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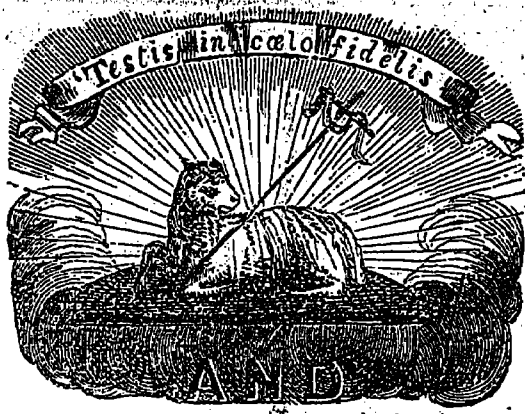
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CATHOLIC CHRONICLE.

VOL. I.

MONTREAL, FRIDAY, JUNE 20, 1851.

NO. 45.

THE CHURCH AND THE WORLD. (From the Rambler.)

We have no hesitation in regarding Lord John Russell as one of the greatest benefactors to the Catholic Church of the United Kingdom since the days of Elizabeth. With a power in his hands for doing us mischief almost unexampled, he has done more than any politician who can be named to strengthen that very spiritual power in the Church which he most dreads. When the Hierarchy was established, had he continued to play his old game, had he congratulated us on attaining our legitimate government, had he been ostentatious in giving their titles to the new prelates, had he invited us to consider some ministerial scheme for paying our clergy or relieving us of our many debts, had he vigorously set his face against the anti-Catholic feeling which still so widely pervaded English Society, had he given silk gowns to English Catholic barristers and made a few more Catholic peers, had he shown a disposition honestly to meet the wishes of the Holy See in respect of the Irish colleges; in a word, had he systematically adopted the method of flattery, bribery, and compromise, who shall tell what would have been our firmness and faith in rejecting his offers and scouting his blandishments? Who will pretend to say that either in England or Ireland the whole body of Catholics is animated with such a noble apostolic spirit of independence, and guided by such clear perceptions of its dangers, as to have had a reasonable prospect of resisting so terrible a snare? Is there no blind Gallicanism among us; no undue dependence upon money as a means of propagating the Faith; no tuit-hunting subservience to worldly rank and honor; no faint-hearted fear of the power of Protestantism to persecute? Are there no tokens remaining amongst us of that most fatal delusion, an anti-Catholic nationalism, which sets up English customs, English prejudices, English feelings, English rights, in a word, English *sins* against those principles and that discipline which is designed alike for all ages, all countries, all ranks and degrees of men? Who, we say, can calculate the fearful consequences to the Church in these realms, had the Government taken advantage of the new Hierarchy, as a pretence for multiplying its civilities, and pandering to all that is least spiritual and least Catholic in our minds?

But, thanks be to the ever-ruling mercies of God, that temptation has been spared us. *Quem Deus vult perdere, prius dementat*; Satan has over-reached himself; the world has played its wrong card at the very crisis of the game; and the Church has won a vantage-ground for the conversion of England and for the edification of Ireland, such as never was hers since the calamities of the sixteenth century. For once Europe beholds a Hierarchy untouched by the lightest of State-chains. No concordat has ever been asked for from the Holy Father; not a sixpence has been given to us as a premium on our subservience to Government ends; not one solitary privilege has been conceded to the secular power; not even a smile has been lavished upon the new prelates, on their faithful clergy and their flocks, open traitors alone receiving the meed of Government eulogy. Here we stand, slandered by the very accusation with which men blasphemed our Divine Lord in the days of His flesh; pointed out to the national as the loyal subjects of a spiritual sovereign; our tremendous unearthly power recognised by the very falsehoods by which it is sought to show that the Pope claims temporal dominion; our union, our laws, our doctrines, and our discipline, forced upon the attention of a whole nation which hitherto has despised us as a helpless sect. Our very enemies have constrained us to assume our right attitude towards them; they have Catholicised some of us almost against our wills; they have put an end to our intestine divisions, and given an irresistible strength to those amongst us who are their most indefatigable opponents. Never before were we so free, never so powerful; never was it made so manifest that we have but one enemy to fear, the favors of the world, and that if we are faithful to ourselves, we may laugh its open hostility to scorn.

What, then, is the policy suggested to us by these peculiarities in our present position?

Our first duty, we think, is never to overlook for a single instant the true cause of that hostility which we find to be incessantly springing up against us from some quarter or other. Never let us forget that there exists a deep, hidden, and never-dying antagonism between everything that is *really* Catholic and the world around it. Whatsoever be the amount of toleration or of favor which seems to be accorded to the Catholic Church by men of the world and by Protestants, this toleration and favor are *always* fictitious and transitory. The Church and the world cannot coalesce and walk side by side for a single hour. The spiritual nature of the two powers, of which their outward manifestations are but the natural, though varying results, never changes for an instant.

The Church has one object, which the Spirit of God within her never ceases to work out by her instrumentality; and that object is the conquest and destruction of those very objects which the world holds most dear, whether the world takes the shape of a Protestant sect, or a Godless government, or an irreligious individual, Protestant or Catholic. If any portion of the world for a season seems to be animated by a friendly feeling towards the Church, it is simply because it is ignorant of her claims and her powers. It does not dread her, it does not know that she will never rest until she has won all souls to her obedience; it judges the Church by the half-Protestantised cant and indecent lives of individual Catholics; it thinks it can go along its own way without crossing the path of the Church, and without her crossing its own path; and therefore it is content to tolerate her, to greet her with smiles, and to patronise her with its sincere, though ignorant, praise. And this is true in private as well as in public life. When Protestants and unbelievers imagine that the utmost cordiality and affection can exist between themselves and Catholics in the relationship of friendship and society, this is because the work which every good Catholic holds most dear is for a time in abeyance, and the world seems to be having its own way unmolested. The moment that, either in the case of individuals or in the general organised action of the Church, she makes head against Protestantism and unbelief, the spirit of the world is aroused, it arms itself against the Church, it severs the ties of domestic friendship and affection, it shows its annoyance, or its indignation, or its raging fury by some species of persecution, ranging from coldness and frowns up to penal laws, confiscations, and death. When all seems to go quietly between the two powers, we may be assured that the lull is only temporary. So soon as the spiritual might of the Church is felt by the world, it will rebel, and storm, and gnash its teeth, even if circumstances for a while hold it back from throwing itself upon its foe, and seeking to tear it in pieces."

EDUCATION—RELIGION—CRIME.

(From the N. Y. Freeman's Journal.)

The American people are a practical and a shrewd people; they, of all others, are disposed to examine and ascertain in reference to everything, whether it pays! In fact, from this disposition, we are often afraid that they will become some day tired of Republicanism, since the Republican form of Government is, past all dispute, the most expensive in existence. Our chief confidence is in the calculation that the difficulty of changing our institutions would be more expensive than their continuance, and that no other system would pay, owing to the want of right, and therefore of permanence.

But there is one popular delusion that we look to seeing exploded by the force of American calculation. We mean the delusion of State interference with education.

When the American people find that State-schools are more than double the expense of private or denominational schools; and that they educate fewer scholars, and do it more superficially than religious schools; and that, when they succeed, the non-religious education is productive of no good social results, then we have a great confidence that they will abandon the idea of Godless State education as an exploded humbug.

Who are to teach the Americans this lesson? Is it the Presbyterians? Their Synods and Assemblies have resolved and re-resolved that "Godly parents" ought not to send their children either to Popish or to Godless schools, but that Presbyterians ought to have their own schools. But Presbyterians have no power over the public, except in a negative, sinister way; they have not direct influence even over their own people, and on all others their gloomy dogmas produce merely a feeling of repulsion.

Is there any other sect that is likely to effect a happy change in public sentiment, in favor of religious education? We will not be so cruel as to answer the question. We will merely ask again, what sect is sufficiently consistent with itself, and sufficiently energetic in its movement upon society, to create a public sentiment on this subject, supposing such sect to have the desire of so doing?

Yet a fundamental change in the matter of public education has become a necessity for us, politically as well as religiously. Last week we said that repression, the police and the military, were our only hope of protection against the spirit of lawlessness that is growing apace in the country. But we added that the mission of repression could never be permanent. That its office is to meet a crisis; to restrain an unusual attack upon society, till the normal moral forces that make society ordinarily possible, can reassert their prerogatives. We said that the attempt

to render repression permanent must end in disaster and ruin.

For ten years past, the banishment of religion from the common schools of the city, has been the foolish compromise of the citizens of New York. Go back to the records of these schools during the time specified; carry with you the list of names of the Rock Boys, Short Boys, and other unfortunates of New York growth, and you will see where all these young desperadoes have received their education. Somewhat more than a year ago we said in these columns that the Godless education of the New York City Schools was training youth to be "precocious rowdies, and premature ruffians;" and we said that Catholic youth submitted to such influences would, as a general thing, prove "worse, and more thoroughly the children of hell than the others." Our remarks, deliberately made, have been quoted on the rostrums of political conventions and of sectarian gatherings. We re-assert them and challenge investigation.

But where, where is the remedy? It is indeed true as we said in commencing this article, that Americans are a calculating people, and will sooner or later find out when a thing "does not pay." But is the thing to be left to—as unphilosophical people sometimes say—*set itself right*? No. Social and political evils never set themselves right. They grow worse and worse, till it becomes evident to the men most sane, most virtuous, and clear-sighted, that they must be set right—and this often at the expense of much effort, and of many sacrifices.

A godless education is preparing for us a race of murderers, of adulterers, of thieves and robbers; in fine, of men and women who do not believe in God or heaven, and who therefore look to this world only to see how much self-gratification they can get out of it. To whom are we then to look for the noble sacrifice of self, necessary to present the proper remedy for these evils?

It has been frequently said that the salvation, politically and socially of this country, and its institutions, is in the hands of Catholics. That the country and its necessary institutions are on a downward road, and that the problem is, whether the advance of Catholicity,—not simply or chiefly in the numerical increase of Catholics, for that is a secondary matter, but in its principles, and its policy, and its uncompromising influence,—is going to be sufficiently rapid, and sufficiently energetic, to check the progress of our human decay.

It is therefore to Catholics that it belongs, especially by their own conduct and example, to do this service to the country, in the way of bringing back education to a religious basis. We must say it, Catholics have not been true to their responsibilities. If Catholics would insist upon the necessity of Catholic schools for their children, if they would establish Parish schools beside every Church, and if they were forbidden to send their children to other than Catholic schools, except in special instances, in view of special considerations, and with a special and explicit permission of Ecclesiastical superiors, certain it is that the system of godless common schools in New York city, and in many other of our large cities, would fall to pieces in less than two years.

Let us not forget that the Pope and the Catholic Church has condemned utterly, and every where, the system of godless education, and of mixed education. We have ceased to repeat it only because the point has been conceded by those who once wished to dispute it. But we expected something more than an inert concession of a point so vital, and so opposed to the unhappy traditions of America. We looked for exertions to carry the decision and will of the Church, as to the education of her little ones, into effect. Some time is, of course, necessary to accomplish this; but at least let the purpose be avowed; let Catholics be exhorted to assist and contribute to it; let a beginning be made, let a little good disposition be shown, and God will help and do the rest.

A CHAPTER ON LIBERTY.

(From the Same.)

England has given to the United States, or, at least, to that portion of them which were formerly her colonies, her laws and notions of government. She has also given this country her peculiar type of civilisation. These laws and this civilisation have, past all doubt, been more active in America than any others, and, less or more completely, have swallowed up the others with which they have come in contact. Whether this proves the superior excellence of the English civilisation, or the self-destructive and downward course of our own civilisation, is a question we are altogether ready to discuss in its own place, if called upon so to do.

But our present purpose is to examine one single item in the complex of this code of laws, and this civilisation. It is one that, on the face of society,

and at a cursory glance, the most strongly impressed us personally, when we, for the first time, had the opportunity of comparing the police system of England with that of continental countries. The scrutiny of passports, and the oftentimes harassing surveillance of Government officials on the continent of Europe, struck us most unfavorably in comparison with the freedom enjoyed in Great Britain and the United States. It is only lately that we have learned how misplaced was our admiration of British and American liberty. The startling and undeniable fact that opened our eyes is that the two countries in the so-called civilised world of Christendom, in which the percentage of crime is the highest in the ratio of the population, is precisely England and the United States. Not only is the percentage of crime in these two countries greater than anywhere else, but the average of the crimes committed are of a graver character and of more serious consequences.

So then we have concluded, if the freedom from police restrictions, that so much pleased us, be nothing more than license given to crime; if it be indifference on the part of Government, to personal and social wrongs, or an avowal of incapacity to correct them; then we have been sadly deceived in our object of admiration; and it would have been much better to have bestowed our respect upon Governments, if such can be found, which consider that the end of their existence is to punish evildoers, and to protect and cherish those that behave well; and that this is much more important than to turn stock-jobbers, or to start as competitors with private enterprises in building railroads or digging canals.

We think that our civil constitution and Government in these United States is worth preserving—not, perhaps, from its intrinsic superiority to that of countries whose systems have endured successfully the test of far more extended time, in the midst of far more trying circumstances than we have had to deal with, but because our constitution and Government is the only one adapted to our needs, the only one possible for us; and again, because it is *ours*, and as such has a claim on our allegiance. But if our Government is to continue, if it is to be preferred, we are more and more fully persuaded that legal checks must be put to the spirit of license that is abroad. As the country grows older and more densely populated, ruffianism, in language and in action, by the necessary law of our fallen humanity, will increase in a still larger proportion. The affair at Hoboken last week gives us an earnest of what we are to expect. The passion for secret societies and for clubs, is growing apace; the Short Boys, and Rock Boys, and similar parties of native growth, will be more and more prepared to re-enact the disturbances of Hoboken. Then we have the still more desperate associations of foreign ruffianism, represented so well by the Turners or White-coats, who murdered an innocent man, and mobbed the houses of M'Carthy and others at Hoboken. These associations, native and imported, are destined to increase. And with them will increase the number and the profligacy of the socialistic and vagabond daily and weekly papers that pander to the passions, and screen, by false shewings, the infamous crimes of these desperadoes.

We have then our last and saddest word on the subject. It is that the Government and judiciary of this country must shortly begin to take a leaf out of the blue-book of older nations, and repress, by the free use of the musket and of the hemp—to say nothing of the cell and the chain—the flagitious conduct and incendiary language of malicious fanatics and designing proletarians; or else our Government and nation will fast sink to the level of the mis-called republics of Spanish America, where Godlessness has rendered life and fortune insecure, and national character a badge of disgrace.

True it is that the system of repression which the advocate is itself an insufficient cure for the evils we have pointed out; and, according to the wisest publicists of Europe, it must come to a disastrous end unless the proper moral remedy be effectually applied. In America the only true remedy for social disease and dissolution is active, and producing hopeful results; but its operation must be slow, it is yet confined within narrow limits, and has but a partial influence. We are full of faith in its rapid success, but, alas, the evil grows side by side with it, and the evil always grows faster than the good. Till the Catholic Church, which is this only remedy, be stronger and more universal in her influence; till her priesthood are multiplied a hundred fold; till her religious orders and her convents have spread over the whole land and taught their peculiar lesson to every neighborhood; in fine, till Catholic principles prevail—those great fundamental moral and social principles which she alone possesses, and has power to make adopted by men—the principle that it is more blessed to suffer than to live in pleasure; that it is better to obey than to rule, to be lowly than to be high—till such voices

are heard and heeded, and such lessons in some degree obeyed; repression, the military and the police, called into exercise without any very nice regard to humanity and mercy towards transgressors, is our only security for life and property both of which are growing more insecure every day in this community.

PROTESTANT TESTIMONY TO THE INCREASE OF CATHOLICITY.

Supreme upon the topmost wave of the European reaction rides in triumph the spirit of the Vatican. While in England, amid a general weariness and sinking of men's spirits, Whig dilletanteism is fighting hard, or rather pretending to fight hard, with Irish faction and Manchester indifference, in a ceaseless strife of amendments and counter-amendments, where no progress is made, though much is reported, there is a real conflict going on among the nations of Europe. It is a marvel to us that Mr. Rochford Clarke has not yet affiliated the Great Exhibition to the scarlet unmentionable one. Certain it is, that no one device of the enemy has been one-tenth so formidable to the growth and enthusiasm of our anti-Papal energy.

Before that bewitching sorceress, called by John Bunyan, the Pride of the Eyes, had enticed all men into her bower of enchantment on the banks of the Serpentine, the honest heart of England was full of zeal and wrath against the great Red Dragon by the waters of the Tiber. Now the triple crown and its sinister lustre is forgotten in the blaze of Koli-i-Noor; and even our old ladies can gaze on the jewels of the Spanish Queen, without so much as a thought of the Spanish Inquisition. We doubt whether even the cardinal's hat and red stockings would be any longer a taking property in any theatrical wardrobe on this side the Tweed: we are very certain that his Eminence himself would have no chance in the aisles of the Crystal Palace, against the Patent Envelope-folder, or the Centri-fugal Pump.

But abroad, where they have no Crystal Palace, and no people-beloved Queen, where men walk among the half-extinguished ashes of a great popular movement, while overhead hangs the gloom of an angry despotism, and, in the future, spreads a heaving sea of stormy passions and tumultuous hopes,—in that transition state between a chaos half-subdued and a creation half-accomplished,—one power, and one alone, is fast growing up into fearful, though, with God's will, but transitory, predominance; and that power is the Papacy.—*Weekly News.*

CATHOLIC INTELLIGENCE.

The Catholic committee are making preparations for addressing the clergy and leading Catholic laity of each parish with respect to the details of the association now being organised for the protection and increase of Catholic freedom. We understand that it is the wish of the committee that such parties (especially clergymen) as approve of the intended society, may forward their views and suggestions without waiting for the receipt of the special letter on the subject.—*Freeman.*

Letter of authorisation from his Eminence the Cardinal Archbishop of Westminster to the Rev. Francis McGinity, now in England collecting funds to establish the Catholic University of Ireland:—
"London, May 21, 1851.

"His Holiness Pope Pius IX. having recommended the establishment of a Catholic University in Ireland, and our brethren the Archbishops and Bishops of that island having taken the preliminary steps to carry that recommendation into effect, we hereby cheerfully accede to their wish, that the Rev. Francis McGinity may be allowed to solicit contributions for that purpose within the limits of our spiritual jurisdiction, recommending this sacred cause to the charity of the faithful."
"N. CARD. WISEMAN,
Archbishop of Westminster.

ST. JAMES'S CHURCH, SPANISH-PLACE, LONDON.—The Archbishop of New York, the Most Rev. Dr. Hughes, whose virtues and whose talents have gained for him a wide-spread fame in the Old and New World, preached at the High Mass in the above Church on Sunday. As his Grace has but just returned from Rome, and is not likely frequently, if at all, again to address a London congregation before his return to his archdiocese, a crowded congregation availed themselves of the opportunity of hearing him on this occasion.

The Cardinal Archbishop of Westminster has nominated the Rev. John Wyse, nephew of the Right Hon. Thomas Wyse, C.B., British minister at Athens, to a curacy at Fulham; near London. This gentleman two years ago was an officer in the 57th regt., serving on Sir Harry Smith's staff at the Cape.

The ceremony of taking the veil occurred last Tuesday at each of the convents at Westbury, Dighton-street, and Chilton. At the last-named, his Lordship the Bishop of Birmingham officiated, and four ladies entered upon their novitiate.

The Rev. J. J. Bond, Catholic Priest, opened a ragged school, on Monday last, in a very destitute part of the town of Preston. About 80 children attended.

CONVERSIONS.—On Saturday last, William Henderson, Esq., agent to Robert Carey, Esq., of Tor Abbey, was received into the Catholic Church by the Rev. M. Power.—*Catholic Standard.*

The Rev. J. H. Woodward, late incumbent of St. James's, Bristol, was received into the Catholic Church at Lulworth, Dorset, on Sunday week.—*Church and State Gazette.*

The *Bath Gazette* states, that on Monday, the 19th inst., five persons made their abjuration, and were received into the Catholic Church, at the chapel in Brunswick-place. The officiating Priest was the Very Rev. Michael Francis Crowe, D. D.

IRISH INTELLIGENCE.

THE NEW PENAL BILL—MEETING OF THE PARISHIONERS OF CLONDALKIN.

At a very numerous and highly respectable meeting of the Catholic inhabitants of this parish, held on Sunday, 25th inst., in the Catholic Church of Clondalkin. The Rev. Mathias Kelly, P. P., was called to the Chair, amid plaudits which lasted several minutes. Mr. James Keating was requested to act as Secretary to the meeting.

The following resolutions were unanimously adopted:—

Moved by Laurence Burke, Esq., Neilstown House; seconded by Mr. Michael Flood:

Resolved—That we believe the penal measure now progressing through the British House of Commons, called the Ecclesiastical Titles Bill, is wounding and insulting to the religious feelings of the Catholic world, and as we believe, intended to injure and degrade our own National Church.

Moved by Rev. Peter McAuley, C. C.; seconded by Mr. Christopher Keating:

Resolved—That we hereby record our solemn and indignant protest against that audacious measure, viewing it in its proper light, as an act of impolitic tyranny, of unjust and unmerited persecution, and subversion of the first principles of civil and religious liberty.

Moved by Christopher Keating, Esq.; seconded by W. J. Battersby, Esq.:

Resolved—That we tender our most sincere approbation and grateful thanks to the English and Irish members, who so ably vindicated the great principle of liberty of conscience, and who so distinguishedly opposed our persecuting ministers in their perfidious endeavoring to re-enact the Penal Laws, the scorn and scandal of the civilised world, and we do hereby declare our opinion, that the Irish Liberal members should take every opportunity of driving from power the present, or any other, Ministry, who shall dare to interfere with religious freedom.

Moved by Mr. Michael Flood; seconded by Mr. James Hyland:

Resolved—That we tender our warmest thanks to that portion of the Irish and British Press who watched, defended, and exposed the machinations of the persecuting minister.

Moved by Richard Cummins, Esq., Whitehall; seconded by Peter Roch, Esq., Airfield:

Resolved—That we consider it highly necessary to establish a society in Dublin, with branches in the leading towns of the Kingdom, for the defence of our holy religion, and that we pledge ourselves to use our elective franchise for the defeating of any Minister who shall introduce into the legislature of these kingdoms any measure tending to disturb the religious harmony of their people.

Moved by Mr. John Dowling; seconded by Laurence Burke, Esq.:

Resolved—That we adopt the petition to parliament, recommended to us by the aggregate meeting in Dublin, as the petition of this meeting, and that it be entrusted for presentation in the House of Commons to John O'Connell, Esq., M. P., and that John Reynolds, Esq., M. P., be requested to support its prayer; and to the Right Hon. the Earl of Aberdeen in the House of Lords.

After which the meeting separated, vowing never to submit to another act of penal legislation.

THE RELIGIOUS HOUSES BILL.

The following reply to the petition of the ladies of Dublin has been received from Sir George Grey:—

"Whitehall, 22nd May, 1851.

"Madam—I have had the honor to lay before the Queen the address of the Roman Catholic ladies of the city of Dublin and its vicinity, which accompanied your letter of the 14th instant.

"And I am to inform you that this address was graciously received by her Majesty.—I am, Madam, your obedient servant,

"G. GREY.

"Mrs. ———, Dublin."

NATIONAL SCHOOL HOUSE.

To the Editor of the *Tablet*.

Sir—Will you be good enough to inform your readers if it be judicious for the trustees of National School Houses to assign them away to the board of Education? Why are government so anxious to get those houses under their own control just now? and could they possibly intend to remove all from their management except their own creatures, and thus make them "part and parcel" of the Godless Colleges, as effectually as if they withdrew their grants, and without incurring the odium?

Assignments are already prepared, and your advice on the subject in the next *Tablet* will much oblige
A CATHOLIC.

May 28, 1851.

[The endeavor to procure the transfer of the National School Houses to the Board of Education, is unquestionably part of the system (of which the Godless Colleges form another part), for giving the "godless" government control over every department of Catholic education, and is to be resisted by all practicable means.—*Ed. Tab.*]

LADY ARUNDEL.—At the meeting held on Sunday week in Clonmel, a warm vote of thanks was passed to Lady Arundel for her noble defence of Catholicity and its institutions. The reply of Lady Arundel is as follows:—

"May 20th, 1851.

"Dear Sir—May I request you to convey to the Mayor and other members of the highly influential meeting held at Clonmel, my warm appreciation of their very flattering resolution sent to me through your hands. I must feel grateful at any time for the ap-

probation of my fellow Catholics; and I may add, with sincerity, the feeling is greatly enhanced when coming from a country which has so nobly clung to her religious creed under every circumstance of trial, persecution, and indignity.

"That the hour of Ireland's prosperity may be near at hand, and that she be blessed in time and in eternity, shall ever be my earnest prayer.

"With grateful thanks for your kind and complimentary letter, I have the honor to be, your very sincere and obliged,

"TERESA ARUNDEL.

"Wardour Castle."

THE COUNTY TIPPERARY MEETING.—If the spirit of Tipperary were to be estimated by the requisition which we publish, its protest against penal laws would be complete and universal. Every parish throughout this great county has pronounced, and the outspokenness at the meeting will, we are confident, be of that character that will combine manly indignation with firm resolve—indignation at the insults flung upon our creed—resolve that those insults shall be met as they should, with stern defiance.—*Tablet.*

THE SYNOD OF THURLES.—Letters, we understand, are in Cork, intimating the final ratification at Rome of the Thurles Synodical decrees.—*Cork Reporter.*

Letters have been received in Ireland, from sources of unquestionable authority in Rome, announcing that the decrees of the Synod of Thurles have been formally examined, and that all the enactments appertaining to the "Queen's Colleges" system have received the full approbation and formal ratification of his Holiness. After the publication of these decrees, no Catholic Clergyman will be permitted to have connexion with the Queen's Colleges, nor will the Catholic laity be allowed, without incurring certain Ecclesiastical penalties, to send their children to these institutions.—*Tuam Herald.*

We believe there is no longer any doubt that the decrees of this Synod have been confirmed by the Pope. The Pontifical Brief, confirming the several canons and decrees, may be expected in this country very shortly, as we understand they received their final ratification from the Pope on the 5th instant.—*Galway Vindicator.*

DEATH OF CORNELIUS M'LOUGHLIN, Esq.—With profound sorrow we have to communicate the death of this venerable patriot and eminent citizen, at the very advanced age of 98 years. It is unnecessary to dilate on the virtues of "Cornelius M'Loughlin," as he was fondly and familiarly called in the extensive circle in which he moved, beloved and honoured. His high character as a commercial man was only equalled by his equally high character as a consistent and chivalrous Irishman, in whom devotion to his country was a passion from his youth to his death. Mr. M'Loughlin was one of the last survivors of the Volunteers—a chapter in his long life to which he always looked back with peculiar delight. Active and earnest in the cause of his country, he joined the United Irishmen, and held an important place in their plans and councils. More fortunate, however, than many of his associates he escaped with a short term of imprisonment, through the influence of some persons who had great weight with the government of the day. But the prison did not cool his ardour or diminish his patriotism. When the Irish Catholics began, in the commencement of this century, to show symptoms of vitality, Mr. M'Loughlin acted a prominent part in the first Catholic committee. But it was not till O'Connell established the moral power of the Irish Catholics on the great basis of the Catholic Association, that Mr. M'Loughlin filled that prominent position in the eyes of his fellow-citizens which he never after forfeited for a moment. To O'Connell he was deeply, unalterably attached. O'Connell loved him with reciprocal affection, and ever pointed to his aged friend as the type of all that was lofty and unspotted in patriotism.—*Freeman.*

The friends of Mr. Isaac Butt, Q.C., are actively canvassing for him the borough of Youghal.—*Waterford Chronicle.*

CONVERSION TO TENANT RIGHT.—Sir Wheeler Cuffe, a magistrate of the county of Kilkenny, has acknowledged himself friendly to the principle of tenant right. At a meeting of the Kilkenny board of guardians last week, he said:—"As we have been on the subject of tenant right, I would state a fact which I have felt gratified to have lately recovered possession of lands held for thirty years past by Mr. Brady, and let him to under tenants. As soon as I got them into my own hands I gave them to the occupying tenants at what were considered fair rents, and I could not describe how glad and grateful they appeared."

The Rev. Timothy Shanahan, P.P., the Rev. Patrick Tully, C.C., and the Rev. Dr. Garrity, C.C., have written a most appalling report to the commissioners on the state of the Gort union workhouse. The report states that up to the 8th of May the number of females who have not got the union clothing is four hundred and twenty-five! Fifty females are allowed no linen of any kind, and the paupers are often obliged to lie six and seven in a bed. There has been no fire in the day room during the winter; and some applicants for relief, who have to come a journey of over twelve miles, and who are thereby prevented from answering to their names when the scrutiny goes on, are not listened to, and are refused even provisional relief.—*Limerick Reporter.*

WORKHOUSES (IRELAND).—By a return obtained at the instance of Mr. Scully, it appears that the total number of inmates in Irish Workhouses on the 29th of March, 1851, was 251,202, of whom 24,670 males, and 63,968 females were able-bodied, and 10,518 males and 15,129 females aged and infirm. They are divided according to ages in the following manner:—Under 7, 13,763 males, and 16,067 females; 7 and under 15, 46,942 males, and 49,621 females; 15 and under 20, 15,205 males, and 25,025 females; 20 and under 40, 9,747 males, and 29,252 females; 40 and upwards, 14,883 males, and 30,697 females.

GREAT MUNSTER FAIR.—The grand jury of the county of Limerick have taken up the subject of establishing a great fair in the neighborhood of that city, similar to that so long established at Ballinasloe, and have resolved to insert clauses in the draft of the proposed market-bill for the city of Limerick to that effect, which are to be considered at the next summer assizes by the grand jury.—*Irish Farmers' Gazette.*

A man identified as one of the principals in the attempted murder of Mr. Billing, has been committed for trial.

Harry Alcock, of Wilton, Esq., has ordered a large quantity of super-phosphate of lime and guano for his tenantry, as a gratuity.—*Wexford Independent.*

THE CROPS IN THE COUNTIES OF DOWN AND ARMAGH.—The crops in the Newtownards and Comber Districts are in a most forward state. The grain crops especially promise well for so far; they are rich and healthy. The potato crop is, generally speaking, an excellent one, and a large quantity has been planted in these districts. On inquiry we find that the same observations may be made of the districts of Lurgan, Portadown, Armagh, &c. The late rains have done much to forward vegetation, and to second the exertions of the husbandman.—*Banner of Ulster.*

COUNTY LIMERICK.—We speak with much pleasure for the county Limerick that its tillage at this season is very extensive, the oats, barley, flax, and potato crops, are all sown, the grass corn is looking fresh and vigorous, and the green crops flourishing. The breadth of ground under tillage is larger in this county than it had been, we are assured, any season for the last four years.—*Limerick Chronicle.*

NEW POTATOES.—A very fine specimen of new potatoes was left at our office on Friday. They were grown in the open air, at Cappanaveigh, adjoining the town, where there is a field of them in an equally forward state. Not the slightest appearance of blight or disease of any kind could be detected in them.—*Galway Mercury.*

MELANCHOLY OCCURRENCE.—A rumor has reached town of a frightful accident on last Tuesday, the 27th instant, at Barnane, near Templemore, the residence of John Carden, Esq. It appears that a number of persons were employed in making an embankment for the conveyance of water to a flax mill, now in course of erection, when a portion of it fell in, and four men were killed on the spot, and several others severely wounded.— *Nenagh Guardian.*

DISTURBANCES IN KILKENNY.—On Monday night, we regret to state, some disturbances occurred in Kilkenny, as arising out of the excitement produced by the acts of those who had signed the second anti-Catholic petition. A great body of children—boys and girls—with scarcely any one besides, passed through several streets of the city, burned effigies of obnoxious individuals before the doors of their houses or lodgings, and broke some panes of glass in the windows of some houses in different streets. We believe no further injury was done. On Tuesday, pursuant to the requisition of the mayor, a numerous and highly respectable meeting of citizens was held at the Tholsel, for the purpose of condemning the acts of folly perpetrated, and adopting measures to prevent any repetition of them. His worship the mayor presided.—*Kilkenny Journal.*

CASHEL, 22ND MAY, 1851.—This city has presented an appearance of unwonted bustle for several days. An investigation is being held under government orders into charges and counter-charges made, one against the other, by two police-sub-inspectors, Captains Trant and Cox—the former in charge of a Kilkenny division, and the latter, chief of the Cashel constabulary. It appears both gentlemen were seeking promotion, and that each, either by himself or his friends, sought to prove his superior claim, by damaging the merits of his rival. Those two officers were at the grand rebellion of Fallinagary, and Captain Trant was the officer who held siege in Mrs. M'Connick's house until relief arrived. The investigation is, it is rumored, to ascertain how far a charge of cowardice on the occasion referred to is sustainable.—*Limerick Reporter.*

OUTRAGES IN FARNEY, COUNTY MONAGHAN.—The *Armagh Guardian* states that on Sunday se'night a series of outrages took place in the townland of Omry, a few miles from Carrickmacross. A gang of ruffians went to the houses of several farmers and each demanded a shilling. In case this demand was not complied with, they commenced breaking the windows, furniture, &c.

At the Nevry petty sessions, on Friday, a beggar, when about to be committed on a charge of vagrancy, offered to pay a fine of 2l. rather than go to gaol.

PROGRESS OF EMIGRATION.—A deficiency of able-bodied laborers is felt in several parts of the country—so much so, that in some places turf cutting cannot be proceeded with. We understand that in the neighborhood of Gort there are no laborers. In one night, about three weeks ago, no less than one hundred and twenty persons left the estate of Loughcooter, and proceeded to Limerick, Galway, and other ports, to take shipping for America! In the once populous village of Toomovara, levelled to the ground this time two years, it is stated by the relieving officer that there is scarcely an able-bodied laborer to be found!

The emigrants during the past week have, perhaps, exceeded the number during any former week from the port of Dublin; and generally the persons now leaving appear to be of the better class of small farmers and traders.—*Mercantile Advertiser.*

From every part of the country the people are flying, as if before the surging sweep of another deluge. Every day the different conveyances that pass through Enniskillen are loaded with exiles—those who are breaking their hearts to save their lives. Whole families are moving away together under the desperate incantation of "No hope here."—*Fermanagh Reporter.*

No fewer than 366 emigrants left this port for America during the past week. What a commentary is this upon the conduct of the men who are driving from their holdings those who are yet willing to cultivate them.—*Galway Mercury.*

According to the late census returns, our population has diminished within the last few years six thousand!

—*Waterford News.*

CHILD BURNED TO DEATH.—Thursday evening, a woman named Dunican, residing at Lumpeloon, near Cloghan, went out for some water, leaving her son and daughter aged respectively four and five years; on her return in less than ten minutes, she heard the little girl crying, she hastened towards the house, and on approaching the door, the horrid spectacle of her son's clothing in a blaze met her gaze; the poor child on seeing his parent, attempted to run towards her, but in dreadful agony he fell; she brought him in, put him to bed and rubbed his body with cream, but he was so extensively and deeply burned that he died in half an hour. On the following day Benjamin Toy Midgley, Esq., coroner, attended and held an inquest on the body, when the jury returned a verdict of "accidental death."—*King's County Chronicle.*

MELANCHOLY ACCIDENT.—On Saturday evening, as two respectable young lads, named John M'Cann and George Williams, apprentices to Mr. Thomas D. Smith, printer, were sailing down the river in a small punt, on which they hoisted a lug sail, the little craft, while one of them was trimming the sail, preparatory to tacking, upset opposite the Cove, and melancholy to relate, Master M'Cann, though he was able to swim, was drowned. Immediately on the boat upsetting, the

desired his companion to cling to the boat as he himself could swim. He swam some distance, but owing to the weight of his clothes, having a heavy top coat on at the time, he sank and met a watery grave. Capt. Newport's youngest son, who lives nearly opposite the spot where this lamentable casualty occurred, put off in a pram, but unfortunately too late, to render the ill-fated youth assistance. He, however, rescued his companion from his perilous situation, and brought him in safety to shore.—*Waterford Mail*.

SACRILEGE.—On last Saturday evening, the confessional in St. Mary's chapel, was robbed of its cushions by some sacrilegious miscreants. The cushions in the Augustinian chapel confessional were also stolen.—The clerk of the Augustinian chapel seeing a woman run rather hurriedly out of the chapel followed her, and found on her person the stolen cushions. A stole and other articles were also stolen out of the same chapel. The Catholic chapel of Kilrush was broken into on Thursday, 23d inst., and robbed of the communion cloth, and four large brass candlesticks, specially cast for altar use. The parties in whose possession part of the stolen property was found have been arrested by Constable Scully, and committed for trial by J. Little, Esq., R.M.—*Limerick Examiner*.

GREAT BRITAIN.

MR. NEWDEGATE AND CONVENTS AGAIN.—To the Editor of the *Morning Chronicle*.—Sir,—In the course of the debate on the Religious Houses Bill, as reported in your excellent journal of the 15th inst., I find Mr. Newdegate made the following observations:—"There was a convent in his neighborhood (Arbury), and there was a report that an attempted escape had been made from it. Whether she returned or left the convent they could not say; but this they knew of their own knowledge, that within ten days after that time fifteen hundred weight of iron stanchions or palisading were placed round the building, and that now it was as complete a prison as any belonging to her Majesty or the government of this country." As I wished to know the truth of this disgraceful report, I enclosed the above extract from Mr. Newdegate's speech in a note to the Chaplain of the convent alluded to, requesting him if there was any truth in the "report" to let me know as soon as possible; and the answer I received is this:—"There was a report that an escape had been made from the convent, but this report was and is false, as there neither was an escape, nor even an attempt to escape, made by any Nun of this convent. There are some iron stanchions to some of the lower windows, because about the 3rd or 4th of June, 1840, robbers broke through the lower windows and stole away the most valuable goods.—On the 23rd December, the same year, robbers broke into the place a second time. It was high time after this to secure the windows against robbers. Iron bars are round the cloister and some other windows; but there are none on the higher ones, except on one, to prevent thieves from entering.—I remain, Rev. dear Sir, yours truly, LEWIS GERARD, Chaplain, Rosary Convent, Atherstone, Warwickshire." You will observe, Sir, that in the debate of the 20th of March, Mr. Newdegate stated as a fact, what he last week modified as a "report." What a strange phenomenon, that what was once true, should, within the space of two months, become only a probability! Yet this probability or report was brought forward to prove that females were detained in convents against their will! What a pity Mr. Newdegate did not wait a little longer, for a second transition, after which we should have discovered that the probability, in the march of time, had become a non-probability, or something worse, expressed in fewer letters. Mr. Newdegate towards the close of his speech, said, "That in these establishments (convents) persons were confined under ground there could be no doubt." As Mr. Newdegate said this so confidently one would suppose there must be some truth in the assertion. Indeed, it must have been a self-evident truth, otherwise that gentleman would not have uttered it. If Mr. Newdegate has seen such places underground, why did he not say so in his speech as he would then have made a "case." But this he did not say, for the very best of reasons, because he has never seen one. If he took report for his authority, that report is nothing else but a gross falsehood, from whomsoever it originated. If that "vicious" bill should ever again be brought before the house, and Mr. Newdegate should be in search of facts on which to found an argument in its support, I shall be too happy to conduct him over five other convents in my neighborhood, besides my own; and when he shall have succeeded in his research, he may proceed to the House of Commons, and make known to his gaping No-Popery friends the discovery, "terrible dictu" of subterranean prisons, where scarcely a ray of light can penetrate, containing moaning females bound in chains and languishing in misery on beds of straw, having nothing for their food but bread and cold water, and that in a very small quantity. When the humane gentleman shall have witnessed this, he will then have a fact on which to argue, and not a falsehood.—I am, Sir, your humble servant, DANIEL O'KEEFE, Chaplain at the Benedictine Convent, Hammersmith.

CONTROVERSIALISTS.—The moment that it became known from the Rev. Dr. Cahill's letter concerning the "challenge" of the Rev. Mr. Lowe that he would not enter into any oral discussion of Catholic doctrine, or any written controversy, that moment—the very next day—he had challenges from three other Rev. gentlemen of the Establishment, who each professed the utmost eagerness to encounter the Rev. lecturer. Dr. Cahill, in his answer to one of the proposed disputants, (the Rev. Mr. Carpenter), reminds him that the recent conversions to the Faith among the Ministers and the laymen of the Establishment were not the result of controversy, oral or written, but of deep and attentive study, entered upon with humility and a sincere desire to arrive at truth. And in such a course of study, or in amicable conversation as between man and man, Dr. Cahill tenders his correspondent his best services. One result of this has been that in almost every church of the Establishment in Liverpool, for the past week and the present, the whole force of their artillery has been levelled against "Popery" and its abominations—a course from which the Church has nothing to fear.

The returns of persons who have emigrated from Liverpool since January last exhibit a gradual increase upon the numbers for the previous year. The number of passengers who sailed from this port in the month of April was 25,447 persons against 17,555 in April last year; making the number for the four months 67,130 against 49,463—an increase of 17,667.

The Earl Nelson presented a petition, signed by 2,000 clergy and 1,200 laity of the Church of England, praying that all questions touching doctrine, arising on appeal, or in her Majesty's Temporal Courts, may hereafter be referred to the spirituality of the Church of England; and further, that her Majesty will be pleased to remove the impediments which now obstruct the exercise of the ancient synodical functions of the church.

The Earl and Countess of Arundel and Surrey gave an elegant entertainment, on Saturday, to Cardinal Wiseman and a distinguished circle, including several eminent foreign divines of the Catholic Church. The Countess subsequently had a *soirée*, the company numbering upwards of 100 of the *élite* of English society professing the faith of the Catholic Church.

The *Church and State Gazette* says that the Ecclesiastical Titles Bill is like Sir John Cutler's stockings, which once so puzzled the judges and troubled their owner. They had been new-footed, new-legged, and new-topped. Fractures in the silk had been taken up with cotton, and rents in the cotton had been darned with worsted, had been made good with anything that happened to be at hand, until at "it was difficult to point out what had been the original material—what material most prevailed—or whether there could be an ownership in silk stockings not made of silk."

Miss Sellon, and the Protestant Sisters of Mercy, have left Plymouth, and taken a house in Lower Green, Bristol.

PROTEST AGAINST THE BISHOP OF EXETER'S SYNOD.—Between forty and fifty of the Protestant Clergy in the diocese of Exeter, have declined to attend the Synod convoked by the Bishop of Exeter, and have published their reasons for so declining. They say—First. That such assembly, if not contrary to the strict letters of the laws of the Church of England, is opposed to the spirit and intention of those laws, and altogether unprecedented in the history of the Church. Second. Because the primary object for which such assembly is to be convened—viz: to issue a synodical declaration affirming the article of the creed on baptism, is, they consider altogether uncalled for, inasmuch as the decision of her Majesty was not intended to impugn, neither does it, in their judgment, in any degree whatever, impugn such article of the creed. Third. Because it is expressly provided in the Pastoral Letter, calling the assembly that "the Bishop shall himself decide what matters shall actually be brought under the consideration of the synod," and "that no resolution can be deemed an act of the synod which has not his concurrence." Fourth. Because such assembly is manifestly powerless in law, "not having authority to pass any canons or constitutions which can settle any matter whatever, or be binding even upon those who pass them, whilst it is calculated to produce great evil and mischief, even to the disruption of the Church, being designedly intended to exhibit this diocese as independent in itself, standing out in unbecoming and injurious, if not schismatical, opposition to the Archbishop of the province, and the constituted authorities, by which the whole body of the Church of England is governed." They conclude by an expression of their "unfeigned respect and honor, for the character of the present Archbishop of the province, as well as for the office which he holds, and at the same time express their deliberate opinion that his Grace has not forfeited his right to Catholic communion."

THE PROTECTIONISTS AT TAMWORTH—SERIOUS RIOT.—A Protectionist meeting, in the Town-Hall, Tamworth, on Wednesday, was interrupted by an angry mob. Mr. Woolfeiston, a landed proprietor of great influence, presided, and was supported by Lord Lewis, M. P., Mr. Spooner, M. P., Mr. Newdegate M. P., and Mr. G. F. Young. The proceedings within the hall were of a most enthusiastic character, but the people from without gave unequivocal intimation of their disapprobation during the time the chairman was speaking, and alluding more particularly to the early life of the late Sir R. Peel. An attack was made upon the windows—scarcely a pane of glass was left whole. The party from the Town-Hall went from thence to the King's Arms, and on their way many acts of violence, were committed by the mob. The hotel, so far as glass is concerned, was soon a complete wreck. Mr. Spooner, M. P., Lord Lewis, Mr. Newdegate, M. P., and Mr. Young, remained in Tamworth during the night, and left early on Thursday morning. At eight o'clock in the morning, when some of the farmers were leaving, a mob had assembled, and were hooting them on their departure. The state of the town was so much excited that it was deemed necessary to despatch a telegraphic communication for troops to Birmingham, and by a special train a troop was forwarded to Tamworth. Several prisoners were apprehended by special constables, sworn in on Wednesday. Some have been discharged, and others remanded. During the height of the riot only two of the borough police were to be seen, and "one of these was disabled by injuries received at an early hour."

COMMISSION TO THE CAPE.—Major Hogg and Mr. Owen have been appointed commissioners to proceed to the Cape, for the purpose of inquiring into the recent disturbances in Caffraria. The major acquired an intimate knowledge of the affairs of the colony, during his period of service there under Sir Peregrine Maitland, while Mr. Owen possesses a thorough knowledge of the Caffie language.

CAVALRY REGIMENT FOR THE CAPE.—Orders have been issued to many cavalry corps now at home to suspend the purchasing of their remounts, as the horses of the regiment ordered out will be distributed among the cavalry regiments for the Cape requiring horses. Many reports are in circulation as to which is to be the regiment selected for this service, and that which finds most supporters is either the 12th Lancers or the 3rd Dragoon Guards.

A REVEREND "POACHER."—The Rev. Mr. M'EWEN, of Levern, near Paisley, was found guilty a few months ago, by this presbytery, of "poaching, Sabbath profanation and falsehood." He was discovered one Sunday setting snares in his garden, and a Court of Justice of the Peace sentenced him to pay a fine of £20. Mr. M'EWEN appealed to the General Assembly of the Church of Scotland, and that body were engaged from eight o'clock on Monday evening to three o'clock on Tuesday morning in considering the case. The facts were held to be proved, and sentence of deposition was passed.

ANTI-IRISH RIOTS IN HOLYHEAD.—Our Kingstown correspondent informs us that the works on the Bangor and Carnarvon Railway have been suspended for the present, in consequence of a combination entered into by the English and Welch workmen and labourers, against the Irish who have been employed on the same works. Pursuant to the requisition of a large body of the respectable inhabitants of Holyhead, the war

steamer Lucifer, with a strong marine force on board, has been ordered on the Holyhead station, and was expected to arrive in the harbor on Saturday evening. The presence of this vessel, with the well-disciplined and effective force on board of her, will ensure protection to the Irish workmen against the rude and inhospitable gang of English and Welch operatives and laborers, who have even threatened the lives of our poor countrymen, with the view of driving them from the works.

A BRUTAL SCHOOLMASTER.—At the Marylebone Court, on Thursday, Mr. James Dawes, the master of a school in connection with the Salisbury-street, Portman-market, chapel, was charged with having committed a violent assault upon an infant, named Elizabeth Reynold, *ævo* years of age, by beating her with a strap. The mother showed some marks which clearly indicated that the beating, which took place more than a week ago, must have been extremely severe. One of the marks was just below the left eye, and another on the left arm. The defendant produced a leather strap about half a yard long, and an eighth of an inch thick, and admitted having struck the infant with it on the head. "He felt that he was bound to maintain his authority as a master while in the presence of eighty or ninety pupils." Mr. Elphy, the master of a Sunday-school connected with that which defendant keeps, came forward to give him (defendant) a "good character." Mr. Long (the magistrate) expressed his surprise that any person should, after the admission which defendant had himself made, come forward to justify him in any way whatever; he should inflict a penalty of 20s and costs!

CORRUPTIOUS ACT.—At the Surrey sessions on Thursday, James Crawford, a young gentleman connected with a family of some distinction residing at Norwood, was found guilty of having removed two danger signals attached to a railway train on the London and South Coast Railway, thereby endangering the lives of the public. The sentence of the Court was that he be imprisoned in Brixton House of correction for nine months with hard labor, the sentence seemed to greatly surprise the prisoner and his friends, who confidently relied on a penalty being inflicted.

One day last week, a horse and cart stopped at the baths in Wolverhampton, and a dirty-looking fellow, in a lachrymose tone of voice, requested permission to baptise two females accompanying him. "He was an officer of the holy church of the Latter-day Saints, and that denomination immersed their members previous to receiving them into their body." The request was of course refused, and the baffled Mormons retired with ejaculations of mortification, expressing their determination to consummate the ceremony "in the waters of the nearest canal."

"Must we abolish committals to prison?" asks the *Daily News*; one would almost say so, on reading the following entry of the chaplain of the Liverpool prison:—"May 17. Two boys sent here, one for obstructing a foot path while playing at marbles, the other for stopping his wheelbarrow to look at him." "We should very much," says our contemporary, "like to see in a separate cell, living on water-gruel, the Liverpool *Dogberry*, who committed those boys."

Punch gives a lady's reason for liking the great Exhibition.—My dear, it is so very agreeable. You cannot tell how amusing it is! It is much better far than going a-shopping. The whole place is full of some of the prettiest things in the world—laces—silks—brocades—and such lovely jewels—and the beauty is you may look at them ever so long, without being expected to buy a single thing!"

ROOFING THE BRITANNIA TUBULAR BRIDGE.—A singular and novel process is at present being carried on with respect to the Britannia tubular bridge. In consequence of the upper surface of the tubes receiving and being acted on by the wet and atmosphere action, it has been deemed advisable to roof the top of the tubes; and for this purpose a complete ridge has been placed over both the tubes, having a walk down the centre, and the framework has been completely covered over with cloth impervious to the rain.—Upwards of 7,000 yards of this prepared cloth are required to accomplish the undertaking, which has been taken by contract. The large hotel which it has been determined to erect closely adjacent to the bridge will contain no fewer than 500 beds, and will be connected with the tubes by a covered walk, and surrounded with appropriate gardens and pleasure grounds. The works for the erection of this hotel are in full operation; large bodies of laborers are employed levelling the ground and forming the foundation, and no time will be lost in the completion of this adjunct to the Chester and Holyhead and Carnarvon lines.

UNITED STATES.

HORRID TRANSACTION.—On Saturday last a stranger who said that his name was Edmund Daggott, and that he was from Hope, in Maine, called at the house of Dr. Cummings, in Roxbury, and requested to be permitted to stay there over Sunday. He said that he was subject to fits, and he was apprehensive that he was about to have one of his fits. Dr. C. permitted him to remain, and subsequently towards evening, Dr. Cummings being absent, the stranger complained that he felt sick, and asked Mrs. C. to give him something. He appeared so violently affected, rolling his eyes strangely, that Mrs. C. was alarmed, and ran to a neighbor for assistance. On her return she found that the stranger had seized her little daughter, four years of age, and with a razor in his hand was about to cut her throat. Mrs. C. interfered, and attempted to seize the child, but the mania persisted, telling her it would be of no use as he must kill her. He succeeded in cutting the child's throat from ear to ear, and attempted to cut that of Mrs. C. She, however, escaped from him, with the child in the agonies of death, having received a severe cut in her hand. The man then aimed a blow at his own throat, and inflicted a wound, of which he died in half an hour.

A man named Haudin, together with a colored man, were executed by Lynch law at Milton, Florida, on 30th ult., for murdering a person named Smith. They were apprehended soon after the time and immediately hung by the populace.

A school mistress in Macomb, Ill., recently hung a little girl by the neck because she would not confess the larceny of a piece of money. A nice woman.—*Boston Pilot*.

HEARTLESS ROBBERY.—The St. Louis *Union* of the 20th says, that on the preceding Sunday there came down on board the steamer *Editor* from Pittsburgh, a very respectable emigrant from Ireland accompanied by his wife and five daughters. On the 19th he took passage on the Dr. Franklin, No. 2, for the Upper Mississippi, and while at dinner his state room was

broken open with a chisel and \$3,500 in American gold was taken. The man was honest and unsuspecting, and had freely talked of his prospects and intentions, and from this must have arose the supposition of his having a large sum of money.

Counterfeit bank notes to the amount of \$35,000 have been found at Patterson, N. J., in the house of Mitchel Cole, brother of Livi Cole, the Westerly bank robber. Many of those bills are said to be well executed.—*Boston Pilot*.

A fracas took place in a Presbyterian Church in Philadelphia, on Sunday week, which resulted in the arrest of the Rev. Mr. Bullion, who insisted upon officiating against the wishes of the Congregation. A pretty how-do-you-do this! He was held to bail.—17.

The King of the Sandwich Islands, who is the more tool of the American missionaries, has conceded to refer to the Legislature the question of making further provision for a more perfect equality between Protestants and Catholics. The French are determined that the Catholics shall have full privileges, notwithstanding the efforts of the American missionaries to the contrary. These missionaries have been a curse to the people of the Islands.—16.

We read of a curious proceeding which occurred at Rushville, Illinois, a short time ago. A blacksmith, who was notorious as a drunkard, with a wife and family he did not support, was convicted of inveterate intemperance, and sold by auction for the term of four months' labor. We think this an excellent law in cases where the delinquent becomes chargeable on the community, or danger is apprehended from his vicious example.

GATHERINGS.

In the month of March, 1847, the garrison of Cape Coast was furnished by a detachment of the 1st West India Regiment, under the command of Captain Augustus William Murray. This officer, having occasion to leave his quarters, intrusted the key of his room to a black servant lad, named Robert Erskine, who reported one morning to the sergeant-major that his master's box had been broken open, and some valuables apparently stolen therefrom. On Captain Murray's return, shortly after, without any further grounds of suspicion than these facts may be thought to imply, Robert Erskine himself was charged with the robbery, maltreated, and locked up in the guard-room without food or drink. The next morning, under the immediate directions of Captain Murray, Lieutenant Stewart, and a Commissary officer named Swain, he was taken out by soldiers, who tied his arms behind his back with a cord soaked in sand and salt water, and then, introducing a stick under the ligature, so tightened it by twisting that the flesh was cut to the bone. This punishment was protracted for three hours, and when the sufferer in his agony cried out for drink, Captain Murray ordered the soldiers to bring him some lime and water, which was mixed for whitewashing. The object of the torture was presently gained, by Erskine's confession that he had stolen the articles, and secreted them in his own apartment; but as soon as he was released, he retracted this avowal, and declared it to have been made under the instigation of torture alone. On this he was tied up again, and subjected to the same treatment, till he again devised some falsehood for the sake of immediate relief—the alternatives of confession—retraction and torture being continued through a space of two days. On the third day the soldiers threw him on the ground, kicked him violently with their heavy boots, scarified his face and shoulders with a rough stone, and finally left him fastened to an upright post in the yard. At midnight they took him down, tied him to a gun in the battery, gave him six dozen lashes, and afterwards tied him to the post again. As the stolen articles were not yet forthcoming, he was ultimately thrown into the blackhole and further maltreated, until, at the expiration of ten days from his first apprehension, he was sent to the hospital still alive. Two days after this, the missing property was discovered in the greatcoat of a private soldier of Captain Murray's own corps, and on the 7th of May Robert Erskine was brought to trial for the imputed offence and acquitted.—*Times*.

TROOPS FOR THE CAPE.—The "Megura," 10, iron screw steam frigate, of 350-horse power, is to be commissioned immediately at Sheerness to convey troops to the Cape of Good Hope, and notices have been put up at the dockyard-gate, at Woolwich, for stokers to serve in that vessel. On Wednesday Captain Faddy, with a number of officers of the Royal Artillery, attended at the pond in the Repository-grounds, Woolwich, to test an India-rubber boat, made for the gallant officer by Mr. Corling, to enable the officers or men to cross the rivers in South Africa. The boat weighed only 34lb., and was found not only capable of carrying persons, but on weights being put on board its buoyancy was sufficient to sustain 350lbs., which will render it available for conveying dismounted riflemen across rivers—an object of great importance in the Caffie country. It is the general impression in military circles that a light cavalry regiment will be sent out shortly to the Cape station. It is not perhaps generally known that the men who deserted from the Cape Mounted Rifles have relapsed from Christianity to a body and returned to their original Paganism.

HURRAH FOR OLD IRELAND.—It is extraordinary, yet true, but read of any gallant exploit, either by sea or land, of our own or any foreign troops, and an Irishman is almost certain to be named. France, Spain, Portugal, and South America have each in their turn benefited, and praised their gallant Irish volunteers; and by the last mail from China, we find that in the operations of the Spaniards against the pirates of Soloo, Colonel Delamere, an Irishman in the Spanish service, and aide-de-camp to the officer commanding the operations, distinguished himself highly in the destruction of the stronghold of this piratical horde.—*United Service Gazette*.

Two police agents, who had been sent from Frankfurt to the exhibition of London, says the *Constitutional*, were, on their arrival in that capital, relieved by some adroit thieves of all their luggage and papers, amongst which happened to be the description of seven famous German thieves, whom they had been ordered to seek out and observe.

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. . . . \$2½ 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.

All communications to be addressed to the Editor of THE TRUE WITNESS AND CATHOLIC CHRONICLE, post paid. Subscribers not receiving their papers regularly, are requested to make their complaints known to the Editor of the Journal.

THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JUNE 20, 1851.

We mentioned in our last, that Government had obtained a majority upon the Ceylon question. That Lord Torrington had, during his government of the island of Ceylon, been guilty of revolting cruelty; that the honor of the British name had been shamefully tarnished under his Lordship's administration, so that the Duke of Wellington indignantly repudiated any comparison between his conduct in Spain, and that of the Ceylon Verres, are facts, which few, even of those who voted in favor of the Russell ministry, would dare to deny. But then there was the danger of a resignation, perchance of a dissolution, in case of a ministerial defeat; visions of Penal laws rejected, indefinitely postponed, or fearfully emasculated, rose before the eyes of sturdy Protestant legislators, forbidding them to vote according to the dictates of their conscience. What were honor, justice or humanity, compared with the safety of a ministry? And so a British House of Commons, the assembly which prosecuted a Hastings, acquitted a Torrington, and hesitated not to lend the august sanction of its approval, to some of the most brutal deeds recorded in the annals of colonial history, in order that another act of meanness, tyranny and scoundrelism, might not remain unperpetrated in Ireland; the cry of the blood of the slaughtered Cingalese, is lost in the roar of Protestant bigotry; and the wrongs of Ceylon must go unavenged, in order that the Catholics of Ireland may be persecuted. Ministers retain their seats, and the infamy of the Torrington massacres is now the well-earned heritage of Protestant England, which, by its representatives, has approved and sanctioned them.

The Irish Catholic members are gallantly doing their duty, contesting every line, of every clause of the Penal laws; outnumbered, outvoted, but not discouraged, they yield not a foot, not an inch of ground, without a struggle; unconquerable in argument, they are assailed by clamor and abuse; and the vituperation which has been so freely lavished upon them by the *Times*, and other ministerial organs, proves how well they have merited of their own countrymen, and of every true-hearted Catholic throughout the globe. The result of the contest, be what it may, will be a glorious triumph to the cause of Catholicity. Whilst fellows like *Kirwan*, (alias N. Murray, are bellowing out their premature songs of triumph over the "Decline of Popery," the British Legislature has, for four months, been engaged in resisting, what old women call its aggressions; and an old man on the banks of the Tiber, has proved himself to be more than a match for the Empress of the Seas. Protestantism feels, that in an even field, it is no match for Catholicity; it dare not encounter it single-handed. Begotten in lust and uncleanness; nursed in blood; forced upon the reluctant people by arms, or, as in England, by foreign mercenaries; grown old in the practice of every degrading vice, for even in the meanness of its vices, Protestantism betrays the baseness of its origin, it must still look for support, in unjust laws, to which alone it owes its footing in England. We do but speak the sentiments of Protestant historians, in thus speaking of the origin of Protestantism:—

"A king, whose character may be best described, by saying that he was despotism itself personified, unprincipled ministers, a rapacious aristocracy, a servile parliament; such were the instruments by which England was delivered from the yoke of Rome. The work which had been begun by Henry, the murderer of his wife, was continued by Somerset, the murderer of his brother, and completed by Elizabeth, the murderess of her guest. Sprung from brutal passion, nurtured by selfish policy."—Such, according to Macaulay, was the origin of Protestantism in England, and such the means by which it is supported now. But that the virtues of the present occupant of the throne, render it necessary to omit the commencement of this quotation, it might well be said, "by such means are the principles of the Reformation supported at the present day."

Why, the very name of a Catholic Bishop, has startled the whole empire, set the people in a ferment, given occupation for a session to the Senate, and promises, if Penal measures are continued, to furnish cause for agitation, for many a generation. It will not be until the Penal laws shall have received the Royal Assent, that the real difficulties of the Protestant government will commence; the passing of Penal laws is a very simple measure: the enforcing of them will be the difficulty. If unenforced, the legislature will be contemptible; if attempted to be enforced, hateful; and until they are repealed, it will be vain for any government to expect either respect or willing obedience from any Catholic. It may hold military possession of Ireland, but it will have forever lost all claim to the love or respect of the people.

STATE EDUCATION.

We promised in our last, to notice a petition on the subject of education, for which signatures are being procured in Montreal, and which has been favorably noticed, by a considerable portion of the Protestant press. Our excellent correspondent, M. M. M., has so completely exposed the absurdity, and anti-Catholicity of its prayer, as to render it almost a work of supererogation to add another word. But as the subject is one of very great importance, it behoves all Catholics, to be very careful, lest by their silence they should seem to sanction, or to be indifferent to, the principle contained in the prayer of the following petition; a prayer so repugnant to every principle of Catholicity, and to the liberty of the individual, that it requires only to be exposed to be abhorred:—

To the Honorable the Legislative Assembly of Canada, in Provincial Parliament assembled.

The Petition of the
HUMBLE SHREWETH,—

1st. That the Annual Reports of the Superintendent of Education for Canada East, made to the Legislature under the authority of the present School Law, are so vague and defective, as to furnish in no respect what the law requires, "a detailed report of the actual state of Education." The most cursory comparison of those reports, with those of the Superintendent for Canada West, will, it is confidently believed, justify this statement.

2nd. That there are abundant evidences of the defective condition of the schools in Canada East, both from the want of suitably qualified teachers, and of a proper series of school books.

3rd. That the schools are at present without any direct authoritative inspection and superintendence; the Superintendent not having the time to examine schools to any adequate extent.

4th. That the present law does not provide for the examination of all teachers, as ought to be the case under a system of education that aims at having a national character,—many of the teachers actually employed, being withdrawn from the cognizance of the Boards of examiners constituted under the law.

5th. That, while by the common consent, good teachers are rarely to be found in this part of the Province, no provision has yet been made by the Legislature for erecting and maintaining a Normal and general Model School, as has been done in Canada West.

For these, and other reasons of a similar kind; your petitioners earnestly pray for the following amendments in the existing school system for Eastern Canada:—

First. That there shall be a Board of Education or Council of public Instruction, as in Canada West, for advising and instructing the Superintendent in certain departments of his duties; directing the Normal School that may be established; regulating the books used in it, and in all the schools under the Board; revising the Annual Report of the Superintendent, and taking care that it shall give a full and minute account of the state and condition of the schools.—Such Board to consist of nine members, of whom the Superintendent shall be one, to be appointed by the Governor, on the ground of suitable qualifications, and without distinction of language, or religious denomination.

Secondly. That there shall be a Normal School, with a general Model School connected with it; such school to be located in Montreal, and to have two departments, English and French. Teachers certified as having passed through the courses of instruction given in it, to be, *ipso facto*, eligible to teach in the schools under the Board.

Thirdly. That the books of the Irish National Board be used in all the schools in which the English language is taught, and that the Board of Education be empowered to have books of a similar character in the French language, compiled for schools in which that language is taught. Local Commissioners or Trustees being empowered to authorise the teachers to give instruction in religion, during such portion of the school time, once a week, as the Board shall see fit to appoint; Provided always, that attendance on such instruction shall in no case be compulsory.

Fourthly. That there shall be Local Superintendents, or Inspectors of Schools, one for each Judicial District, or such other territorial division of Canada East, as to the Board may seem fit; whose duty it shall be to visit all the schools within their several bounds, as often as may be found practicable, and specially to attend an annual public examination of every school, to authenticate the Reports of Local Commissioners and Teachers, to report their own views on the state of the schools, and the qualifications of Teachers to the Superintendent; to lecture or deliver addresses to Teachers and parents on the best mode of teaching, and generally to promote the efficiency of the schools. These inspectors to be at first appointed by the Board, and by Municipal Councils, as is the case in Canada West, as soon as these shall be constituted in Canada East.

Fifthly. That the Board shall have the power of examining Teachers, or of appointing several Local Boards for doing so, of which Local Boards the Head Master of the Normal School and the School Inspectors of their several districts shall be *ex officio* members; and that no school shall receive any assistance from the school fund whose Teacher is not certified as qualified by the Examining Board of the district, within which the school is located.

Sixthly. That it should be declared with greater precision than in the present school Act, what the difference is between the different classes of schools that are aided by the school fund.

Seventhly. That where difference of language prevails, the Teachers selected should be competent to teach both French and English, but that in cases where such cannot be obtained, suitable arrangements be made for forming and aiding separate schools for French or English; and that no school should receive any aid from the fund that does not submit to the regulations of the Board.

Eighthly. That the visitors recognised by the Law, should be permitted to visit any school without regard to the religious persuasion of the Teacher, or of the parents supporting such school.

Ninthly. That no one shall be eligible as a Commissioner or Trustee of a school, unless possessed of an elementary education in English or in French.

It is not to the preamble that we object; the existing school law is, at best, but a human institution, and as such, necessarily, subject to many imperfections, and susceptible of improvement; it is not to the

details of the petition that we object; for evil, as they undoubtedly are, and conceived in a spirit of hostility to the Catholic religion, we will not waste time in discussing them. Our objection extends to the whole of the principle involved in the prayer of the petition; to the principle of State interference with education at all, and, above all, with religious education: to the principle implicitly asserted, that the child belongs to the State, and that therefore, the education of the child should be subject to State control. This principle, subversive of all personal liberty, we detest, and will oppose; contending, that the child belongs, not to the State, but to God, and to His Church: that to the Church, and to the Church exclusively, belongs by right, the education of the child, over whom God, through His Church, has a claim, prior, and infinitely superior to any, to which the State can pretend. We do not mean to deny, that the State is not, in duty bound, to abstain from putting any impediment in the way of the education of its citizens; we will even admit its right to provide means for their education, and to furnish the necessary material; but here we contend, that its duties, and its rights cease; and that any attempt to control, or to dictate, as to the nature of education to be given, is an assumption of power as much beyond its legitimate province, as it would be for the State, because of having erected, or paid the expenses of an hospital, to attempt to dictate, as to the mode of treatment to be adopted towards the patients—to prescribe the nature and number of the sick man's draughts—or the ingredients of the cathartics and emetics to be therein-exhibited. And yet, the State might claim this power with some show of reason. Draughts and boluses, vomitives and purgatives, are facts in the natural order, of which all the members of the State may obtain a competent knowledge. Science may make known to us the state of a man's bowels, and reveal to us all the contents of his stomach; but cannot tell of his spiritual wants, or the remedies for his moral ailments; and the human reason, common to all the members of a Government, may enable them to pronounce, upon the strength of a blister, but not upon the truth of a dogma. But education, and above all, religious education, belongs to the moral and supernatural order, of which the temporal power can take no cognizance, and over which it can exercise no legitimate control. It has no right to teach, because it has, of itself, no means of knowing what is truth; for that faculty belongs to that body alone, to which Christ committed the task of teaching all nations. Had we no Church, we should not then be prepared to admit any inherent right in the State to teach: to expect that we will do so, having a Church, is a stretch of impudence almost incredible. Though the Church may sacrifice her rights, allowing them for a time to remain in abeyance, she cannot, even if she were willing, abandon her duties, or delegate to others, the trust which she has received from her Divine Spouse. The end for which the Church was created, was to teach; and she cannot cease to teach, or to claim the exclusive right of teaching, without ceasing to be Christ's Church.

It is interesting to observe, how, invariably, all communities which have apostatised from Catholicity, have, or are, rapidly relapsing into the habits of Paganism; and how, amongst them, the idea of personal liberty, for which we are indebted to the Church, is lost, or rapidly becoming absorbed in the idea of the State. "When you find liberty," says Guizot, "in the ancient civilisation, it is a political liberty—the liberty of the citizen. It is not with his personal liberty that man is prepossessed, but with his liberty as a citizen." With the ancient heathen, man was nothing; the State was everything; no wonder then, that the State claimed the right of interfering in all that regarded the individual; or that the wise men of antiquity, with no beacon light to guide their paths, fell into the errors, which defile the pages of Plato or Aristotle; and which, whilst they make us blush for the weakness of reason, teach us to be thankful for the blessings of revelation. We can understand, how, with the old Pagan notions of the excellence of the State, and the insignificance of the individual, the heathen philosophers advocated a community of wives and children; and looking upon each citizen, but as a particle of society, taught, that education should be public, not private—the work of the State, and not the pleasant duty of the parent. The individual was but the slave of a tyrant State, the more degraded, in proportion as the State, of which he was a particle, was independent and powerful. Christianity first proclaimed the dignity of man, as man; taught him to value himself, as a being, destined for immortality, for whom the Son of God had not disdained to become Incarnate, and as belonging, therefore, not to the State, but to Him who had purchased him with His own most precious blood. For this idea of personal liberty, we are indebted to the Church alone; and just in proportion as men have receded from the Church, have they lost the idea of the liberty of the individual. Now, as of old, is heard the cry of the omnipotence of the State. Municipal Councils are the idols before which we are to fall down and worship; and the Church, thrust upon one side, as a clumsy, antiquated contrivance, is to be replaced by a Board of Education, or Council of Public Instruction, appointed by Government, with the right of choosing teachers—what books shall be made use of—and of deciding when, and in what manner, religious instruction shall be given, without regard to the "religious persuasion of the parents," who are to be compelled to pay for these schools, in which, for any security that is given to the contrary, Catholic children may be crammed with the most damnable heresies? But, will Catholics submit to this? Will they allow themselves to be robbed of their money, for the purpose of supporting schools, of which the Church disappears, and which, by the voice of her Sovereign Pontiff, she has solemnly condemned? Shall we allow the system, that has been finally overthrown in

Ireland, to be established here? God forbid. If Protestants desire to have schools and establishments of the kind, prayed for in the petition, they are most welcome to have them; but, in the name of justice, and common sense, let them pay for them themselves. They have a perfect right to have their schools, but they have no right to expect that Catholics shall contribute towards their support; they have a perfect right to make use of the books used in the National schools of Ireland, or the writings of Tom Paine, Eugene Sue, or any author they think fit; but they have no right to thrust them upon Catholics. It is to compulsory payment towards the support of an educational system, condemned by the Church, that we object, and to which no true Catholic—no man who has a value for liberty, will ever submit. Let Catholics then be on their guard; let them beware how they lend the sanction of their names to any petitions, upon the subject of education, emanating from Protestant sources. The battle against the system of godless education in Ireland, has been nobly fought, and nobly won: it may have to be fought here, over again; and here again will it be won, if, like the Irish, we only prove true to ourselves.

CATHOLIC DEFENCE ASSOCIATION.

The Address to His Eminence the Cardinal Archbishop of Westminster, and to His Grace the Primate of Ireland, together with a Bill for £135 sterling, being the value of £168 15s. currency, were dispatched by post on Monday, and may be expected to reach their destination by the end of the month.

We have, also, much pleasure in announcing the flourishing prospect of this Association. During the past week, contributions to a considerable amount have been received, and many new members have been enrolled. Our French Canadian brethren have manifested their good will towards the object of this Association, and have liberally contributed towards the collection in aid of the funds of the Catholic University in Ireland. We may especially notice the donation of R. E. Fabre, Esq., our late Mayor. This unanimity must prove highly gratifying intelligence to every Catholic heart, as proving the essential unity, of which, love of our holy religion is the cause. In our next we will give further particulars.

PROCESSION SUNDAY.

The Procession in honor of the Blessed Sacrament, will take place on Sunday next, immediately after High Mass. The following is the route that the Procession will take, and the order in which the different Religious Societies will walk:—

1. The Parochial Banner.
2. The St. Patrick's Total Abstinence Society, and the members of St. Patrick's Church.
3. The Ladies of the Hotel Dieu Nunnery.
4. The Ladies of the Happy Death and Perpetual Adoration.
5. The Ladies of the Holy Family.
6. The Young Ladies of the Nunnery School of Notre Dame, and their Mistresses.
7. The Orphans of the Grey Nunnery and their Mistresses.
8. The Boarders of the Congregational Nunnery.
9. The Sisters of the Hospital General, (Grey Nunnery.)
10. The Sisters of the Nunnery de Notre Dame.
11. The Christian Brothers, with their Scholars.
12. The Students of the College.
13. The Gentlemen of the Seminary.
14. The Clergy and the Cross, between two files of Firemen.
15. The Dais, followed by the members of the different professions, and the leading citizens of Montreal.

The Procession will start from the Parish Church, pass through Notre Dame Street; calling at the *Reposoir* of the Congregational Nunnery, thence proceed to the Bonsecour Church, and return by St. Paul, and St. Joseph Streets, stopping at the Hotel Dieu Chapel, and then return to the Parish Church.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.—On Saturday last, His Lordship, the Bishop of Montreal, ordained the following gentlemen:—

Priests—Messrs. L. C. Lussier and W. Archambault, for the Diocese of Montreal.

Deacon—Mr. M. Rogers, for the Diocese of Halifax.

Sub-Deacons—Messrs. J. B. Leconde, L. B. Morin, and J. A. Singer, for the Diocese of Montreal; B. Floods and J. Lynch, for the Diocese of Boston; and John Smith, for the Diocese of Hartford.

Minors—Messrs. N. Perrault, for the Diocese of Montreal; J. Healy Brownson, and J. A. Healy, for the Diocese of Boston; James Smith, for the Diocese of Hartford; and John Woods, for the Diocese of Halifax.

The order of *Tonsure* was also conferred on Messrs. Thos. Berard, Daniel Lefebvre, Pierre Lemyre dit Marsolais, Louis Adolphe Panneton, Joseph Noel Taillefer, and Joseph Villeneuve, for the Diocese of Montreal; J. A. Healy, for the Diocese of Boston. The last named gentlemen, the same day, received minor orders.—*Melunge Religieux.*

On Sunday last, a Pastoral from His Lordship the Bishop of Montreal, was read in the Cathedral, announcing to the clergy and faithful of the Diocese, that the first Council of the Ecclesiastical Province, will be opened on the 15th of August next, and giving directions as to the proceedings to be adopted before and during the sitting of this solemn assembly. The same day, in conformity with the spirit and prescriptions of the sacred Canons of the Church, an announcement of the approaching Convocation was posted upon the Cathedral.

We hope soon to be able to return to the subject, and to publish the Pastoral in question. This assembly will be the first ever witnessed in Canada, destined, we hope, to strengthen the faith of the children of the Church; to draw closer the bonds which unite them; to give renewed vigor to discipline; to reform morals and to correct abuses. This will doubtless increase the joy which the coming Council is calculated to cause, and to dispose all hearts humbly and respectfully to accept its decisions.—*Ib.*

On Monday, the Rev. Morris Raphael, delivered to a crowded audience, his first lecture upon Hebrew poetry. Commencing with a definition of poetry, the learned gentleman pointed out the essential difference between sacred and profane poetry. The first having its source in Heaven, lending to all and borrowing from none; the second, of the earth, earthly, and indebted to the former for those beauties which we do most admire in the writings of a Homer, a Virgil, a Dante, or a Shakespeare. He traced the connexion between the literature of Paganism, and of the chosen people of God, and pointed out the inferiority of the noblest productions of the former, to the inspired effusions of the sweet singer of Israel. On Tuesday evening the Rev. M. Raphael continued the subject, taking for his text the book of Job, as the earliest specimen of dramatic poetry. We have not space to enable us to lay before our readers any analysis of these magnificent lectures. To say that the learned Rabbi was master of, and did justice to, his subject, would be to give but a faint idea, of the profound learning and eloquence, with which, for hours, he kept enlivened every faculty of his numerous auditory. On Saturday, and Monday and Tuesday of next week, the lectures will be continued. To those who have already had the pleasure of assisting at their delivery, it is needless to say a word. To those who have not, we would earnestly give the advice to make good use of the chance that is still held out to them; such an opportunity is not likely to occur again.

CAUTION TO SPORTSMEN.—As James Ryan, tavern keeper, residing on the wharf, was returning from a shooting excursion on Tuesday, 10th inst., he, with his companions, sat down on the green sward, to enjoy, to the full, the luxury of a smoke. Upon striking a light, some scintillations fell upon his gun, which, unluckily for him, lay beside him, with the muzzle directed towards his left breast. The contents went off; entered opposite the 7th or 8th true ribs; then shot round the left side, and lodged under the muscles of the back. Dr. Coffy, who fortunately was riding by at the moment, but for whom a cab was previously despatched, extracted the shot and wadding from its resting place, and so far relieved the unfortunate sufferer. He then had him carefully conveyed to his own house, where he finished the operation, and successfully removed the remaining portion of the shot, wadding and clothes, from the wound. We understand the wounded man is doing well.—*Communicated.*

ERRATA.—In the list of subscribers to the Catholic Defence Association, published in our last, the following errata occurred:—

For Thomas Malon, 10s, read Thomas Malon, £1 5
 " John Hanley, 10s, " John Hanley, 1 5
 " James Devoy, 5s, " James Devoy, 0 10
 " Tim. O'Brien, 5s, " Timothy O'Brien, 0 10
 " Patrick Quinn, 5s, " Patrick Quinn, 0 5
 " Patrick Healy, 5s, " Patrick Healy, 0 5

OMITTED.—Michael McInerney, 10s; James Lynch, 5s; James McEnally, 5s; Edward Skiddy, 5s; Joseph Morrow, 2s 6d.

A HISTORY OF THE IRISH SETTLERS IN NORTH AMERICA. By Thomas D'Arcy M'Gee. Messrs. Sadiers, Montreal.

A brief history of the important part played by Irishmen and their descendants, in the struggle for independence, and rapid development of the resources of the United States.

THE LIFE OF THE BLESSED VIRGIN. Revised by the Rev. Felix Varcilla. D. & J. Sadler, New York and Montreal.

Well executed; this little work offers, in a cheap form, some pious reflections on the glories and privileges of Mary.

REMITTANCES RECEIVED.

Melrose, John Martin, 6s 3d; Kildare, Rev. O. Giroux, 12s 6d; Huntington, James Fagan, 5s; Bytown, E. Burke, £2 10s; North Georgetown, Jas. McGonigle, 5s; Mosa, T. Fitzpatrick, 10s; Kemptville, Rev. Daniel Farrelly, 12s 6d; Coteau Landing, John Birmingham, £1 1s 3d; Quebec, Mathew Eauright, £5; Chatham, Ottawa, John Mason, 6s 3d.

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,—You will, I think, agree with me, that of all people under the sun, our evangelicals are the most dogged and the most obstinately blind—to truth. The truth is, that they are cursed with a certain obliquity of vision,—whose cause we well know,—which prevents them from seeing matters as they really are, and makes them see everything as it really is not. This is indisputably the case, when they profess to regard the Church, or anything connected with it. Now, I am really unwilling to take much notice of these mulish gentry, who wilfully shut their eyes and ears to the truth; but I cannot resist the temptation, to give your readers (very few of whom have the advantage of seeing that pluralist sheet) a good laugh, at the sanctimonious whine wherewith the godly Editor of the *Montreal Witness* bewails the approaching festival—the *Fête-Dieu*. His own words are the best in which I can exhibit him: "Not only is the annual public desecration of the Sabbath, called the celebration of the *Fête Dieu*, to take

place in our streets next Lord's Day, (he would not say *Sunday* for the world!) but efforts have been made, by means of cheap pleasure trips, to secure a great influx of visitors from the United States to witness it. (What has the Catholic Church to do with "the means of cheap pleasure trips," eh! guid man?) This is melancholy in the extreme; and it is painful to notice the indifferent, or, we might rather say, approving manner in which our secular press generally speaks of the melancholy exhibition, (oh! oh! oh!) and the plan of bringing in strangers to see it. (Who is guilty of this "plan?") Dares even this man to insinuate, that the Catholic clergy or laity—are getting up the "cheap trip?" Does not one think of the wrath that must be treasuring up against the day of wrath on account of these heaven-defying proceedings! &c. &c. &c. Now, what think you, Mr. Editor! what think you, Catholic readers! is not this an enlightened editor of a newspaper? Only hear him speaking in such terms of the grand triumph of Jesus Christ—our blessed Lord—in the ever-adorable sacrament of the altar! Hear the unhappy man, whose intellect is darkened by human pride, so that he will not understand the plainest—the most simple text in the whole volume of the Scripture,—"*This is my body*," and "*This is my blood*,"—hear him in his blasphemous contempt of that divine legacy bequeathed to the Church—hear him reviling God's faithful people, because, submitting their reason "to the obedience of faith," they do believe and "eat the flesh of the Son of man," and delight in paying to their beloved and loving Master all honor, public and private! No! poor, earth-bound man! if there be wrath treasuring up against the accounting day, it is never from the acts of the Catholic Church—the guardian of all truth, and the preserver of holiness on earth. Catholics, individually, may and do sin, but the Church never errs; and what she authorises us to do, that will we do, though all the pharisees of the nineteenth century were to dissolve away in tears. We know their tribe well, and are tolerably well acquainted with its history, from the day when the Jewish "Evangelicals" were scandalised, "and walked no more with Him," because He had declared to them that His flesh was "meat indeed," and His blood was "drink indeed." In every age since then, there have been some representatives of that unholy class, who dared to set themselves up against this great and mysterious doctrine of the Church, and, in our own day, the number of these daring scoffers is, unfortunately, somewhat larger. But we have dwelt too long on this theme, and will only add, that with God's help, we will all follow in the train of the Lamb, on Sunday next, as we hope to follow Him in Heaven, for all eternity. If any one choose to consider the affectionate homage offered to our Saviour-God by His adoring people, as a desecration of the Sabbath, we are bound to say, that their ideas of Sabbath observance are very different from ours: for us, we consider that procession the holiest and most glorious act of homage to Him "who sitteth on the throne." As for the Yankees coming in to witness it, we would far rather they staid at home, as they are not, exactly, the spectators we would wish to have for the exposition of the most Holy Sacrament; but since railroad proprietors, or some such people, are making it an inducement to bring in visitors, we cannot help it. The procession must not be postponed, because there may be a few hundred more unbelievers looking on—for we are quite sure that no insult dare be offered on the occasion, by any man, or set of men.

Did you remark, Mr. Editor, how the *Witness* man has explained his *substantial benefits*? That is another good joke. He says he did not at all mean those benefits, which you had so truly enumerated, but simply—oh! rocks and stones of Dingle!—oh! Bible-crammed and Tract-clad peasantry of Cork and Kerry!—simply the efforts made by English Protestants to distribute the Bible in Ireland!! So that is the whole sum total of the *substantial benefits*. From such *benefits* good Lord deliver the faithful, patient, suffering, long-tried people of Ireland; and we, who love them as if our own flesh and blood, we would pray the God of our fathers, that rather than they should listen to the tempter, and forget their proud pre-eminence in faith and in piety, they might all die, aye! even of starvation, for then we could hope to meet them with our common forefathers, in the mansions of eternal bliss. For these *substantial benefits* they are novise thankful, and more, their *benefits* are flung on the thankless air, never to bear fruit. Ireland will never be turned from the faith—never! never! She has suffered too much for God and His holy Church, ever to be so cast off. She is too poor, too virtuous, too trustful in Him, ever to become a renegade.—I am, Mr. Editor,

Yours truly,

AN IRISH CATHOLIC.

Montreal, June 17, 1851.

To the Editor of the True Witness and Catholic Chronicle.

SIR,—My attention has just been directed to a lengthened hostile comment appearing in the *Courier* of Monday, purporting to be a reply to an article appearing in your Journal the week before. This production is chiefly remarkable for two things,—bad spirit, and bad breeding. These qualifications, I regret to say, are considered indispensable to good composition, by the advocates of certain principles, and it were a pity any writer should want what is so easily obtained, by a simple neglect of culture. I am strongly of opinion however, that few gentlemen, of any persuasion, will see any particular revelation in the production in question, beyond the stupidity of the author. His ignorance of history, and the French language, proves him to be but a bungler, even in the science of fault-finding, which of all others is easiest learned. When men adopt this style of writing it is sometimes their misfortune, but when they become

gratuitously and personally offensive, it then is their fault. When a man is employed for the advocacy of a cause which shrinks from the grave responsibility of sober investigation, he has generally to tax his imaginative resources rather severely, and to adopt fancy as his text book in philosophy, profit his standard in morals, and popular humor for his law. This subservient discipline is doubtless somewhat irksome to the intellect in the outset; but the Editor of the *Courier* (whoever he is) seems to have got over the initiatory difficulty, and possessing the privileges of genius, when he comes short of a historical fact, he invents it, says without the whisper of a scruple, what he is expected to say; and like poets and novelists, amuses his readers by peopling an imaginary world with heroes and heroines, born to him out of his own head. Sympathy for such writers, generally lays a pathetic arrest upon any impulse to resentment one might experience on reading their productions, and the ludicrous inaccuracies of their distorted detail, blunt the edge of grave reprobation. The limited circulation of the *Courier*, however, renders the bilious effusions it generally contains, perfectly harmless, and what nobody thinks worth while to read, you will doubtless not think it worth your while to contradict. I seldom see the *Courier* myself, but sympathize with those who do.

Respectfully yours,

VERAX.

Montreal, June 18, 1851.

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,—In the *Montreal Transcript* of the 10th inst., I find a long Petition to Parliament, on the subject of Education, purporting to be a Petition of the inhabitants of the City of Montreal. The Petition is thus introduced to the notice of the public:—

"The suggestions contained in the following Petition have, we understand, been approved of by the Superintendent of Education for Lower Canada, and are generally approved of by the different denominations in this District of the Province. We approve of the principle, but despair of its being carried into effect," &c. Then follows the Petition.

After some prefatory remarks, the first prayer of the Petition is, that there shall be a board appointed, for the purpose of advising, and instructing the superintendent, in certain departments of his duties; directing the normal school that may be established, regulating the books used in it, and in all the schools under the board, &c.; such board to be appointed by the governor, on the ground of suitable qualification, and without distinction of language or religious denomination.

If the person who drew up that section of the Petition, expected that any Catholic would approve of it, he must indeed be very ignorant of the tenets and principles of Catholics. But to suppose that Catholics would actually join in a Petition to Parliament, praying that the education of Catholic youth should be taken out of the hands of Catholics, and given over to a board, to be appointed by the governor, no matter to what religion he belonged, or whether he had any religion at all; no matter should he hate Catholics and Catholicity still more than *little John* of "mummery and superstition" notoriety. To suppose that Catholics would join in a Petition, that their children should be handed over to the tender mercies of a board, to be appointed by such a governor, on the ground of suitable qualification, and without any distinction of religious denomination; be they Infidels, be they Jews, be they Mahomedans, be they the most violent and bitter persecutors and revilers of the Church of God it matters not, provided they have what the governor may regard as the *suitable qualification*, which, according to the view of the governor, may be a deadly hatred to every thing Catholic, or even a hatred of all religion, even of Christianity itself; such board to have the power of selecting the books to be put into the hands of their children, &c.; to suppose this, would be to suppose the Catholics lost to all sense of religion and of duty. No! No! The Catholics are neither so stupidly ignorant, as not to perceive this open and barefaced attack on the religion and morality of the rising generation, nor so lost to a sense of duty to themselves, to their children, to their religion, and to their God, as not to resist it to the death, should it be urged upon them.

The third prayer of the Petition is, that the books of the Irish National Board be used in all the schools in which the English language is taught, and that the board be empowered to have books of a similar character, in the French language, compiled for schools in which that language is taught. Local commissioners or trustees being empowered to authorise the teachers to give instruction in religion once a-week, &c.

How very modest! The Catholic children shall not only not be permitted to read Catholic books, but they must read the books of the Irish national schools; books composed or compiled by a Protestant bishop, and extra-Protestantised in the new edition, published in Canada! Even the Canadians, and all who study in the French language, must give up books of Catholic principles and Catholic piety, and have a new set of books manufactured for them, by the board above described! The teacher, who, according to the fifth clause of the Petition, is to be appointed by the board, is to give religious instruction once a-week to the children.—Not, teacher, be he Turk, Jew, or Atheist, it matters not, is to give instruction, in religion, to the Catholic youth of Lower Canada! And the Catholics of Montreal, are to join in a Petition to Parliament, praying that such favor may be extended to them!! True, according to the working of the Petition, the children are not to be compelled to hear the instructions of the teachers; but it is equally true that children will, without any compulsion, generally attend to what

is said to them by their teachers, and such, alas! is the corruption of the heart of man, that the more irreligious, the more immoral the instructions, the more eagerly are they listened to by youth, and the longer are they retained.

This is really too bad, Mr. Editor. I will not, however, trust myself in making further comments, either on the Petition itself, or on the prefatory remarks in which it is introduced. I will content myself, for the present, with merely stating, for the information of the Editor of the *Transcript*, and the public at large, that "the suggestions contained in the Petition" are not approved of by the Catholic people of this Province. He does, I am sure, approve of the principle, but he "despairs of its being carried into effect." Wishing him a speedy change of his principles, but a long enjoyment of his despair, I am,

Yours, &c.

M. M. M.

Montreal, June 11, 1851.

To the Editor of the True Witness and Catholic Chronicle.

SIR,—So much has been said and written by the journalists of Upper Canada, respecting "French domination," and the unprogressive qualities of our brethren in Eastern Canada, that a stranger might be led to infer, that they alone form an obstacle to the advancement of wealth, intelligence, and happiness, throughout the country. This cry is as unjust towards the polite and chivalrous descendants of *la belle France*, as it is ungenerous to the best interests of the Province: for all impartial persons must admit, that a more amiable, or more virtuous class of persons, does not exist on the American continent, than the *habitans* of Lower Canada; and their representatives are not inferior, in any respect, to the so-called Anglo-Saxon race, who, I may remark *en passant*, have no right to assume the name Anglo-Saxon, for the majority of them are Scotch and Irish Celts, and consequently, derive and form a common stock with their *Franco-Canadian* brethren. It is amusing to hear this cry of Anglo-Saxon superiority, as if Anglo-Saxons alone possessed all the wealth and intelligence of the country. The laws of Lower Canada, are as liberal and tolerant, as in any other portion of the British dominions, and more so; for while England is at present hesitating to grant freedom to the Jews, that persecuted class have enjoyed civil and religious liberty in Lower Canada, for a number of years.

It is true that the *habitans* are under the direct influence of their bishops and priests, who are no doubt deserving of all the influence they possess, for their whole lives are spent in the service of their flocks, "going about doing good;" neither can they be said to be illiterate nor intolerant, for their charitable institutions are open to all, without distinction of sect or country: Protestant and Catholic, Celt and Saxon; all have experienced their unbounded charity, in the hour of sickness and distress.

But "Jesuit influence" must come in for a due share of public censure, and be charged with monopolising all the political power of the country. Verily! these Jesuits are a great eyesore to the Anglo-Saxon community. Why have they the presumption to speak and act for themselves, in matters affecting the interests of the country, in which they have a large stake, and of which they were the pioneers? It matters not that they have given birth to the highest names in virtue, science, and literature; it matters not that they have been for ages the heralds of civilisation, and the great benefactors of mankind; it matters not that they have proved themselves to be the most valiant soldiers of the cross, and that even now their bones are bleaching on the plains of India, or in the confines of China, where they have fallen martyrs to the time-honored faith of Him Whose name they bear, and in Whose cause they suffer. Why not denounce them, since they will not allow their Anglo-Saxon masters to ride rough shod over them, and deprive them of their just and unalienable rights? The *habitans* can well afford to look with pity, rather than contempt, upon their calumniators, when they contrast the piety, the peace, and the virtue, which reign among themselves, with the religious bickerings, the frequent murders, and the fearful increase of crime, observable among the *semi-infidel* Anglo-Saxons of Upper Canada. I do not wish to speak with disrespect of Upper Canadians, in general, for the majority of them are the long-tried friends of civil and religious liberty; but I do wish to administer a well-merited rebuke to those impotent scribblers, who strive to hide their own worthlessness and insignificance, under the *éclat* of the Anglo-Saxon name, and who do not scruple to traduce and calumniate others who, in every respect, are far superior to themselves.

EXPOSITOR.

Aylmer, June 2, 1851.

TOTAL DESTRUCTION OF SAN FRANCISCO.—The California news received yesterday affirm that the whole of San Francisco is in ashes, every printing office, except that of the *Alta California*, was destroyed. The loss is estimated at from 12 to 16 millions of dollars.

Married.

On Tuesday, 17th inst., at the French Church, Montreal, by the Very Reverend P. M. Mignault, Vicar General, Charles Octave Rolland, Esq., of Ste. Marie de Monnoir, eldest son of the Hon. John Rogh Rolland, Chief Justice of Montreal, to Jessie Macleod, daughter of Stewart Chisholm, Esquire, Senior Surgeon of the Royal Regiment of Artillery, and Principal Medical Officer of the Ordinance in Canada.

Died.

In this city, on the 15th inst., Mr. Bernard Collins, aged 38 years, a native of the parish of Aghnamullin, County of Monaghan, Ireland, after a tedious sickness, which he endured with Christian fortitude and resignation.

FOREIGN INTELLIGENCE.

FRANCE.

On Wednesday, the French Legislative Assembly entered on the third year of its existence, and from that day has the Constitutional right to occupy itself upon the question as to whether the Constitution shall be revised. If the proceedings of the last few days may be taken as a foretaste of the spirit in which the debates are to be conducted, there are some startling scenes in store for French politicians. There has been everything but blows. The House was divided into two hostile camps, arrayed one against the other, as if for mutual combat, and shouts of defiance, threats, insults, imprecations, clenching of fists and gnashing of teeth, presented to the bewildered spectators one of the most fearful pantomimes they perhaps ever beheld. M. Emile de Girardin moved a vote of censure on the Government for addressing a telegraphic despatch concerning a pending election to the Prefect of Landes, and M. Napoleon Bonaparte, the cousin of the President, moved to prefix a democratic preamble to the Bill for the organisation of the National Guard. The hero of both debates was M. Leon Faucher, the Minister of the Interior. He defended himself by the excuse that the despatch was a confidential communication to his subordinate, which had been indiscreetly made public. The most temperate of the French journals strongly blame M. Faucher for his timidity in not vindicating the right of the Government to operate on the constituencies; and the judgment of the Assembly was, seemingly, the same! In the second debate, in reply to some remarks of General de Grammont—the Minister was fortunate enough to extemporise a glowing tribute to the gallantry of the National Guard in June, 1848, and he was loudly applauded. The strength of the Left is shown by the divisions on these occasions to be upwards of 200—more than enough to defeat the revision.

In the Assembly on Wednesday, M. Moulin read the report of the Committee to which the propositions relative to the mode of revising the Constitution had been referred. The Committee recommended that those propositions should not be examined by the Monthly Committees of Initiative, but by a Special Committee elected by the Bureau, and which should present its report within the delay of one month. The Committee further decided that such propositions, if rejected, might be renewed after a delay of three months. M. Moulin demanded urgency, which was agreed to, and the discussion was fixed for Saturday. The Left would vote for the revision, if their opponents would consent to a repeal of the Electoral Law; but they very naturally object to a Constitutional Assembly returned by a mutilated suffrage.

M. Dupin, the President of the National Assembly, was received on Saturday last at Brussels by Queen Amélie, and by the Duke and Duchess de Nemours. He afterwards dined at the Palace of Lacken with the King of the Belgians and the Royal Family, and in the evening started again for Paris. The "manifestations" which led to the suspension of two companies of the National Guards of Marseilles having been since renewed in other companies, the Prefect of the Department has suspended provisionally five other companies.

There was a dispute in the Assembly on Wednesday, originating in an assertion made by General Grammont, that La Guillotière, a town of 50,000 inhabitants, was the worst faubourg of the city. M. Baume, a Member of the Left, rose and protested against the assertion. "In the indignation he felt at such an expression, he did not hesitate to give the lie to the General."—(Loud exclamations on the Right. Cries of "Order, order! censure, censure!")—The angry Member was called to order, and after the Assembly had dispersed, General Grammont sent a challenge to him, and it was agreed that they should fight with sabres. General Tartas and M. Clary are to be the seconds of the General, and those of M. Baume, Messrs. Schœlcher and Baudin.

Galvani states that the new planet just discovered in England, by Mr. Hind, was seen from the Paris Observatory on the night of Sunday last.

M. L. Pannier, editor of the *Charivari*, and M. C. Vernier, the party signing an engraving, were, on Tuesday, brought before the Court of Assizes of the Seine, on a charge of publishing a caricature "insulting to the President of the Republic." The jury returned a verdict of *guilty*, when the Court condemned M. Pannier to six months' imprisonment, and 2000fr. fine, and M. Vernier to two months' imprisonment and 100fr. fine, and the two parties, jointly and severally, to the costs of the prosecution. The print, which was the cause of the prosecution, showed several persons firing at a figure, representing the Constitution, and with the President looking on, and declaring that he who succeeded in knocking it down completely should be his first Minister.

THE GERMANIC CONFEDERATION.

Considerable importance is attached on the Continent to the journey of the King of Prussia to Warsaw. The present meetings of the two Sovereigns is taken as a sign of the revival of those relations which had been interrupted in consequence of the part played by Frederick William in the events of 1848. The King was to return on the 29th. To this Royal Conference will succeed that of Olmutz. It is the general opinion that the Holy Alliance of 1815 will be solemnly renewed by the successors of the deceased monarchs, and that other German Sovereigns will join in a covenant offensive and defensive. That the Congress will be attended with infinite pomp and ceremony is certain, for the Emperor was not only sent off furniture from Vienna, but also a chair of state with the canopy. It is uncertain how long the Emperor will remain at Olmutz. Military manœuvres are likely to take place in the neighbor-

hood of Vienna—at least a concentration of troops has been ordered.

THE CZAR AND THE KING OF PRUSSIA.

At Warsaw, we are told, the Emperor of Russia left the task of discussing political subjects with M. de Manteuffel to his Minister, Count Nesselrode, and has devoted his whole time and attention to render the visit of his royal brother agreeable, and to show to his Prussian Majesty and all other persons, "that this family meeting is one of most perfect conciliation and cordiality, and this by every possible mark of good will, good taste, and refined attention." Thus, at the theatre, where their Majesties sat side by side, the King being in the place of honor, the Emperor repeatedly took his hand; and, whilst walking, the Emperor "no less repeatedly passed his arm around the king's waist, in the most kindly and brotherly manner." The Czar invariably conducted his guest also to his carriage, when the latter quitted the Lazienki to return to the Belvidere Palace. At the grand parade, when a corps of 26,000 men were assembled in the immense square called the Ujazdof Place, the King's horse having become fidgety, the Emperor sprang from his saddle, and, helping his brother-in-law to dismount, placed another horse at his disposal. The Emperor, also, in speaking to the King, constantly addressed him by the familiar designation of "lieber Fritz;" assumed during the whole period of the visit, the uniform of the Prussian 5th Cuirassiers, of which his Imperial Majesty is colonel; and wore no other order than the Prussian Black Eagle.

AUSTRIAN FINANCES.

M. de Bruck, the Austrian Minister of Commerce, has resigned, to the consternation of the commercial circles. A comparative balance-sheet for the years 1845—1850 has been published by Baron Krauss, who has had the courage to raise his voice against the enormous outlay for the army, which he says is the great cause of the deficit. The public is informed that the Emperor has already ordered a considerable reduction of the army and general progressive retrenchments in the war departments.

PORTUGAL.

On the 22nd, a new Cabinet, composed chiefly of Progressives or Liberals, was installed, with the Duke of Saldanha as President of the Council. All the new Ministers were held to be men of honor and integrity, and had all been Ministers of State before. The new Government had assumed extraordinary powers to put down Thomar's law for gagging the press. The Cortes would be dissolved, and a new election take place as soon as a law could be framed by a committee named for that purpose.

IMPERIAL PARLIAMENT.

HOUSE OF COMMONS—MAY 26.

Mr. More O'Ferrall took the oaths, and his seat for the county of Longford.

ECCLESIASTICAL TITLES ASSUMPTION BILL.

The order of the day having been read for going into Committee, on the Ecclesiastical Titles Assumption Bill, the House resolved itself into Committee, Mr. Bernal in the chair.

Mr. McCullagh moved, in amendment to the first clause, the omission of the words "unlawful and," thus declaring the Papal rescript void, but not unlawful.

On a division the amendment was negatived by 179 to 43.—Mr. Keogh moved two amendments, the first was the insertion of the words "in England" after "void," with the intent of exempting Ireland from the operation of the clause—negatived by 84 to 39; the second to the effect that nothing contained in the Act should interfere with the ecclesiastical or spiritual functions of the Roman Catholic Archbishops and Bishops in the United Kingdom. A very long discussion, not restricted to the amendment, but ranging over the entire measure, and somewhat further, terminated in a division, by which the amendment was negatived by 344 against 59.

Mr. Sadleir moved another amendment, which was negatived by 278 to 47.—Mr. Keogh moved a proviso, to the effect that no indictment or other criminal proceeding should lie under the first clause.—Mr. Reynolds moved that the Chairman report progress.—Lord J. Russell expressed his conviction that public opinion would condemn the course taken by honorable members, in making the same motion over and over again, but he would not object to their having some time to reflect upon their conduct.

The House then resumed, the Chairman reported progress, and obtained leave to sit again.

MAY 27.

LORD TORRINGTON'S ADMINISTRATION AT CEYLON.

Mr. H. Baillie then rose to move a series of resolutions having reference to the late administration of Lord Torrington as Governor of Ceylon. These resolutions declared that the measures of repression and punishment adopted, during the disturbances in the island, were excessive; that the severities were continued after the disturbances had ceased; that the long maintenance of martial law was in the highest degree arbitrary and oppressive; and that Lord Grey, in officially adopting and approving the policy of Lord Torrington, had acted in a precipitate and injudicious manner, calculated to establish precedents of rigor, and injurious to the national character for justice and humanity. The hon. member supported his resolutions by an elaborate detail, both of the circumstances attending the rebellion in Ceylon, and of the subsequent proceedings before the Committee of Inquiry. It was now for the House to say whether they too would pronounce their sanction and approval. In spite of great difficulties, and of the obloquy he had brought upon himself, he had not shrunk from doing his duty in this case, and he hoped that the House would come to a determination calculated to maintain the honor of the Crown, and also that character for justice which had been so long, and in modern times so eminently, characteristic of all the acts and proceedings of the British Legislature.

Mr. Sergeant-Murphy said, that in laying the accusation, the opponents of the noble lord had omitted to give him credit for those portions of his administration

which had been eminently successful, or for the circumstances of difficulty with which he had found himself surrounded. Considering the responsibilities assigned to our colonial governors, and the emergencies on which they might be called upon to act, while distant from advice or assistance from the Home Government, he deprecated the precedent that an adverse vote against Lord Torrington would establish, and which would tend to paralyse the energies of public servants trusted with the administration of most important dependencies in times of danger.

Mr. K. Seymour insisted that, as we had deprived our colonies of commercial advantages in our markets, we were the more bound to provide them with good government and good governors. This, he contended, was not done in the case of Lord Torrington, whose qualifications for the high post allotted him were, having been a railway director and building cow-sheds.

Earl Grosvenor justified the policy pursued by Lord Torrington, on account of the exigency in which he found the colony placed.

Mr. Roebuck referred to the original terms on which we had obtained possession of Ceylon. It had not grown up under a process of civilised colonisation. The hon. member then alluded to some of the special cases brought forward, especially to the summary execution of the Cingalese priest in his sacerdotal robes; and after justifying the course adopted by the authorities, enforced the conclusion that the capital punishment inflicted upon eighteen prisoners was required as an example, and did not exceed the measure of rigor demanded by the necessities of the then pending crisis.

A brief discussion, characterised by much warmth on both sides, ensued; the resumption of the debate was fixed for the ensuing Thursday.

MAY 29.

THE CEYLON INQUIRY.

The adjourned debate on Ceylon was resumed by Sir J. W. Hogg, who entered into a long defence of the course followed by the Ceylon Committee, in the conduct of the inquiry with which they were charged, and a personal explanation of the part he had himself been bound to take.

Mr. Hawes, in opposition to the motion, justified Earl Grey for having conveyed his approbation to Lord Torrington, immediately after receiving an account of the insurrectionary movement, and of its being put down.

After speeches from the Attorney-General and Lord Hotham,

Lord J. Russell said he could not allow the debate to close without expressing the view with which Government took of the conduct of Lord Torrington and of the question before the House, which Mr. Gladstone had narrowed to two issues—the prolongation of martial law, and the number of executions. He took a rapid view of the general administration of Lord Torrington. The government had not expressed any disapprobation of Lord Torrington's conduct in dealing with the rebellion; and, in his opinion, confidence ought to be placed in the governor of a colony, and the Government ought not, as a Government, to throw censures upon measures of which he was more likely to judge rightly.

M. Disraeli asked why, with the sentiments he now expressed, the noble lord yielded to clamor, and granted the Committee so easily? Touching upon the subject of the proceedings under martial law, Mr. Disraeli maintained that they were dangerous to the tenure of the colony, and observed that he looked to the responsibility of the Colonial Minister, with which he fixed him, not because he had approved these measures in the first instance, but because he had repeated and confirmed that approbation at a recent period.

ECCLESIASTICAL TITLES ASSUMPTION BILL.

This Bill has been altered so much that its early admirers will hardly recognise it without an introduction. Here it is as "amended by the Committee:"—

"Whereas divers of her Majesty's Roman Catholic subjects have assumed to themselves the titles of archbishop and bishop of pretended sees or dioceses, within the United Kingdom, under color of an alleged authority given to them for that purpose by a certain brief, rescript, or letters apostolical from the see of Rome, purporting to have been given at Rome on the 29th September, 1850: And whereas by the Act of the 10th George IV., c. 7, after reciting that the Protestant Episcopal Church of England and Ireland, and the doctrine, discipline, and government thereof, and likewise the Protestant Presbyterian Church of Scotland, and the doctrine, discipline, and government thereof, were by the respective Acts of union of England and Scotland, and of Great Britain and Ireland, established permanently and inviolably, and that the right and title of archbishops to their respective provinces, of bishops to their sees, and of deans to their deaneries, as well in England as in Ireland, had been settled and established by law, it was enacted, that if any person, after the commencement of that Act, other than the person thereunto authorised by law, should assume or use the name, style, or title of archbishop of any province, bishop of any diocese, or dean of any deanery, in England or Ireland, he should for every such offence forfeit and pay the sum of one hundred pounds; and whereas it may be doubted whether the recited enactment extends to the assumption of the title of archbishop or bishop of a pretended province or diocese, or archbishop or bishop of a city, place, or territory, or dean of any pretended deanery in England or Ireland, not being the see, province, or diocese of any archbishop or bishops, or deanery of any dean recognised by law; but the attempt to establish, under color of authority from the See of Rome or otherwise, such pretended sees, provinces, or dioceses or deaneries, is illegal and void: And whereas it is expedient to prohibit the assumption of such titles in respect of any places within the United Kingdom: Be it therefore declared and enacted by the Queen's most excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons in this present Parliament assembled, and by the authority of the same, That

I. The said brief, rescript, or letters apostolical, and all and every the jurisdiction, authority, pre-eminence, or title conferred or pretended to be conferred thereby, are and shall be deemed unlawful and void.

II. And be it enacted, that if after the passing of this Act, any person other than a person thereunto authorised by law in respect of an archbishopric, bishopric, or deanery of the United Church of England and Ireland, assume or use the name, style, or title of archbishop, bishop, or dean of any city, town, or place, or of any territory or district (under any designation or description whatsoever), in the United Kingdom, whether such city, town, or place, or such territory or district, be or

be not the see of the province, or co-extensive with the province of any archbishop, or the see or the diocese, or co-extensive with the diocese of any bishop, or the seat or place of the church of any dean, or co-extensive with any deanery, of the said United Church, the person so offending shall, for every such offence, forfeit and pay the sum of one hundred pounds, to be recovered as penalties imposed by the recited Act may be recovered under the provisions thereof.

III. This Act shall not extend or apply to the assumption or use by any bishop of the Protestant Episcopal Church in Scotland exercising episcopal functions within some district or place in Scotland or of any name, style, or title in respect of any city, town, or place; but nothing herein contained shall be taken to give any right to assume or use any name, style, or title, which he is not now by law entitled to assume or use."

THE GREAT EXHIBITION.

On Saturday the period for 5s. admissions terminated, and in a manner which reminded one of the last night of a favorite actor. There were thousands assembled at the entrances before the doors opened, and when twelve o'clock struck, no excited and expectant audience ever rushed into the pit of a theatre with greater eagerness. In a space of time which appeared incredibly short, the galleries and nave were swarming with visitors. During the morning a few invalids in Bath-chairs were allowed to enter and be wheeled round. Just before twelve they collected in a circle round the "Koh-i-noor," of which they were determined to have the first sight as it emerged from the iron prison which confines it.—From twelve till four o'clock the influx of people never ceased for a moment, and some idea of the vast numbers assembled may be formed from the fact that 5,078L was taken at the doors. There were thus during the day 20,312 persons who paid the 5s. entrance fee, and the number of season ticket holders could not have been less than 10,000 to 15,000, making altogether from 30,000 to 35,000 visitors.

THE FIRST SHILLING DAY.—On Monday, to the astonishment of almost everybody, notwithstanding the fall of price to 1s., the interior of the Crystal Palace was not so much crowded as usual. A great crush was anticipated, and the consequence was, that a comparatively small number came. Up to five o'clock only 21,258 persons entered the building, and the receipts at the doors fell to 920L. This, with the sale of season tickets, made a total of 960L.—an immense decline from the amount collected on Saturday. The visitors appeared chiefly to belong to the middle class of society, and few fustian jackets were observed among them.

The *Daily News* says:—"Sixty thousand was the smallest number of visitors anticipated, and placards had been actually prepared, announcing the closing of the doors on the admission of that number. Wooden barriers had been prepared at the various entrances to prevent pressure, and two hundred additional policemen were called into requisition to preserve order.—The whole of the road from Piccadilly to the entrance of the palace was bisected by constables at stated distances, to regulate the vehicular ebb and flow, and mounted patrols rode up and down to see that the rules of the road were not infringed on. In short, as many precautions were taken as if an eruption of the Huns had been anticipated, but to the surprise of every one, the first shilling day was the most tranquil and orderly since the never-to-be-forgotten 1st of May.—Instead of the slowly progressing procession of carriages, ten abreast, which blocked up the road on Saturday, the ordinary omnibusses, and a solitary cab now and then formed the entire of the morning carriage traffic, and the *trótoirs* exhibited no greater show of pedestrians than might be seen in the same quarter on any ordinary summer's days. At the usual period of opening, there were not more than a 1,000 persons about the doors, nor did they increase during the day to anything like the crowd of the previous Saturday. It has thus appeared that the opening of the Crystal Palace at a popular price had not stirred or excited the depths of the London population—no, not in one hundredth degree of what the Derby race on Epsom Downs had done. And, instead of the artisan population flocking to Hyde Park to honor Saint Monday, for once in a rational way, the masses held aloof." The *Daily News* goes on to quote this as an instance of "the most startling, and at the same time the most fearful fact of modern times, we mean the utter ignorance in which the dominant classes and the authorities themselves are, of the feelings, ideas, intentions or desires, of what are called the lower orders. Louis Philippe was reckoned the most sagacious politician of his day; and M. Guizot's shrewdness who will question? They had legions of police, secret and overt, together with myriads of functionaries to afford them information. Yet they evidently knew as much of the lower strata of the Paris population as they did of Crim Tartary."

To pay the entire expenses of the Exhibition, and to buy the building as a perpetual palace for the people, will require about 300,000L. Towards this sum 65,000L. have been raised by subscription—65,456L. have been received for the sale of season tickets; and up to Thursday night the amount received at the doors for admission was 37,702L.; making altogether, at the end of only three weeks, a total of 168,188L. As the masses have yet to come in at the reduced rates, the receipts at the doors will probably not fall much below the average of 1,500L. a day, for the next hundred days—and if so, we may add to the present total a prospect of 150,000L. This, it will be seen, leaves a margin of surplus, though not a large one.

The scales have begun to fall from John Bull's eyes with respect to the honors which the whole world will pay to his Crystal Palace. He had persuaded himself that the people of all nations would congregate in multitudes before Paxton's great shrine of industry, for the purpose of worshipping John's favorite deity; that they were to come, moreover, in the various costumes of their respective countries, and that London would not be able to accommodate, with ordinary comfort, one half of the foreign swarms.—Accordingly preparations were made on an extraordinary scale by stean-packet and railway companies, and by the proprietors of ordinaries and lodging-houses; but, alas! for their calculations, and, worse than that, for the national vanity, the foreigners are not coming! It has just been discovered that there is not the slightest increase in the influx of passengers from foreign countries beyond what it usually is at this season of the year.—*Bremen.*

THE CLAIMS TO THE CROWN OF DENMARK.—The *Allgemeine Zeitung* contains a list of the different lines and families who can prefer claims more or less remote to the Danish throne. No less than fourteen royal houses may be, though they are not all, actually claimants to the succession, deriving their title by descent from the three daughters of Frederic III. of Denmark. First in order comes the Oldenburg family in all its branches; 2, the Imperial House of Austria; 3, the House of Saxony; 4, all the Saxon dukedoms; 5, the family of the Elector of Hesse; 6, the House of Mecklenburgh-Schwering; 7, the Imperial family of Brazil; 8, the reigning House of Portugal; 9, the Neapolitan Royal family; 10, the House of Sardinia; 11, the Spanish Bourbons; 12, the Ducal line of Lucca; 13, the family of King Leopold, of Belgium; 14, the younger branch of the Bourbon family. Even this long list appears imperfect, for the claims of the Duke of Augustenberg, which had so much to do with the revolt of the Duchies, are not specially noticed; nor are those of the Romanoffs, though the connection between the Duchy of Holstein and the Imperial family of Russia is more direct than that of a greater number of those enumerated. All those families are "agnates" of the Danish line, and should it be proposed at the Diet to set aside the law of succession passed by the present King of Denmark, it is assumed that all the members of those several families must be assenting parties to the order of succession proposed.

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,—I observe by the *Montreal Herald*, of this day, that the *Wesleyan Body* have just terminated their Annual General Council, and the public is informed that this great event passed off, without a general battle. This certainly, is consolating news to Protestants; but to me, as well as to all Catholics, it shows how Protestantism is ridiculous, when the columns of a respectable newspaper are used to inform the public that a meeting of Protestant Ministers had taken place, and that the same passed off without a fight. The Catholic derives the consolation of being certain, that he belongs to a body, where not only harmony, but that the Holy Spirit has, and will always, prevail at all meetings of Ministers of the only one Catholic Church.

Yours truly,

A SUBSCRIBER.

Montreal, June 3rd, 1851.

To the Editor of the True Witness and Catholic Chronicle.

MR. EDITOR,—Please to allow me briefly to state what I witnessed on my journey to the South, among my Catholic brethren.

I had a pleasant interview with the Catholic Bishops of Boston and Philadelphia. I had permission to visit a number of good schools, which appeared to be well conducted; and I heard the pupils sing very delightfully. I had the pleasure of visiting an orphan school in the city of New York, in which are 320 orphans. I also visited two very large orphan schools in Philadelphia, and two good schools in the city of Washington. A very fine four story building has lately been erected in Washington, for the orphans of the Catholic Church. Father Mathew, who is at the head of that institution, introduced me to the school, and stood by me while I addressed them upon the importance of temperance, and the right improvement of time. This venerable Father is eighty years old, and appears in good health, and is yet able to do his duty. I have had several pleasant interviews with him, and with his respectable namesake from Ireland, whom we are expecting to visit Canada before he returns to Ireland.

Should I ever have the privilege of speaking to the young gentlemen of the Catholic College in Montreal, I would entreat of them to make less noise on the Sabbath.

That we all may keep the Sabbath holy, and imitate the Saviour, in doing good, is the prayer of
T. OSGOOD.

Montreal, May 28.

WANTED A SITUATION.

A YOUNG MAN, just arrived from BELFAST, ANTIQUE SITUATION as EDITOR or ASSISTANT EDITOR to a newspaper;—has been connected with the Irish and English Press for several years, and possesses good testimonials as to character. Apply by Letters—Address, A. B., Canton House, 109, Notre Dame Street, Montreal, will be attended to.
June 17, 1851.

JUST PUBLISHED, by the Subscribers, THE LIFE OF THE BLESSED VIRGIN; to which is added A Novena, in honor of her immaculate conception; with an Historical Account of the Origin and Effects of the Miraculous Medal. Also, Observations on Devotion to the Blessed Virgin and the Saints. Translated from the French. Revised by the Very Rev. Felix Varella. Price only 1s. each, or 7s. 6d. the dozen.

THE DUTY OF A CHRISTIAN towards God. To which is added Prayers at Mass, and the Rules of Christian Politeness. Translated from the French of the Venerable J. B. de la Salle, by Mrs. J. Sadlier. 12mo. of 400 pages; price only 1s. 10d., or 15s. the dozen.

This is decidedly one of the cheapest, as well as one of the most instructive, books for a Catholic ever published. Over six THOUSAND copies of it has been sold since January.

D. & J. SADLIER & Co.,
179, Notre Dame Street.

NEW IRISH WORKS.

A HISTORY OF THE IRISH SETTLERS IN NORTH AMERICA, from the earliest period to the census of 1850, by Thomas D'Arcy McGee.

This is a work highly interesting to Irishmen and their descendants. The price is only 2s. 6d.

The FELON'S TRACK; or History of the late Attempted Outbreak in Ireland, with Portraits of the Leaders, by M. Doherty, price 2s. 6d.

New Works received as published.
D. & J. SADLIER & Co.,
179, Notre Dame Street.

**T. HEWITT,
PROFESSOR OF MUSIC,
GERMAIN STREET, KILEY'S BUILDINGS,**
EGGS to apprise his Friends and the Public, that he has re-commenced giving instructions on the Flute, Violin, and Violoncello; that he would teach and conduct a Choir, and assist in the formation of Private Concerts.
PIANO-FORTES TUNED.
June 11.

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, 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.

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.
R. COSGROVE.
Quebec, June 9, 1851.

SCHOOL BOOKS.
D. & J. SADLIER, have on hands a very large Stock of the principal SCHOOL BOOKS, in use in Canada, at very low prices.
June 4, 1851.

THE GOLDEN MANUAL, will be ready early in June. It is vastly superior to any Prayer Book ever published in the English Language. It makes 1041 pages, being 300 pages more than any Prayer Book printed, and it will be sold as low as the ordinary ones now in use.
D. & J. SADLIER,
179 Notre Dame Street.
May 28, 1851.

THE DUBLIN TABLET, for FIVE DOLLARS.—If a Club of Twenty persons can be found, to pay FIVE DOLLARS in ADVANCE, they can have the "TABLET" regularly mailed to their Address, by remitting the amount, free of Postage, to J. SADLIER, Montreal, who, as soon as a sufficient number of names are procured, will forward the list to Mr. LUCAS.
Parties wishing to subscribe, will be kind enough to send in their names at once, as the list will be sent off in about two weeks.
May 28.

MR. ROBERT McANDREW,
IN returning thanks to the Public, for the liberal support received during his long period in business, in SOREL, intimates that he will REMOVE on the 1st May, to MONTREAL, to 99, St. Paul Street, where he will open an extensive 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 if not LOWER RATES than any house in the City.
Montreal, May 14, 1851.

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. Liguori's Works.
And a general assortment of Catholic Prayer Books, Tracts, Moral Tales, &c.
B. COSGROVE.
Quebec, June 3, 1851.

DR. COFFY,
HAS TAKEN UP HIS RESIDENCE IN
ST. FRANCOIS XAVIER STREET,
In the house lately occupied by Dr. Howard, Oculist and Aurist.
Montreal, May 8, 1851.

**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 TREV'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.

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.

**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.

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

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 MAGDONNELL.
Montreal, 24th April, 1851.

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

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

**DR. HALSEY'S
GUM-COATED
FOREST PILLS.**
(A Sarsaparilla preparation of unexampled efficacy.)
These Pills are prepared from the best Sarsaparilla, combined with other Vegetable properties of the highest Medicinal virtue. They are warranted not to contain any Mercury or Mineral whatever. They purge without griping, nauseating, or weakening; can be taken at any time, without hindrance from business, change of diet, or danger of taking cold. They neither have the taste nor the smell of medicine, and are five times more effectual in the cure of diseases than any Pills in use.
But a short time has elapsed, since these great and good Pills were first made known to the public, yet thousands have already experienced their good effects. Invalids, given over by their Physicians, as incurable, have found relief, and been restored to sound and vigorous health from their use.

TO FATHERS OF FAMILIES.
Bile and foul state of the stomach occasions more sickness and deaths in families, than all other causes of disease put together. Sometimes whole families are taken down by malignant fevers, Fever and Ague, and other dangerous disorders, all proceeding from a bilious and foul state of the stomach. No parent can be so ignorant as not to know the great danger existing from biliousness—no parent would be guilty of causing the

DEATH OF HIS OWN CHILDREN!!
Yet thousands of children and adults die every year through neglect of parents to attend to the early symptoms of bile and foul stomach.

Superfluity of bile may always be known by some unfavorable symptom which it produces, such as sick stomach, headache, loss of appetite, bitter taste in the mouth, yellow tint of the skin, languidness, costiveness, or other symptoms of a similar nature. Almost every person gets bilious, the neglect of which is sure to bring on some dangerous disorder, frequently terminating in death. A single 25 cent box of Dr. Halsey's Gum-coated Forest Pills, is sufficient to keep a whole family from bilious attacks and sickness, from six months to a year. A single dose, from 1 to 2 of these mild and excellent Pills, for a child; from 3 to 4, for an adult; and from 5 to 6, for a grown person, carry off all bilious and morbid matter, and restore the stomach and bowels, curing and preventing all manner of bilious attacks, and many other disorders.

SALTS AND CASTOR OIL.
No reliance can be placed on Salts or Castor Oil. These, as well as all common purgatives, pass off without touching the bile, leaving the bowels costive, and the stomach in as bad condition as before. Dr. Halsey's Forest Pills act on the gall-ducts, and carry all morbid, bilious matter, from the stomach and bowels, leaving the system strong and buoyant,—mind, clear; producing permanent good health.

NOTICE TO THE PUBLIC.
In 1845, Dr. Halsey's Pills were first made known to the public, under the denomination of "Halsey's Sugar-coated Pills." Their excellent qualities soon gained for them a high reputation, and the annual sale of many thousand boxes. This great success excited the avarice of designing men, who commenced the manufacture of common Pills, which they coated with Sugar, to give them the outward appearance of Dr. Halsey's, in order to sell them under the good will Dr. Halsey's Pills had gained, by curing thousands of disease.

The public are now most respectfully notified, that Dr. Halsey's genuine Pills will henceforth be coated with

GUM ARABIC.
An article which, in every respect, supersedes Sugar, both on account of its healing virtues, and its durability. The discovery of this improvement, is the result of a succession of experiments, during three years. For the invention of which, Dr. Halsey has been awarded the only patent ever granted on Pills by the Government of the United States of America.

The Gum-coated Forest Pills present a beautiful transparent, glossy appearance. The well-known wholesome qualities of pure Gum Arabic, with which they are coated, renders them still better than Dr. Halsey's celebrated Sugar-coated Pills. The Gum-coated Pills are never liable to injury from dampness, but remain the same, retaining all their virtues in an indefinite period of time, and are perfectly free from the disagreeable and nauseating taste of Medicine. In order to avoid all impositions, and to obtain Dr. Halsey's true and genuine Pills, see that the label of each box bears the signature of G. W. HALSEY.

Reader!!! If you wish to be sure of a medicine which does not contain that lurking poison, Calomel or Mercury, purchase HALSEY'S GUM-COATED FOREST PILLS, and avoid all others.
If you desire a mild and gentle purgative, which neither nauseates nor gives rise to griping, seek for HALSEY'S PILLS.

If you would have the most concentrated, as well as the best compound Sarsaparilla Extract in the world, for purifying the blood, obtain DR. HALSEY'S PILLS.
If you do not wish to fall a victim to dangerous illness, and be subjected to a Physician's bill of 20 or 50 dollars, take a dose of DR. HALSEY'S PILLS as soon as unfavorable symptoms are experienced.

If you would have a Medicine which does not leave the bowels costive, but gives strength instead of weakness, procure HALSEY'S PILLS; and avoid Salts and Castor Oil, and all common purgatives.

Parents, if you wish your families to continue in good health, keep a box of HALSEY'S PILLS in your house.

Ladies, DR. HALSEY'S PILLS are mild and perfectly harmless, and well adapted to the peculiar delicacy of your constitutions. Procure them. Travellers and Mariners, before undertaking long voyages, provide yourselves with DR. HALSEY'S PILLS, as a safeguard against sickness.
Wholesale and Retail Agents:—In Montreal, Wm. LYMAN & Co., and R. W. REXFORD; Three-Rivers, JOHN KEENAN; Quebec, JOHN MUSSON; St. John's, BISSETT & TILTON.
5th Feb., 1851.

NEW CATHOLIC WORKS.

JUST RECEIVED, and for Sale, at SADLIER'S,
179 Notre Dame Street:—

Aroher's Sermons, 2 vols.,	s. d.
McCarthy's Sermons,	8 9
Gother's Instructions on the Epistles and Gospels,	11 3
Inferior of Jesus and Mary; by Abbé Grou, 2 vols.,	7 0
Father's Present; by Canon Schmidt, gt. edge,	5 0
Mother's Keepsake, do do do	6 3
Pictorial Catholic New Testament, morocco	20 0
Meditation on the Passion, with plates,	1 10
Instructions on Matrimony, by Rev. M. Vaurin, 10	1 10

D. & J. SADLIER,
179 Notre Dame Street.
June 4, 1851.

CATHOLIC ARTICLES, PRINTS, &c., &c.
JUST RECEIVED FROM GERMANY,

2 CASES of Beads, Crucifixes, Holy Water Fonts, Fine Prints, &c., &c.
D. & J. SADLIER,
179 Notre Dame Street.
June 4, 1851.

20,000 RELIGIOUS PRINTS.

FOR SALE, at 27s 6d the Hundred, for the first quality, and 22s 6d for the second.
A general assortment of all the Works published in America, kept always on hand, at New York Wholesale and Retail prices.
D. & J. SADLIER,
179 Notre Dame Street.
June 4, 1851.

MUSIC PRECEPTORS.—Comprising Preceptors for the Flute, Violin, Accordeon, Flageolet, Guitar, Seraphina, Fife, &c., &c., at 1s 10d each.
Hunter's Pianoforte Instructor, French and English Text, price only 7 6
Do, Abridged, 3 9
Czeruzny's Pianoforte Instructor, 11 3
Do do do Abridged, 6 3
5000 Sheets of Music, at 2d per page.
500 Sheets Perforated Board, at 10s per doz.
D. & J. SADLIER,
179 Notre Dame Street.
June 4, 1851.

STATIONARY,

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June 4, 1851.

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 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.

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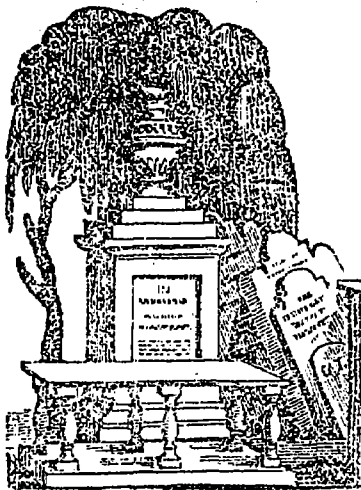
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