discharged, of course in the usual way, upon payment of costs. Rule discharged accordingly.

THE PROPOSED SYNOD AT EXETER.—THE BISHOP OF EXETER AND THE LAITY.

The Laical dislike to the approaching Synod has been manifested, during the week, with augmenting force. The feeling of the clergy is scarcely less opposed to the usurpation of the bishop; but their *esprit de corps* renders them more cautious in giving expression to it. More than one deanery have refused to elect representatives.

The Rev. G. C. Gorham has addressed the following letter to the reverend "Rural" of Cadbury deanery:—

"The Vicarage, Bampfild Speke, June 10, 1851.
"Rev. Sir,—You inform me that a meeting of the Ruri-Deconal Chapter of Cadbury, will be held at Cadbury, on Thursday, the 12th inst., to deliberate on the matters to be considered at the Diocesan Synod, and to elect two representatives at the Synod from this Deanery. Even were that Synod legal and expedient (on both of which points I entertain serious doubts)

there does not exist any precedent for constituting that body an elective, and consequently, a representative assembly, as far as I am aware, and I have looked into the subject with some carefulness.

The Bishop of Exeter has made his triennial visitation to the clergy of the neighborhood of Plymouth, (one of the three districts into which the Archdeaconry of Totness is divided).

"As, in all cases in which privileges or powers belong to any description of persons, those persons must be prepared for the exercise of those powers and the enjoyment of those privileges—(applause). It is a great mistake to suppose that all those not in holy orders are the laity: the laity are the sound and faithful members of the Church not in holy orders; and those who act in defiance of the Church, in direct hostility to her governors, are not the laity—they are merely unordained persons.

The "sages of Exeter and Torquay" had said that the Queen was supreme both in temporal matters and in matters of faith. Not so thinks the Bishop of Exeter: "No man in this room values more, or would do more to sustain, the true rights of the Queen, in the exercise of her supremacy, than myself; but when I hear it said that the Queen is supreme in matters of faith, I repel the assertion with all the power which I can command"—(loud applause).

BURNING OF THE KURRAMANY EAST INDIAMAN.—THREE HUNDRED AND SIXTY-FIVE LIVES LOST.—Last month we briefly announced the destruction by fire of the Kurramany East Indiaman, Captain J. Hogg, commander, on the night of the 7th of April last, a few hours after she had taken her departure for the Mauritius, from Calcutta.

The Enterprise, Captain Collinson, left Hong-Kong on the 2nd of April to prosecute its voyage in search of Sir John Franklin.

M. Daniel O'Connor, the last surviving son of General Arthur O'Connor, and grandson of the celebrated Condorcet, died in the 26th ult., at his estate in the Loiret. He leaves two sons. It will not have been forgotten that Lord Edward Fitzgerald and Arthur O'Connor were the two leaders in the Irish rebellion of '98.

MURDER IN BELGIUM.—TRIAL OF THE COUNT AND THE COMTESSE DE BOCARME.—The trial of the Count and Comtesse of Bocarme has been some time proceeding in the Court of Assizes at Mons. A vast amount of evidence bearing upon the subject of the inquiry has been given. The Count and Comtesse were accused of poisoning the brother of the latter, while on a visit at the chateau of Bitremont, for the purpose of obtaining possession of his property.

PHYSIOLOGICAL DESCRIPTION OF THE PAPAL AGGRESSION BILL.—The insect meagre seems to be abnormal in the order of its metamorphosis; instead of beginning as a legislative ovum, and passing through higher developments till it arrived at the powers of flight and aggression, enjoyed by the perfect creature; it was started into life upon the wings of a speech that swept over Europe; it then fell into the chrysalis state, without members and almost without life; and now, receiving little legs and mandibles through Mr. Walpole's attention, it ascends to a creeping and gnawing grub.

The Sydney Morning Herald, February 7, noticing the arrival of the "Brothers" from Honolulu, states, the day prior to her departure from that place, the British Consul there had received intelligence that two vessels had been discovered wrecked in St. George's Sound, supposed to be Sir John Franklin's, and that two of her Majesty's frigates were dispatched to ascertain the truth of this assertion.

UNITED STATES.

OPPRESSION OF CATHOLIC SOLDIERS IN THE U. S. SERVICE.—Before the General Court-Martial, which assembled at Fort Columbus, N.Y. harbor, on 22d ult., agreeable to 3d department order, No. 8, current series, and at which Brevet Colonel J. L. Gardiner, Major 4th Artillery, is president, was tried Private James Duggan, of Company A, 4th Artillery. Charge: disobedience of orders. Plea: not guilty. Finding of the court and sentence: "The court finds the prisoner guilty as charged, and does sentence him, private James Duggan, to forfeit to the U. S. \$5 of his pay per month, for six months; two months in solitary confinement on bread and water; the other hours at hard labor, with ball and chain at his leg."

PREDICTION.—Amongst the articles deposited in the corner stone of the new Pittsburgh Cathedral, is a copy of the Pittsburgh Gazette containing a prophecy of the speedy decline of Popery and the approaching downfall of the Papal power. When, in some future age, our descendants, happy residents of a country completely converted to Jesus Christ, shall take this stone from the ruins of the building which we are now about to raise, and examine its contents; what will they know of the already decaying, though recently organized sect, to which our Prophet has the misfortune to belong? Will the Methodists and their short-lived superstition be known, even by name, to the cotemporaries of the traveller from New Zealand, who is to take his stand upon a broken arch of London bridge to sketch the ruins of St. Paul's?—Pittsburgh Catholic.

The Pennsylvania Whig State Convention have, by acclamation, selected Mr. Johnston as a candidate for governor and nominating Gen. Scott for the next presidency.

A rousing murderer, John B. Harding, lately hung by Lynch law in Florida, with a negro, for murder, confessed the crime, and asked no favors. Among other things, he stated that he had twenty wives, and had killed sixteen men. His father and brother were both hung, and to him repentance and remorse appeared to be strangers. We doubt the truth of this history.—Boston Pilot.

The great libel suit between Rev. Joy H. Fairchild, of S. Boston, vs. Rev. Nezemiah Adams, of Essex-street, for slander, was before a grand jury of referees in Boston last week. The parties are all accredited and acceptable agents of the Orthodox church. Joy claims \$10,000 damages, and if he gets that number of cents we think he will be lucky. The charge against Adams is, that he caused to be entered upon the Suffolk South Association of Orthodox ministers that Fairchild had been found guilty of adultery and seduction when such was not the true state of the case. We remember to have read the testimony, in the case referred to, and we thought it most scandalous and black, and one eminently calculated to bring into dispute some of the prominent fellows of the Orthodox church.—Ibid.

Burglars are "plenty as black berries" in Boston. Three stores were broken into in one night last week.—Ibid.

Over one million and a half of dollars, in bank notes of broken banks of New York, were burned at Albany last week, by order of the Legislature. They were first cut up, by a straw cutter, and then set fire to. The process occupied five days. A grand commentary this on the old banking system in that state.—Ibid.

The authorities of Cincinnati have established a quarantine below the city on account of the extensive prevalence of the cholera on the boats from below. The hospitals are full of patients sick with the cholera and ship fever.—Ibid.

DEATH UPON THE STAGE.—During the performance of Jack Shepherd, at the St. Louis theatre on the 6th, a large flat iron suspending a lamp from the ceiling, slipped from its fastenings, and fell to the ground, striking Mrs. Shea, on the top of the head. She uttered a faint "O my G—d;" and in a moment fell dead upon the stage, which was soon covered with her blood! Of course the performance was immediately suspended, and the money returned. Mrs. Shea came to America as Miss Kemble, and is the grand-daughter of Stephen Kemble, and grand-niece of the famous Mrs. Siddons. Her husband is at present in New Orleans.

The rapid increase of steamers on the Pacific is remarkable. A San Francisco paper states that on the 1st of January last, forty-six steamers were engaged on the rivers, where eighteen months previous not a single smoke-pipe was to be seen.—Boston Pilot.

HORRIBLE MURDERS ON THE CHAGRES RIVER.—The Panama News of the 25th ult. gives an account of some horrid murders on the Chagres river. This paper states that passengers arrived at that place from Chagres, brought information that the bodies of several Americans were seen floating on the river, bearing unmistakable evidences of having been murdered. One of the bodies had been taken from the water and buried by Mr. Joseph King, engineer on the Panama Railroad. Several other bodies had been recovered, bearing marks of violence. These victims are all supposed to be returned Californians. Their clothes had been rifled of all valuables. There has been nothing about these bodies by which they could be identified.

KILLED BY AN ELEPHANT.—A lad was killed by a blow from the trunk of one of the elephants attached to Raymond & Co.'s menagerie, in Darby, Ct., during the exhibition there on Wednesday. A crowd of boys were feeding the animal with nuts, apples, &c., when the deceased wretchedly punctured the trunk with some sharp instrument, which enraged the elephant. The keeper cautioned the lad to keep away after this occurred, or he might be injured; but no heed was given to the warning, and soon after he approached within reach of the elephant's trunk from which he received a blow on the head which prostrated him and soon after caused his death.—N. Haven Pall.

CARD.

DOCTOR TUCKER, GRADUATE of the University of Edinburgh, and Member of the Royal College of Surgeons, LONDON, has just come out from IRELAND, and begs to solicit a share of the patronage and support of the citizens of Montreal.

DOCTOR TUCKER'S address is 56, McGill Street. Montreal, July 10, 1851.

D. & J. SADDLER & Co;

HAVE JUST PUBLISHED,

THE most splendid and complete PRAYER BOOK in the English language, with the approbation of the Most Rev. John Hughes, D.D., Archbishop of New York.

THE GOLDEN MANUAL,

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

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

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

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

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

The Collects and Gospels for the Sundays and Holydays throughout the Year. Instructions and Devotions for Confession.

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

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

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

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

The Office of the Blessed Virgin—The Office of the Blessed Sacrament—List of the Popes; Date of their Accession, Length of their Government. Vespers for Sundays and Festivals—Compline—Exposition and Benediction of the Blessed Sacrament—The Little Office of the Blessed Virgin, Latin and English—and of the Immaculate Conception—Penitential Psalms—Gradual Psalms—Other Occasional Psalms—Creed of St. Athanasius.

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

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

Table listing various book titles and prices, including 'twelve fine Steel Engravings, and an illuminated Title', 'Sheep, 1 plate', 'Roan, embossed, plain edges', etc.

Montreal, July 3, 1851.

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

Quebec, July 10, 1851.

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

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

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

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

Quebec, June 3, 1851.

THE following volumes of DUNIGAN'S LIBRARY JUST RECEIVED at the BOSTON BOOK STORE, No. 64, St. John Street, Quebec:—

- The Carrier Pigeon, 74d.
Clara, or the Red and White Roses, 74d.
The Dumb Girl, 74d.
The Lamb, 9d.
Anselme, 9d.
The Best Inheritance, 9d.
The Roselind, 9d.
The Rose of St. John, 9d.
The Redbreast, 54d.
The Cherries, 54d.
Grounds of the Catholic Doctrine, 74d.
Fifty Reasons why the Roman Catholic Religion ought to be preferred to all others, 74d.
Douay Bible, 4to., Imitation Morocco, £1 5s.
Do do do Sheep, 12s 6d.
Do do do do, 7s 6d.

Quebec, June 9, 1851.

P. MUNRO, M. D., Chief Physician of the Hotel-Dieu Hospital, and Professor in the School of M. of M., MOSS' BUILDINGS, 2nd HOUSE, BLEURY ST. Montreal, July 3, 1851.

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

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

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

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

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

INFORMATION WANTED OF ELIZABETH McGRADY, a girl of fourteen years of age. Any information concerning her will be thankfully received by her sister. Address True Witness Office, Montreal.

CANTON HOUSE.

FAMILY TEA, COFFEE, AND SUGAR WAREHOUSE,

No. 109, Notre Dame Street.

SAMUEL COCHRAN invites the attention of Consumers to his Stock of TEAS and COFFEES, which have been selected with the greatest care, and on such terms as allow him to offer them at unusually low prices.

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

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

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

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

109, Notre Dame Street, Montreal, June 12.

FOREIGN WINE AND SPIRIT VAULTS, 103 1/2, Notre Dame Street.

THIS Establishment was opened for the purpose of supplying PRIVATE FAMILIES, and consumers in general, with GENUINE FOREIGN WINES and SPIRITS, pure and unadulterated, in quantities to suit purchasers, and upon the most moderate terms, for Cash.

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

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

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

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

INCORPORATED 1833.

CAPITAL STOCK—£100,000.

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

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

WILLIAM STEWARD, Manager, Branch Office.

Montreal, May 8, 1851.

INSPECTION OF BEEF AND PORK.

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

FRANCIS MACDONNELL.

Montreal, 24th April, 1851.

ATTENTION!

OWEN MCGARVEY,

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

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

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

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

Mr. ROBERT McANDREW,

IN returning thanks to the Public, for the liberal support received during his long period in business, in SOREL, he intimates that he will REMOVE on the 1st May, to MONTREAL, to 99, St. Paul Street, where he will open an extensive WHOLESALE and RETAIL DRY-GOODS ESTABLISHMENT. His long experience among Country Merchants, with strict attention to their orders, will, he trusts, gain him a share of their patronage, particularly as he pledges himself to supply them with as good Articles, and at as LOW RATES as any house in the city.

Montreal, May 14, 1851.

PROSPECTUS

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

THE CATHOLIC PULPIT,

CONTAINING A

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

FROM THE LAST REVISED LONDON EDITION.

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

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

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

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

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

58. Corpus Christi.—On the Festival.

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

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

61. All Saints.—On Sanctity.

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

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J. MURPHY & Co., Baltimore.

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March 26, 1851.

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Aug. 15, 1850.

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SUGARS—Refined Crushed and Muscovado

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

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

FLOUR—Fine and Superfine, in bbls.

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

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Montreal, 5th September, 1850.

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T. CASEY.

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