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CATHOLIC CHRONICLE.

VOL. I.

MONTREAL, FRIDAY, MAY 30, 1851.

NO. 42.

STATE OF FRENCH PARTIES—MORE HOT WATER FOR LOUIS NAPOLEON.

(From the Weekly News.)

The present aspect of French politics is one of singular interest. Three great parties, becoming from day to day more clearly defined, divide the field of political conflict, and struggle for the prize of political supremacy. These parties are the Republican, the Bonapartist, and the Monarchical. Let us briefly examine the present state and prospects of each. The Republicans are weak in numbers, but strong in unity; their attitude is one of opposition, and they are in possession of all that an opposition can require to render it formidable and respected with the important exception of a single leader of paramount and transcendent ability. The strength of their position consists in this, that they have the letter of the Constitution on their side, and assume the attitude of men zealous for maintaining the last expression of the nation's will as fixed by the institutional laws which formalised the Revolution of 1848. Their weakness, apart from the want of genius in their leaders, lies in the apathy or distaste of the national mind for any such system as that of organised Republicanism. Let us understand clearly an important distinction. The men of the faubourgs and the barricades, who raised the Republicans of the National—the Girondists of 1848,—to the power which they maintained from the fall of Louis Philippe in February down to the Socialist insurrection of June, and the election of Louis Bonaparte in December, are *Revolutionary*, not *Republican*. A destruction of the present order of society in order to the construction of a new, not the predominance of one theory of government over another—Socialism, in a word, not Radicalism, is that which alone can rouse the masses of the French proletaires into a second battle against a society for their suppression. When Lamartine, in February, talked down the Red Republic—still more when, in June, it died hard under the canons of Caragnac—all effective union between the party of the Republic and the men of the Revolution, was at an end. It is more than doubtful whether the present members of the Mountain could ever appeal again, with success, to the democracy of the streets.

The events of the last few weeks have made a material change in the views even of the most sanguine amongst the politicians, who looked for a restoration of the Empire in the person of Louis Napoleon. Elected by the almost unanimous voice of France, he accepted the mission in the sense in which, doubtless, it was intended, as a call to substitute for the preceding anarchy a centre of constituted authority, and a government of constitutional order. The position thus assumed soon manifested itself as one of opposition to the Republican party, and so long as the dread of half-vanquished Socialism and the terror of another democratic earthquake prevailed over every other feeling among the leaders of the party of order, their support was given undividedly to Louis Napoleon, with whom the cause of order was, for the season, identified. Under the impulse of these motives, the conservative laws, limiting the right of universal suffrage and the liberty of the press, were passed by triumphant majorities, and Louis Napoleon was deluded into thinking himself the leader of those who meant but to employ him as their tool.

Then came in their natural course the Imperialist aspirations—the solemn progresses—the reviews of the troops, and all the long train of little incidents that betrayed the wish, without the ability, to climb from the chair of the President to the throne of the Emperor.

From that time the party of order and the party of Louis Napoleon have been gradually, but surely, loosening the connection which nothing but a common danger could have cemented, and which the overthrow of a common enemy disjoined. The Prince President served well enough as their titular chief, in days when the temper of the nation would have chafed at the very name of a Bourbon. But when the revolutionary storm was finally overblown,—when a desire for stability and ancient prestige became paramount,—when people began to desiderate the firmness of an hereditary throne, and the splendor of a regal court, the state of the question was changed, and the monarchical party arose with Changarnier as its warrior, and a mixed medley of Orleanist and Legitimist Statesmen for its counsellors. Then came the struggle between the President and his former supporters,—a struggle which issued in a drawn battle—the fall of Changarnier on the one side—the annihilation of the Barocle Ministry on the other.

After that trial of strength ensued a momentary pause, and then a fresh scene came over the shifting scene. The party by whom the Parliament triumph had been won, became disunited,—old jealousies showed themselves between Legitimists and Orleanists,—nay, the rivalries of the days of Louis Philippe

were renewed, and M. Thiers refused to act with the politicians amongst whom M. Guizot was fast regaining his former ascendancy.

Latterly all shades of monarchical opinion, and, with the exception of Mons. Thiers, the whole party of order who are not Bonapartists have amalgamated, or, as the French phrase is, "fused" themselves into a political union, of which the journal called *L'Assemblée Nationale*, under the direction of MM. Guizot, Mole, Berryer, &c., is the organ, and of which the main article of faith is—Restoration of the French Monarchy in the person of Henry V. As this last scion of the direct Bourbon line (best known to readers of the present day as the Comte de Chambord,) is childless and without hope of issue, his re-establishment on the Throne of France, would only postpone, not extinguish, the rights of the Comte de Paris, the infant-heir of the House of Orleans.

Such is the programme of the party who, in the name of order and the French Monarchy, are now prepared to resist the prolongation of the President's powers, the granting of which, it was some months back supposed that the whole Anti-Republican party would eagerly advocate. According to the latest reliable accounts of the temper of the French provinces, a restored Monarchy would be a more popular measure than a prolonged Presidentship. *Nous verrons.*

TOLERATION IN SWEDEN.

(From the Tablet.)

Under this "Edict of Toleration," in the first place, the "Romanists" are described as "foreign religionists"—"professors of a foreign religion." Lord Lyndhurst, it seems, borrowed that good old household persecuting phrase of his, "aliens in religion," from the Swedish Edict of Toleration. Mr. Gordon and his Whig masters now improve upon Lord Lyndhurst, and approve the Swedish precedent. Henceforth we are to be "foreign religionists."

Well, but what becomes of these foreign religionists in Sweden? How are they treated? What is the similarity between the position of these "professors of foreign religion" and the "aliens" that should make the Swedish precedent so applicable?

First—They "may, under no condition, be appointed to any office or employ in the State, high or low." From the way in which this is set forth, we gather that Mr. Gordon and his employers consider this to be a piece of antiquated botching. The new Whig plan is far simpler, more effectual, and works with less friction. It is to give the aliens "office and employ, high and low;" not too much, indeed, but quite enough to bribe a faction of them to sell the Church—Wyses, Hugheses, Redingtons, Bellevs, and the rest.

Secondly—"That nowhere throughout the Kingdom may they," the aliens aforesaid, "establish any public schoolhouse or other seminary for the spread of their Faith." This, too, is an obsolete contrivance, though the spirit of it is ever new." The modern Whig substitute is to get hold of the alien schools, and use them as instruments to sap and destroy the Faith.

Thirdly—"That for this purpose they may neither send nor receive any Missionaries within or without the country." This is the modern style. This is the very thing at which the "Papal Aggression" outcry is sedulously directed.

The Fourth is not less decidedly Whiggish—"That no monastery shall be established, nor any Monk allowed or permitted of any sect or religion whatsoever."

The Fifth proscribes the Jews, and is so abhorrent to the Whig Cabinet that in the brief statement of the substance of the "Edict of Toleration" it is omitted altogether.

The Sixth is of undoubted Whig parentage—"Public processions and ceremonies of foreign religions"—(i.e., Cardinals' hats and other "mumeries")—must be forbidden "for the avoidance of seductive provocations to perversions and scandal among the more simple."

Then comes the penal portion of the edict which are specially selected and put forward as deserving of particular notice.

(1.) Should any one speak disparagingly of *Our* belief, *Our* Divine service, *Our* Ecclesiastical relations, ceremonies, or teaching, he must be fined ten to fifty dollars silver, &c."

(2.) He who teaches to any one his (foreign) religious doctrine, or spreads his legends, must be fined for the first offence 100 dollars silver, and for the second double."

(3.) Any person tempting another to attend any foreign religious exercise shall also be fined 200 dollars silver. Should he still persist in so doing he shall lose his privilege of residing in the kingdom."

"The prohibition against their receiving or sending Missionaries, within or without the kingdom, must be executed with the utmost severity."

And executed it is with the utmost severity to the present day. No further back than the 5th of August, 1848, Mr. Wackerbath published in the *Tablet* the names and particulars of a case in which a poor woman was dragged through the streets by four policemen to answer for the crime of becoming a Catholic, with every prospect of having to undergo a fine of £330, and "banished to one of the many islands of granite, uninhabited and uninhabitable, where cold and hunger will soon consummate her martyrdom."

(From the Freeman's Journal.)

The noble enthusiasm displayed in the following letter, from the pen of Lady Arundel, in defence of the wronged and outraged nuns of England, is equalled only by the trenchant power which is manifest in every sentence. Lady Arundel has been forced from the privacy of her domestic circle into the rude strife of public political polemics by the dastardly conduct of the gentlemen of England; but while we can appreciate the cost at which this noble lady has entered the lists in defence of "heroic virtue," we cannot but rejoice that such a defender has been found—to put to shame the pitiful cowards who insult women, and the more pitiful polltrons who, being themselves Catholic men, the brothers and relatives of nuns, bear the insult with slavish patience, and lap the crumbs that fall from the hands of the minister who stimulates to the outrage. We know not whether more to admire the beautiful simplicity of Lady Arundel's defence of the nuns—the scathing scorn which she heaps on their calumniators—her eloquent appeal for that justice to the most pure of created beings which the law dares not deny even to the most abandoned—or the irresistible force of argument which pervades the whole letter:—

LADY ARUNDEL'S DEFENCE OF THE NUNS AGAINST THE GENTLEMEN OF ENGLAND.

TO THE EDITOR OF THE TIMES.

"SIR,—Unbecoming as it would have been, on my part, to have made the slightest attempt to stem the torrent of abuse which has been so unjustly showered on all that is dearest and most sacred to us—Catholics, I cannot allow the day to arrive on which Mr. Lacy's bill against our religious houses, will be brought before parliament, without making, at least, one effort, for the sake of the dear inmates of those abodes of peace and charity, by calling on the more generous members of the House of Commons, for protection and justice.

"To Catholic ladies, who, like myself, have sisters and relatives in convents, it is, indeed, humiliating and most painful, that in England, hitherto considered the land of liberty, we should be forced to exert our influence to save those loved ones from the grossest insults, the most unmanly attempts being now made to deprive them of a security which even the meanest women slaves have insured to them. Can it be possible, that to the members of the House of Commons heroic virtue is so hateful, that no insult is too great to offer those who dedicate themselves to its constant practice? Is divine charity so distasteful to English Protestants, that ladies, by devoting their lives to its various duties, should become objects so contemptible, that they are to be deprived, by law, of the liberty granted to the meanest of their sex, even to the most abandoned? Oh, that such a reproach on Englishmen should go forth to the world! Hatred of Catholicity is a poor plea for so cowardly, so wanton, an insult to ladies.

"Our countrymen must remember that those much abused convents are places in which nearly all the Catholic ladies have received their education, and though some few may have no relatives among the religious, yet the affection these bear their angelic teachers, is the tenderness that persons will ever feel towards those whom, from their earliest childhood they have respected and loved, for their many virtues, their enduring kindness. Little do Protestants know the feelings of joy and happiness with which a lady returns to visit a convent where she has been educated; these are ever the brightest spots in her life, even be her lot among the happiest of this world.

"To Catholics, who know by faith, the day will come when these, our spotless sisters will be fearfully avenged, and that those who now so cruelly insult and calumniate them will have to exclaim, in the language of Scripture—'We fools esteemed their life madness, and their end without honor. Behold how they are numbered among the children of God, and their lot is among the saints;'—that knowledge urges us the more to raise our warning voices, and call on those who know them not to beware how they insult them.

"But if that consideration has no weight, oh let me implore those members who have sisters and daughters, to ask themselves, ere they treat with insult our sisters and daughters, what would they feel were we to do the like to them? Would they consider any language too strong for their just indignation, and are our feelings one iota less keen, because we look on those dear ones as the loved of God?

"But not to dwell at greater length, on this too painful subject, allow me, who have been entirely educated in a convent, and, through life, in habits of intimacy with numerous members of religious communities, to ask those who credit their calumniators, how is it, if any one of the many charges has the slightest foundation, that those who, like me, have the most experience, should ever be the first to place their children in these very convents? What could any one desire more, than that their daughters should be instructed by ladies of birth, and the highest education, who are actuated not by worldly gain, but by the love of God and their neighbor? And here let me incidentally remark, that if Protestants would only reflect on these motives, the prejudice regarding the apparent insignificance of the pension would at once be removed.

"The tenderness I feel for my children is, I hope, quite as strong as the warmest-hearted mother can know, yet the sacrifice of parting with a daughter for a time, I cheerfully make, rather than deprive her of that which I know will cause her to bless the parents, who deny themselves a present pleasure to insure her the lasting advantage of a convent education.

"Should these few remarks lead some of our more generous antagonists to hesitate, ere they inflict cruel injuries on those who have never given them a moment's pain, I shall be more than rewarded for what it has cost me to address them in so public a manner.

"With many apologies for trespassing so long on your courtesy, I am your obedient servant,

TERESA ARUNDEL.

Wardour Castle, May 3."

PENAL LEGISLATION—"WHAT WILL THE CATHOLICS DO?"

To the Editor of the Tablet.

Dear Sir—The account contained in the last number of the *Tablet* of the aggregate meeting of the Catholics of Dublin, shows that in Ireland there is a spirit abroad, which bears evidence to the strong and lively Faith that will not suffer its religion to be trampled upon without using every effort to maintain its rights and defeat the machinations of its enemies. If zeal for the Church of God warms into actions the Faith of Ireland, the Catholics of England should not be backward in uniting their exertions with those of the sister island to secure the independence and freedom of their religion.

Bigotry is alive, persecution threatens, and there is a sullen silence on Catholic affairs, which warns us of an approaching storm. Does it become us, then, to remain mute and motionless, as the monumental effigies of our forefathers, whilst that which is most sacred and dear to us is assailed by every species of calumny and insult?

These evil forebodings have not been unnoticed by your able and talented correspondents, Messrs. Weld and Waterton, and, as a humble individual, I beg to thank them for their firm and independent letters to the *Tablet*, wherein they express sentiments which ought to find an echo in every Catholic breast. I trust they will favor us with a further development of their opinions, qualified as they are by their talents and principles, to lead us into some active and substantial mode of meeting the present emergency. Mr. Weld, in the postscript of his letter, adds—"What will the Catholics do?" If we look to the precedents of later years, we shall find little to guide us; but if hitherto we have done nothing, either from an idea that Catholics are recreants to suffer all things in silence, or from some other motive equally wise, though known only to ourselves, it is now no longer possible to entertain such considerations. The late insulting division in the House of Parliament—the foul-mouthed slander and shocking blasphemies of Henry Drummond, backed by the Speaker of the House of Commons—the impending bill against our defenceless Nuns—prohibit it. The hand of persecution is lifted against us, and until the injustice of our legislators has compelled us to recognise in them the scourge of Heaven, the honor and dignity of the Church demand that we should raise our voices, and appeal in one firm and united opposition against those acts of tyranny and injustice.

In the meantime, "What will the Catholics do?" I think we may, in the first place, congratulate ourselves that our enemies have proposed measures so mean in principle, so oppressive in detail, so disgusting in their execution, that of themselves they will enforce an unanimous opposition in the mind of every Catholic

and man of honor; for where is the individual so void of common honesty as to be willing to take upon himself the duties of an inquisitor, and to pry into the sanctuaries of our religious communities?

In the next place, would it not be well to form a committee that would forthwith organise an active opposition, by forming branches, appointing meetings, putting themselves in communication with the Irish Catholics, and doing all that is possible to excite the honest indignation of every friend to civil and religious liberty? Also, we should endeavor to break off all connection with government, and reject its treacherous favors, for how is it possible its intentions can be good, whilst its actions are prompted by a spirit of persecution? The belief that it is ever necessary to seek pecuniary assistance from a Protestant government is a chilling and un-Catholic sentiment.

As to the pretext on which some of these odious enactments are to be grounded is to examine into the state of our convents, it seems to me that the committee should prepare a petition, to be signed by every member of each religious community throughout the country, beseeching her Majesty, in the strongest terms consistent with the respect we owe to the Sovereign, that she will not allow any infringement on the liberty we claim, in common with our fellow-countrymen, of serving God in any manner we may think most conducive to our spiritual welfare.

Some such measures as these, added to those already proposed by your correspondent signing himself a "Marylebone Elector," and others which I trust will be suggested by persons better qualified than myself, have become necessary, in order to meet in some active form the spirit of bigotry which has lately been awakened throughout the land by the increasing prosperity of the Catholic religion.

In the re-establishment of the Hierarchy there has been displayed a moral power, which, added to the spirit of disunion among the members of the Protestant Church, have shaken that tottering edifice to its foundation. Thus they feel themselves compelled to seek a fancied relief in exciting against the Catholic religion the worst passions of the people, and before long they will bring themselves to see honor in persecution, and safety in violating the first principles of justice.

But are we, Catholics, not to budge one foot? Are we to submit quietly to see our religious freedom again confined within the narrow limits of penal enactments? Most certainly not. If the hour of retribution is come—if the sword of Samuel is raised, and the fat king stands, trembling before the prophet of Israel, we can pity, but may not help him, in his downfall.—I am, dear Sir, yours sincerely,

HENRY C. MAXWELL.

Scarthingwell, May 7, 1851.

(From London Correspondent of D. Freeman.)
London, May 8.

IMPORTANT.

An important piece of news has just been communicated to me by a well informed parliamentary friend, and I lose not a moment in making you acquainted with the purport of that intelligence.

In the opinion of some of the soundest and most experienced lawyers at the English bar, Sir Fitzroy Kelly, and Mr. Peacock, I believe, among the number, the promoters of the no-Popery bill have no *locus standi* in the House of Commons, and according to the established rule and undisturbed precedents of that great branch of our constitution, the bill itself cannot be further proceeded with.

The standing orders of the House of Commons make it imperative that all legislation, on matters of a financial or religious nature, shall originate by way of resolution in a committee of the whole house. The ecclesiastical titles bill is not based on any such resolution, nor was it brought forward in a committee of the whole house. Lord John simply obtained leave from the house itself, to introduce the measure, eschewing the preliminary process of moving that the House should go into committee, and this omission, because of the religious tendency and character of the bill, is held by eminent, legal and parliamentary authorities to be fatal. They allege that the bill has been improperly introduced, and that, consequently, the first and second readings, which have already taken place, are essentially informal.

If this view be correct, ministers have no alternative but to withdraw their obnoxious measure.

The point will be considered this day at a meeting of Irish members, and I believe they will be assisted in their conference by the most astute members of the legal profession.

It will be contended, no doubt, by Lord John Russell, and the other manufacturers of the bill—Sir George Grey, and Sir John Romilly, that their measure does not come within the scope and meaning of the word "religious;" but this quibble can scarcely prevail, for Lord John himself admitted that the bill, as it arrived from Downing-street, and as it was laid on the table of the House of Commons, consisting of a preamble and three clauses, would interfere with the exercise of religious functions, by the dignitaries of the Catholic Church. His Grace the Archbishop of Dublin pointed out this effect very clearly, and hence Lord John's alleged ground for abandoning the second and third clauses.

You may rely that the question will undergo a thorough sifting, and if the facts be as they are communicated to me, I think Lord John, notwithstanding his majority of 496, on the motion for leave to bring in the bill, may have reason to give up "hallooing until he is out of the wood."

From the Glasgow census returns it appears that the population, including the suburbs beyond the parliamentary boundaries, is 358,926, against 290,682 in 1841. Increase, 66,303.

CATHOLIC INTELLIGENCE.

We understand that the Archbishop of Westminster and others, who are privileged to be in the secret councils of Puseyism, state without reserve, that many more clergymen are on the eve of seceding from the Anglican church, and becoming "reconciled" to the Catholic Church. We also learn, from what we consider good authority, that before many weeks have elapsed, possibly in the course of a few days, we shall hear of several more instances of Tractarian members of the House of Commons, joining the Catholic communion. Two, if not three, Irish representatives, the soundness of whose Protestantism, until of late, was never doubted, are among those who are expected to throw themselves immediately into the arms of Catholicity.—*Morning Advertiser*.

Died, April 28, at the Chapel house, Glanbryan, of affection of the lungs, the Rev. John Boyle, C. C., of the parish of Oilgate and Glanbryan. His fervent piety, meekness, and attention to the spiritual and temporal wants of his people, won every heart; and all now sincerely lament his early demise, who loved him and admired him as a priest, and a patriot. May he rest in peace.

NEW CHURCH AND CONVENT IN ENNISKILLEN.—The Very Rev. Dr. Boylan, Dean of Clogher, and the Catholics of Enniskillen, are about erecting a church with convent and schools, on a magnificent site overlooking Lough Erne. Mr. J. J. McCarthy, architect, has been commissioned to prepare the designs, and has recently visited the locality for the purpose of accommodating the proposed buildings to the site.

CATHOLICITY IN LIVERPOOL.—By a letter last evening, received from a Liverpool correspondent, we learn that our gifted friend Dr. Cahill, is creating the greatest sensation in that locality. He is preaching controversial sermons at St. Mary's Church, and his magnificent discourses are attended by thousands of persons, eager to hear from his inspired lips the sublime doctrines of Catholicity, propounded with all the grace of an accomplished gentleman, the learning of an erudite divine, and the research of a deep read theologian. Our correspondent mentions that Dr. Cahill has been invited to give similar lectures in Manchester, Leeds, Birmingham, &c., and we have no doubt but that his powerful reasoning will tend to remove existing prejudices, and to hasten the already rapid progress which England is making towards conversion to the Catholic faith.—*Tipperary Free Press*.

CONVERSIONS.—On Saturday, 26th April, 1851, Mr. F. C. Jage, and Mr. Thomas Lloyd Coghlan, jun., of St. Ninian's College, were received into the holy Catholic Church, by the Rev. J. S. Macorry, M. A. at St. John's Chapel, Perth. The Bishop of the diocese assisted at the ceremony, and delivered a suitable address to the converts and those present.

The *Sunderland Times* mentions the conversion of Mrs. Charles Turner, wife of the Rev. Charles Turner, late of Hanwell park, Middlesex, and granddaughter of the late Bryan Abbs, Esq., of Clendon House, Durham.

We lament to have to record in connection with this parish, another secession from the Catholic and Apostolic Church of England to the Popish schism. The Rev. Edmund Coffin, late Curate to Mr. W. H. Wilberforce, formerly of East Farleigh, Kent, was received into the Roman Catholic Church, on Monday, the 10th April, at the Church of the Redeemers, St. Trond, Belgium; his brother, the Rev. Robert Coffin, was received into the Romish Church about the same time as the celebrated Mr. Newman.—*Maidstone Journal*.

IRISH INTELLIGENCE.

GREAT MEETING IN GALWAY.

(Abridged from the Galway Mercury and the Vindictor.)

Another great demonstration took place in this town on Thursday last, when, as will be perceived by the subjoined report, full expression was given by the Catholic inhabitants of Galway to the feelings of indignation with which they regard the attempts now making in the British parliament to enslave the faith of Catholics in those countries, and trample upon every principle of civil and religious liberty.

On the motion of James J. Bynn, Esq., seconded by the Very Rev. B. Roche, the chair was taken by Mark A. Lynch, Esq., J.P., Nile Lodge, High Sheriff of the town of Galway.

James J. Fynn, Esq., proposed the first resolution, which was in the following terms:—

"That the measure introduced by the present ministry called the 'ecclesiastical titles bill' is most offensive and insulting to the Catholics of the British empire, degrading to the Hierarchy of the Catholic Church, subversive of the discipline and free action of the Catholic religion in this country, and calculated to undermine and destroy the liberal enactments of the last twenty-two years in favor of her Majesty's loyal Catholic subjects."

Joseph H. Bath, Esq., solicitor, seconded the resolution, which, as well as each of the subsequent ones, was passed amid loud cheers.

James Stephens, Esq., proposed the next resolution in an eloquent speech:—

"That we view with just indignation the 'nunnery manifesto' of Lord John Russell, who sought by the grossest delusions to cajole the people of Great Britain, and to rouse the foul and fierce passions of bigotry and intolerance by his misrepresentations and calumnies against the Catholic Church.

A. R. Mullins, Esq., seconded the resolution. The very Rev. B. J. Roche, P.P., V.G., next came forward to address the meeting, and was warmly received. He said—Mr. High Sheriff and gen-

tleman, I exceedingly regret the absence of the distinguished and popular speaker who was to have addressed you to-day, if we had been successful in our mission (cheers). But it appears we were just in time to be late, and Dr. Cahill (cheers), who is the intrepid and eloquent advocate, as he always has been, of his religion, but now more especially of its liberties, was gone away. Thinking that in this town, in the midst of Catholic Galway, there was not such pressing necessity for his presence, as there was amongst those who are ignorant of the principles and doctrines of Catholicity, and being invited to Liverpool he thought he could be of more service there by helping to dispel the delusion and the deceit that have been imposed on the unenlightened people of England, for the purpose of affording excuse for the conduct of Lord John Russell (groans). He is gone to instill into the minds of that population the principles and the truths of the Catholic faith, and in doing so I think he exercised more prudence, for he will be able to show that people that the Catholics of Ireland have been foully and basely maligned, and that the English nation are unworthy the name of a great people to have recourse to such gross slanders for the purpose of damaging the Catholic faith. He is gone there, and we are after a journey which, though it has been useless, may not, perhaps, be fruitless (hear, hear).—You have been told that we went to Esker for the purpose of bringing Dr. Cahill here to-day; he has not come, but he has written a letter, which will go forth to the public through the press, accounting for his absence. That account, I trust, will prove satisfactory to you, though I am sure it would not be so satisfactory as his presence (cheers). But it is necessary that you should express your abhorrence of the fiendish attempts that have been made on your religion—of the foul and base and filthy language that has been used towards the Church of Christ, its Vicar, and the sainted virgins who belong to it, (vehement cheering, and groans for Drummond). It might, perhaps, be better to leave you to think over these things yourselves, and not arouse your feelings on this question, for when Irishmen are excited on the question of their religion, however so quietly they may endure their wrongs and other oppressions, they would use the utmost efforts in resistance, and never would they submit without first having their dead bodies trampled on, (loud and enthusiastic applause which lasted several minutes). After some eloquent and stirring observations, the reverend gentleman sat down amidst reiterated cheers.

Thomas Bodkin, Esq., seconded the resolution, which passed unanimously.

L. S. Mangan, Esq., proposed the next resolution:—

"That the liberal support given by the Catholics of Ireland to the dissenters, by petitioning for the repeal of the test and corporation acts; a petition drawn up by the Catholic clergymen, under the guidance of the lamented Liberator of Ireland, gives the oppressed Catholics a strong claim to the sympathy of the Dissenters of this country."

John Gunning, Esq., briefly seconded the resolution, which was carried amid cheers.

James O'Shaughnessy, Esq., solicitor, read the following resolution:—

"That the religious houses bill merits the indignant reprobation of all the friends and supporters of virtue and order, and deserves to be branded as the emanation of the most foul, fanatical, malignant, and vicious mind that could harbour the most base and grovelling feelings of a besotted bigotry.

Mr. Michael Dooley seconded the resolution, which was carried.

GREAT MEETING OF THE COUNTY OF KILDARE.

A most numerous and highly influential meeting of the friends of religious liberty in the county of Kildare took place on Thursday, in the Court-house, Naas, "to adopt an address to her Most Gracious Majesty, and petitions to the legislature, on the subject of the insulting and oppressive measure, 'the ecclesiastical titles assumption bill,' introduced into parliament by the ministers of the crown." The meeting was convened by the High Sheriff of the county, upon a requisition headed by Lord William Fitzgerald, brother to the Duke of Leinster, and bearing the signatures of several hundred of the inhabitants of the county, most eminent for station, character, and influence.

For a considerable time before the hour named for taking the chair, the Court-house and its vicinity, were densely thronged, by persons from all parts of the county; indeed, so numerous was the attendance, that but comparatively a small portion of the assemblage could find room in the building. An adjournment into the open air was suggested; but from the inclemency of the weather, the rain falling in torrents nearly all the time the meeting continued, this proposition could not be acted on. The platform was crowded by a large number of the gentry, clergy, landholders, and professional and trading classes of the county, of all persuasions; and but one feeling seemed to actuate all—indignation at the recent audacious attacks upon religious liberty, and a firm and fixed resolve to resist those attacks, and never submit to the subversion of the sacred rights of conscience. Altogether, the meeting was a most important one—whether as regards the numbers, respectability, station and influence of those who attended and took part in the proceedings, or the determined spirit which was manifested.

On the motion of Mr. J. H. Nangle, seconded by Mr. Daniel O'Connor, the chair was taken by the High Sheriff of the county, G. P. L. Mansfield, Esq.

Mr. P. O'Kelly, moved the appointment of Mr. Francis Colgan, J. P., and Mr. John Hickey, as secretaries of the meeting.

Mr. Richard Mansfield seconded the motion which was put and carried.

Mr. D. O'Connor Henchy rose, amid loud cheering, to propose the first resolution as follows:—

"That in the judgment of this meeting, the proposed ecclesiastical titles bill must be regarded as a violation of the principles sanctioned by the act of emancipation, as a return to the old and accursed system of pains and penalties on the score of religion, and as a measure fraught with bitter insult, and gross injustice, to the Catholic population of these kingdoms."

Mr. Pentony O'Kelly seconded the resolution. The resolution was then put and adopted amid loud cheers.

The Rev. J. Maher, P. P., Carlow, proposed the next resolution as follows:—"That with regard to the projected nunneries visitation bill, reported to have been raised in the House of Commons, and to the language on the subject of convents, we deem it a sacred duty, as Christians, to denounce that project and that language."

Dr. Kelly said the honor had been conferred on him of being allowed to second the resolution.

The resolution was then put and carried amid loud applause.

Dr. Grattan came forward to propose the third resolution, and was received with loud cheers. He said, that he, as a Protestant, fully concurred in all that had been said respecting the monstrous and insulting attacks upon the religious liberties of his Catholic fellow-countrymen. The speaker after some further observations, concluded by proposing the following resolution:—

"Resolved—That we, the inhabitants of the county Kildare, of all classes, in aggregate meeting assembled, do hereby pledge ourselves to resist, by every possible means, the repeal of the Catholic emancipation act, as intended by the ecclesiastical titles bill, now in progress through the English House of Commons, the same being a gross and treacherous violation of religious liberty, and of the rights of conscience; and we do further place on record, this, our determination, henceforth, to agitate unceasingly against the longer continuance in Ireland, of exclusive privileges appertaining to any religious sect whatever, but that all denominations of professing Christians shall be placed on a footing of perfect equality."

Mr. Hyland Monastereven, seconded the resolution, which was put and carried.

Mr. James Burke, Barrister, seconded by Mr. F. McDonnell, moved the subjoined resolution:—

"Resolved—That we hereby record our admiration of the policy of those liberal members of parliament, who have vigorously opposed the present administration, and have expressed their firm resolve to continue that course of conduct in opposition to any minister who shall attempt to legislate against the religious freedom of any portion of the people of this empire."

The resolution was then put and carried unanimously.

Mr. John Nangle moved the next resolution, as follows:—

"Resolved—That petitions, in the name of this meeting, be forwarded to both houses of parliament, embodying the sentiments contained in the foregoing resolutions; and calling on the lords and commons to reject the contemplated measure of religious persecution."

The resolution was then put from the chair and carried.

Mr. Gerald Aylmer proposed the 6th resolution, as follows:—

"Resolved—That an humble and dutiful address be presented to the Queen, praying that her gracious Majesty may never consent to have either the ecclesiastical titles bill, or the nunneries visitation bill, become the law of the land."

The resolution having been put from the chair, was unanimously adopted.

Mr. Anthony Keogh moved the next resolution, as follows:—

"Resolved—That in order to obtain justice for Ireland, and to secure to us the possession of our national rights, both civil and religious, we are of opinion that there should be found in the English House of Commons an Irish parliamentary opposition, pledged to vote against every minister in succession, with a view to embarrass him, and break up his administration, and drive him from office, unless he legislate in accordance with the interests and just demands of the Irish people."—*Freeman*.

THE AGGREGATE MEETING—LETTERS FROM LORD ABERDEEN, AND SIR J. GRAHAM.

The following letters from Lord Aberdeen and Sir James Graham, have been received by the committee of the Aggregate Meeting:—

"London, May 7th 1851.
SIR,—I have had the honor of receiving a copy of the resolution unanimously adopted at an aggregate meeting of the Catholics of Ireland, which you have transmitted to me.

"I am duly sensible of the distinction thus conferred on me; and I beg to assure you of my determination to persevere in the course of conduct which has procured for me the good opinion and confidence of that meeting. I have the honor to be, Sir,

Your most obedient and humble servant,
"ABERDEEN.

"Sir Colman O'Loughlen, Bart."

"Grosvenor-place, 7th May, 1851.

SIR,—I have been absent from London until yesterday evening, and did not receive your letter and the copy of the resolution which accompanied it, until my arrival in town.

"I beg to express my grateful sense of the high honor conferred on me by a vote of thanks from an aggregate meeting of the Catholics of Ireland.
"I am glad that my discharge of a public duty

should have won for me their approbation; and it is my sincere desire that they should continue to enjoy, without molestation, the utmost freedom in the exercise of their religious rights. I have the honor to be, Sir,

"Your faithful and obedient servant,
"JAMES GRAHAM.

"Sir Colman O'Loughlen, Bart.,
Catholic Committee-rooms, 45,
Lower Sackville-street, Dublin."

DUBLIN POLICE—SATURDAY, MAY 3.
HEAD OFFICE.

A TRACT DISTRIBUTOR AGAIN!—Richard Odlum, a stout, demure looking middle-aged person, charged Thomas Westerman, on summons, for using abusive and threatening language to him.

Mr. Kelly (a barrister, we were informed) appeared for the complainant.

Mr. Geary attended as solicitor for the defendant. The complainant stated that on Tuesday, he was distributing, in Thomas-street, some "invitations" to a sermon. He dropped one of them into a cellar, and then went into Mrs. Fagan's house. She invited him to sit down, and he was engaged speaking with her on the subject of religion, when the defendant rushed in and called him a robber—a bloody robber—clenched his fist, and threatened to break the eyes in his head. A crowd of persons assembled round the door outside, and one of them shouted out, "lay on him, it has been decided at the head-office that nothing can be done to you." The defendant entered the house a second time, and renewed his threats, the crowd using most revolting and abusive language.

Mr. Magee—Is this the man that you had at this office the other day.

Complainant—Yes. Cross-examined by Mr. Geary—Did you not know that the defendant lived in the place where you dropped the tract before you went into Mrs. Fagan's?

Complainant—Not of my own knowledge. Did he not remonstrate with you in the first instance about distributing those tracts?

I heard no such remonstrance. Was it not for your personal safety that he brought the police there?

It was I who brought the police. Defendant—It was not; I brought the sergeant and gave you in custody to him.

Complainant—I swear that it was I who sent out Mrs. Fagan's servant girl for a policeman, and, when he came, I called upon him to protect me from the mob; on my doing so, the defendant said, "I charge that fellow (complainant) for distributing hand-bills," and the sergeant, on that, took me a prisoner.

Mr. Magee (to defendant)—What have you to say to—

Mr. Kelly, interrupting, asked might he have a copy of the summons.

Mr. Magee—The summons is for using abusive and threatening language, and you have heard the evidence.

Defendant—I deny having used those expressions which he (complainant) has stated.

Mr. Magee—He swears you did. He says that you called him a robber, clenched your fist, and threatened to break his eyes.

Defendant—In the heat of passion I certainly might have used such expressions, but I cannot say that I did.

Mr. Magee—It is quite likely that you might have said so in the heat of passion. A man like you, excited by that placard or bill, might have said so. I certainly must say that this is not the way to convince people that they are wrong. However, whether right or wrong, that is no reason why you (defendant) should make use of language of this kind to any person.

Mr. Kelly (to complainant)—Is this a true statement of what occurred on that occasion. [Counsel was then about to read from a newspaper, when Mr. Magee said that certain facts had been already sworn to, quite sufficient for the purpose of the summons.

Mr. Kelly—But I want to adduce more facts.

Mr. Magee—But no more facts are wanted. The complainant has already so far proved his case, and no statement of anything else is required. You must confine yourself to that summons. The simple fact is that this man has been abused.

Mr. Kelly—The summons is issued for using threats and intemperate language.

Mr. Magee—And these facts have been now proved.

Mr. Kelly—Not as fully as I wish, or as it would be for the interest of my client to have established.

Mr. Magee—But they have been proved to my satisfaction, and I deem it quite unnecessary to let in any newspaper paragraph.

Mr. Kelly was not going to put in any newspaper paragraph. These (taking up the newspaper) are my instructions.

Mr. Geary—But the examination of the witness is closed, and Mr. Kelly is now seeking to do that which is utterly irregular. He has no right, after I had closed my cross-examination, to begin and examine the witness over again.

Mr. Kelly—This is a matter which has become notorious.

Mr. Magee—Yes, it has been made notorious by some person or other.

Mr. Kelly was sorry to say that there was too much ground for notoriety in the transaction entirely arising from expressions loosely and carelessly dropped from the bench in that office; however that might be, these expressions, which he was willing to assume were so carelessly dropped, had led to unfortunate breaches of the peace, and had been mischievous in their effects.

Mr. Magee was perfectly unaware of any such breaches of the peace; on the contrary, a man who was brought before one of his brother magistrates in that office was sent for trial, was convicted before the Recorder, and sentenced to three months' imprisonment.

The complainant was then examined by Mr. Kelly, but the greater portion of his evidence was mere repetition. The witness identified a copy of the "invitation" or bill which he had dropped into the cellar.

Mr. Kelly (to the office-sergeant)—Hand that into the bench that it may be marked.

Mr. Magee—I do not want the bill.

Mr. Kelly—Does your worship object to the reception of it?

Mr. Magee—Under this summons I certainly do.

[The matter contained in this paper was of a very offensive character as regarded the Catholic religion, and strongly calculated to excite and irritate the feelings of those whom it purposed to "invite" to a controversial sermon.]

Mr. Geary (to complainant)—How long were you engaged in distributing these tracts when this occurred? I had dropped about five or six of them in that street.

Were you not aware that the great portion of the inhabitants of that neighbourhood were Roman Catholics? Undoubtedly I was.

Do you think it was right or proper of you to be distributing such papers as these amongst Roman Catholics?

Mr. Magee—I may have my own opinions with regard to the mischief of this, yet where a case of this kind is sworn to and proved, we cannot allow persons to make use of threats of this kind. It is for other parties to consider whether it be right or proper to excite bad passions—particularly religious passions amongst the lower orders. I shall bind the defendant in his own recognizances of 20l. to be of the peace to this man and to every one else for one year. When a case of this kind comes before us, we must protect the public from such threats being used, let the misconduct of parties be what it will.

The required recognizances having been complied with the defendant was discharged.

THE TENANT LEAGUE.—At a Tenant League Conference, at Belfast, Mr. Lucas and Dr. McKnight have been appointed to proceed to London at the earliest possible moment, for the purpose of conferring with Mr. Crawford, and of terminating, if possible, any existing differences, and then reporting to the council in Dublin the result of their mission. "It is highly necessary," says the *Banner of Ulster*, "that a Tenant-right Bill should be immediately laid before the country as a test for Parliamentary candidates at the expected elections: and we may almost venture to promise that, ere long, in one form or another, this object will be accomplished."

Tuesday, the Very Rev. Dr. Vaughan, Vicar Capitular of the diocese of Killaloe, presided at a meeting of the clergy at Ennis, to petition the legislature against penal enactments.

The Hon. and Rev. George Spencer's sermon for the Magdalen asylum of the Sisters of Charity, Cork, brought a collection of £103.

DEATH OF THE EARL OF BANTRY.—Intelligence reached town yesterday, of the death of the Earl of Bantry, which event took place on Friday night, at Glangariff Lodge. The deceased nobleman was in his 84th year, and was advanced to the peerage for services at the threatened French invasion, 1797. He succeeded in his titles and estates by Viscount Berceaven.

DEATH OF LORD NEWRY.—We regret to announce that Viscount Newry expired on Tuesday, at his residence in Grosvenor-crescent.—*Times*.

Mr. Michael Desmond, of this city, who died on Tuesday last, of consumption, has bequeathed a large sum—6,000l.—to the Catholic Church, for various pious purposes, such as masses, the completion of the new cathedral in this city, &c. Bequests are said to have been also made to some of our local charities. The executors are H. Potter, J.P., and T. Hart, J.P., Esqs.—*Kilkenny Moderator*.

LORD CLARENDON'S LETTER TO LORD SHREWSBURY.—We have the best authority for stating, that some of the subjects so unscrupulously dealt with by Lord Clarendon, in his now celebrated epistle, are likely to form matter for discussion in the Court of Queen's Bench. Some of the parties whose characters have been assailed, and who have been themselves so grievously libelled, in the letter of the noble lord, have, we are informed, already taken the preliminary steps necessary to bring the matter under the cognizance of the court.—*Freeman*.

A new trial is ordered in the case Wyne, v. Marquis Westmeath.

The Lord Lieutenant will give the Cork agricultural committee double the amount of their subscription, to commence buildings on their model farm.

The clause in the towns improvement bill, prohibiting the sale of butter within four miles of Cork, has given offence there, and the merchants are unanimously petitioning against it.—*Limerick Chronicle*.

REPRESENTATION OF BELFAST.—We are authorised to state that on the dissolution of the present parliament, Sir James Emerson Tennent intends becoming a candidate for the representation of this, his native town.—*Belfast Chronicle*.

REPRESENTATION OF THE COUNTY OF SLIGO.—It is stated that Mr. Daniel Jones, of Banada Abbey, who contested this county in 1837, with Colonel Percival, will again come forward on the Liberal interest, at the next general election.—*Sligo Chronicle*.

DISCOVERY OF STOLEN PROPERTY.—The Great Southern and Western Railway Company had been plundered of much property for some time past, and about the Maryborough station, without their being able to obtain any clue that would lead to the detection of either the thief or the receiver. On Wednesday last, Patrick Moore, a pensioner, who deals in old iron, metal, rags, &c., lodged at the Maryborough station-house a number of weighty parcels to be forwarded to Dublin by luggage train. Strong suspicion having arisen as to the nature of these parcels, Constable Garrett was sent for to examine them, and the result was the discovery of 89 railway chairs, 67 screw-bolts, 100 spikes, 4 pieces of permanent rail, and other articles, which had been stolen from the company. The articles being fully identified, Moore was committed to abide his trial at the Stradbally quarter sessions.—*Leinster Express*.

DISTRESSING OCCURRENCE.—On the 25th April, two youths were employed to clean the chimney of Castle Martin House, near Kilkullen. The younger having ascended, the other got a light for the purpose of aiding his companion to explore the dusky scene of his labors. Before getting up in another room himself, he inadvertently let the lighted material he had fall on a quantity of soot, which soon ignited and sent a volume of smoke and flame up the chimney. The result was, that the sweep who went up in that room tumbled down in a state of suffocation, and was severely burned from foot to head. His comrade (whose neglect caused the distressing occurrence) also found it necessary to descend, being involved in a scorching suffocating atmosphere. He also was burned extensively, but not so severely as the other. Both were placed in the Kildare infirmary, under the care of Dr. Geoghegan, where the younger sweep died in great agony on Thursday night. The elder boy is going on favorably; his legs and thighs are very much burnt.—*Ibid.*

A KIND LANDLORD.—Bernard Kennedy, Esq., proprietor of the Kilnagully property, near Ferbane, in the King's County, visited his tenantry a few days ago, and, acting under the impulse of the benevolent feeling that always has characterised him, he presented to one of his tenants, who desired to emigrate to America with his family, the magnificent gift of sixty pounds. It is worthy of remark that the tenant in question had occupied only twenty-five acres of land, and was indebted to Mr. Kennedy to the amount of one hundred and fifty pounds.

KINDNESS TO TENANTS.—Messrs. Smithwick, the proprietors of the estate of Lower Grange, in this county, have, in addition to remitting all arrears of rent due to 1st May, 1850, made the liberal reduction of 25 per cent. in all accruing rents to the tenants who hold immediately under them. These lands have been hitherto held at rents under Griffith's valuation.—*Kilkenny Journal*.

A MAN AND HORSE STRUCK DEAD BY LIGHTNING.—On Friday last the district around Graignamanagh, in this county, was visited by a violent storm of thunder and lightning. A poor man who was ploughing in a field, at a place called Analack, became so terrified that he rushed for shelter between the horses, but, whilst crouching there, awful to relate, he was struck dead by the electric fluid, as was also one of the animals of his team. It is said that another man in the same field ran for shelter under a cart, which soon was struck and shivered to atoms by the lightning, whilst the man, most miraculously escaped uninjured. An inquest was held on the deceased, and a verdict of "died from the visitation of God" returned.—*Kilkenny Moderator*.

EARLY POTATOES.—A specimen of early potatoes, which have already attained considerable size and firmness, has been left at our office. The potatoes were grown in the bishop's garden, in the open air, and are being sold at a shilling per lb.—*Derry Journal*.

KILLARNEY UNION.—The admission of paupers on Monday was over 300, thus making the total number in the house close to 5,000.

CALLAN UNION—REFUSAL OF OUT-DOOR RELIEF.—At the meeting of the Callan board of guardians on Wednesday, a majority of twelve guardians against eleven, decided against the extension of out-door relief. The Earl of Detart and some other ex-officio guardians, with some of their adherents among the elected guardians, formed the majority. The minority consisted altogether of elected guardians.—*Kilkenny Journal*.

Sunday evening an extensive robbery was committed at the dwelling of the Rev. Mathew Moore, Caherconish parsonage. A large quantity of plate and other valuable property were taken, also, the rev. gentleman's clothes, which were left to be brushed by the domestic.—*Limerick Chronicle*.

On Thursday, at the hour of three o'clock, Jeremiah Power, the caretaker at Lord Waterpark's farmyard, discovered a large rick of straw on fire. On hastening to the spot, he saw a man and a boy running out of the yard in different directions; he pursued the man whom he knocked down and took into custody, after which the boy returned and surrendered himself. The man, named Moses O'Brien, a wretched looking being, aged about 45 years, confessed that he set the rick on fire solely for the purpose of getting himself transported, but from the boy, William Gorman, nothing was elicited at the time. They are to be sent to Clonmel gaol this morning for trial at the next sessions for the county. In consequence of the calmness of the morning, and the rain which fell very heavily, the buildings escaped.—*Nenagh Guardian*.

OPHTHALMIA.—We are happy to learn that this cruel disease has not much increased since the first week of its appearance among the paupers in the Castlebar workhouse and auxiliaries.—*Mayo Telegraph*.

EVICTON—THREATENING NOTICE.—On the 25th ult., the Sub-sheriff of the Queen's County evicted three families from the townland of Moat, near the village of Ballinakill. On last Sunday a threatening notice was found attached to a tree, near the gate of Ballinakill chapel. The following is the copy:—"Notice to the public—Let all men who love their lives beware and do not propose for the Lands of Moat, or if they do they will soon have Land Enough at Cheap Rate.—Dated April 27th, 1851."—*Leinster Express*.

DEATHS IN THE POORHOUSES.—Upwards of one hundred deaths have taken place within the last month in the Cashel poorhouses. Surely some inquiry is necessary.

The wife of a process-server named Attridge, was drowned in a bog-hole near Ballydehob, Cork, on Saturday night, while accompanying her husband home, and both drunk.

Bridget Lyons, the widow and supposed accomplice of the unfortunate man executed on Saturday week, still remains at Kirkdale gaol, no further communication having been received from Sir George Grey, as to the sentence impending over her.

ATTEMPTED MURDER.—On Saturday last, the inhabitants of Cotehill, were alarmed by a rumour that the throat of Mr. Patrick Fay, woollen draper, of that town, had been cut with a razor by his wife, which turned out on inquiry to be well founded. Sub-Constable, Patrick Byrne, having received information of the circumstances, proceeded to a cabin belonging to a cobbler, of the name of Mathews, situate in one of the purlieus of Cotehill, in which Mrs. Fay had taken refuge after she committed the act, and here he found her concealed and arrested her. It appears that Mr. and Mrs. Fay, have been for several years addicted to dram-drinking, and consequently led a most unhappy life, which resulted in Mrs. Fay, being affected with intermitting attacks of *delirium tremens*—under the influence of one of which attacks she procured a razor, and whilst her husband was enjoying an after-dinner glass, approached him stealthily, and inflicted a frightful gash with the razor on the right side of his throat. The wound, however, was not sufficiently deep to sever any of the large arteries, and hopes are, therefore, entertained of his recovery. Mrs. Fay has been fully committed to abide her trial for the offence, at the ensuing assizes of Cavan.

An elderly man, named James de Lancey, was brought before the magistrates in Limerick, on Saturday, charged with obtaining money under the pretence of belonging to a religious order. When in custody he blasphemed horribly, and the magistrates observed that it was quite clear that he was an audacious impostor, and had never lived with monks as he had represented. Informations were ordered against him, but he was discharged on Tuesday, no one having come forward to prosecute.

DINNER TO DR. POWER, M.P., AT QUEENSTOWN.—On Tuesday evening the friends and admirers of this gentleman entertained him at a public-dinner in Kilmurry's Hotel, Queenstown.

ESTABLISHMENT OF A PACKET STATION AT GALWAY.—"Some time since we called attention to the attempts of government to decide on an eligible port on the west coast of Ireland as a point of departure for America. The establishment of a packet station at Galway or elsewhere is of so much importance, not only to the sister island, but to the intercourse of the two worlds, that we cannot but look with interest to every step made in advance, having reference to that end. Such a step has recently been taken a few days since, in the registration of a European and American company, the object of which is to establish a line of first-class steam-packets, to ply between Galway and the new world.—The company we believe, is miscellaneous, and the shares are likely to be in the general market.—*Athenaeum*.

DROGHEDA, MAY 7.—After a tour through the greater portions of the counties of Louth, Armagh, and Monaghan, I feel grateful in being in a position to inform you that the crops in all the places where I have been present a most cheering and promising appearance. In the different localities through which I passed potatoes were being planted on a large scale, and preparations making on an extensive acreage for the sowing of barley, oats, and turnips. I also noticed a large quantity of rape in good condition. However a great acreage of land lies waste or idle rather, and from inquiries made I learn that this is consequent on the immense number of persons that have left the country. This is a state of things which if continued long will tend very materially to weaken our agricultural and commercial stability.

Two hundred passengers left the port of Limerick, in the Maria Brennan last week, and over one hundred sailed in the Limerick Lass and Belle, on Saturday evening.

MURDER NEAR DUNDALK.—A murder of great atrocity was perpetrated a few miles from Dundalk on the road to Crossmaglin, on the morning of Friday the 2d inst., when an extensive farmer named Samuel Colter was killed within a short distance of his own house. It appears that he was first shot, and that his head was then battered in a frightful manner with the butts of a gun and pistol which were broken to pieces. Several wounds with a bayonet were also inflicted. The unfortunate man survived until next day, when an inquest was held on the remains, but was adjourned to Tuesday last, when the following verdict was returned:—"We find that the deceased Samuel Colter came by his death early on the morning of the 2d instant, at about the hour of two o'clock, in consequence of severe fractures of the skull, inflicted by some person or persons unknown, on the road leading from Dundalk to Crossmaglin, on the morning of Friday, the 2d of May inst.?" Several persons have been arrested on suspicion.

PROSPECTS OF THE SEASON.—We cannot avoid feeling alarmed at the present appearance of this country, when we look around and see such a comparatively small tillage of the doubtful potato and of corn crops. We believe there never was so small a quantity of tillage, nor for the past five years was the spring's work so backward, owing chiefly to the state of the weather and heavy fall of rains.—*Mayo Constituents*.

THE BELFAST JUNCTION RAILWAY.—The line from Dublin to Belfast will be opened by the 1st of November next, with the exception of the bridge across the Boyne, near Drogheda. This will not be finished until October, 1852. Mr. Mare, of Blackwall, is the contractor for it, at 22,000l., which is said to be an extremely low price.—*Herald*.

A poor man, named M'Mahon, lately discharged from Kilmush workhouse, died on Wednesday night last near Carrigahol, in the county of Clare, and was buried on Thursday morning without a coffin. The people at whose house he died stated that he came tottering to their door on Wednesday evening for relief; after going a few paces distance he fell; they then brought him in, laid him on a wisp of straw near the fire; he died; they buried him early in the morning; could not stand the fearful bad odor from him; could not get a coffin. The coroner came on Friday—disinterred M'Mahon. The verdict—"Died of starvation." On Saturday the relieving officer came and again disinterred him, for the humane purpose of putting a coffin on by order of the guardians. The proverb "killing with kindness" is outdone by them, for they are kind even after the man is killed. Those who would root up the graves sooner than let a poor man go without his last jacket must have been maligne'd—they must have clothed their live paupers well.—*Limerick Examiner*.

THE LATE MURDER.—Mr. Sheehy, with whom Mary Hanley (who was so brutally murdered a short time since) lived as servant, has discovered at a pawn-office the petticoat and apron worn by the woman, now in custody, on the morning of the murder, and these articles have a quantity of blood on them.—*Limerick Examiner*.

Lord Fielding has published a letter to say that he does not repent of his conversion to the Church. "I write now from the Eternal City, the home of the Christian soul, the centre of Christendom; where to devout hearts all is genial, all speaks of Christ, the very air breathes of religion and the world to come. Here, how petty appear all those bickerings and strifes of tongues which are now shaking the Protestant communities to their centre! The waves rise, the storms rage, but the bark of Peter, with Christ at the helm, suffers not—cares not. She alone defies the tempest of human passions; and mocks the efforts which her enemies make to injure her. . . . In England, all cries of war: here, peace and unity in faith reign. What a contrast!"

Some Catholics do incalculable mischief. Some tell their anxious Protestant friends that they can be saved out of the Church, — without Faith, which must be possessed in order to please God. This is downright cruelty to them. When Christ said that he who believeth not, shall be damned; when the Apostle anathematized heretics, when St. John, the apostle of charity, said; though we, or an angel, teach a contrary doctrine, let him be accursed,—they said these things with hearts overflowing with charity for poor stray sheep who are not of the Fold.—*Boston Pilot*.

On Tuesday, a thousand dollar bill was lost in Boston, and on being advertised, was returned to the cashier by a poor Irishman named Michael Brady, who had picked it up in the entry of a bank. He received \$50 for his honesty.

THE TRUE WITNESS AND CATHOLIC CHRONICLE,

WILL BE PUBLISHED EVERY FRIDAY AFTERNOON,
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THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, MAY 30, 1851.

CATHOLIC DEFENCE ASSOCIATION.

A meeting of this Society was held yesterday, after Vespers, in front of St. Patrick's Church, when the following Resolutions and Addresses were unanimously adopted. Full particulars in our next. A collection to the amount of ONE HUNDRED AND TEN POUNDS was taken up, in aid of the Catholic University. After three cheers for the Pope, three cheers for Cardinal Wiseman and the English Hierarchy, and three cheers for the Hierarchy of Ireland, and for the Clergy of Canada, the meeting adjourned until Sunday next, after Vespers, when it is proposed to continue the collection. List of subscribers' names in our next.

The first resolution was proposed by Dr. Coffy, and seconded by Jno. Mahony, Esq.:

Resolved,—“That the following Address to Cardinal Wiseman, Archbishop of Westminster, congratulating him upon the restoration in his person, and in that of his colleagues, of the Catholic Hierarchy of England, be adopted:”

To his Eminence Cardinal Wiseman, by the Grace of God, and the favor of the Apostolic See, Archbishop of Westminster, &c., &c., &c.

MAY IT PLEASE YOUR EMINENCE,—

At a time when the whole world is watching with intense anxiety, to see what new forms the monster of persecution, raised in England by the intolerant fanaticism of the multitude, and the dishonest policy of its leaders, may assume; whilst from all parts of the world you receive the congratulations, and the expressions of the deep sympathies of our Catholic brethren, who, although scattered over the face of the whole globe, are yet indissolubly united by the bonds of a common faith, and of dutiful submission to One, Holy, Catholic, and Apostolic Church, thus forming but one body, whose head is Christ:—

We, the Catholic laity of the Diocese of Montreal, desire respectfully to approach your Eminence, and to join our voice to the majestic voice of the Catholic Church, which, in harmonious concert, is every where raised up, to bless our common father, the immortal Pius IX. for that, in virtue of the supreme spiritual authority wherewith he is invested, he has been pleased to recall to life the long extinct Catholic Hierarchy of England, thus restoring that country to the rank of a Christian and Catholic nation; and for having in your person, and in that of your fellow-laborers in Christ's vineyard, given successors to the long list of illustrious prelates, who, by their virtues during life, by their heroic resistance to the tyrannic encroachments of the temporal power, and by the martyr's death which they so often nobly won, have shed an undying glory upon their age and country.

We desire also to offer to your Eminence, and through your person, to the whole Catholic Hierarchy of England, our sincere congratulations, for that you have been found worthy to suffer persecution for the name of Christ, whilst defending the divine and inalienable rights of His spouse, the Holy Catholic Church; and though we cannot but deplore the mental blindness of your adversaries, though we cannot but feel a lively disgust at their blasphemous excesses, and a just abhorrence and detestation of those authorities which have encouraged them, we still rejoice in the Lord, because we are assured, that all attempts at persecution must ultimately rebound to the advancement of the Church, and to the honor and glory of His Holy name, Who has planted her so firmly on the rock, and laid her foundations so deep, that neither the malice of men nor devils, shall ever be able to prevail against her.

We offer up our continual prayers to heaven for the welfare of your Eminence, and the Catholic Prelates of England, earnestly beseeching the Giver of all good gifts, to strengthen you, that you may be enabled to resist and overcome the malice of your adversaries; that He will support you with His mighty arm in the coming conflict, so that you may be enabled to defy their power; and that they, and every authority which raises itself in opposition to the Church, may speedily be confounded and brought low.

We hope that your Eminence will be pleased graciously to receive this expression of our feelings, this assurance of our deep sympathies, and of our fervent prayers to heaven in your behalf. In this hope, we have the honour of subscribing ourselves, your dutiful children in Christ.

Proposed by Mr. Peter McMahon, seconded by Mr. M. O'Meara:—

“That the following Address to the Catholic Primate and Hierarchy of Ireland, assuring them of our lively sympathy with their wrongs, and our indignation at the attempt to revive against them, the exploded system of Penal Laws, be adopted.”

To His Grace the Primate, the Most Reverend the Archbishop of Armagh, and to the Archbishops and Bishops of Ireland.

EVER DEAR AND VENERATED LORDS,—

We, the Catholics of the Diocese of Montreal, in Canada, beg to approach your Lordships with sentiments of deep respect, of lively sympathy, and profound admiration. When a hostile government would have endangered the faith, and tainted the morality of Catholic Ireland, by the introduction of the Godless Colleges, or the system of Education without Religion into the land, we admired, in silent gratitude to God, the noble and unanimous efforts made by your venerated body in the Synod of Thurles, to crush this monster of State Creation; to guard the deposit of faith committed to your charge, and to provide for its perpetuation among your flocks in all its primitive purity, by the establishment of a Catholic University, in which the young mind will not only learn the principles of worldly literature, but will also imbibe the knowledge of, and love for, religion, and be initiated into the science of the saints.

Disappointed in its schemes of corruption, by your timely precautions, that hostile government has taken occasion from the acknowledged legitimate restoration of the Catholic Hierarchy in England, to call forth the bad passions of the rabble, and seriously to endanger the public peace, by the most wanton aggressions upon our holy religion; and now, that it is seriously proposed to subject you, Venerable Lords, to pains and penalties, to fines, imprisonment and banishment, for the peaceful exercise of your inalienable rights; when, in the madness of their blasphemous rage, the adversaries of our Church, the enemies of all that is pure and holy, have threatened our sanctuaries with desecration, and our convents with pollution, we feel that, in justice to you and to ourselves, we can be no longer silent.

As your faithful flocks rallied around you in the hour of danger, and in language that could not be mistaken, gave expression to sentiments worthy of Irishmen, and of Catholics, so we, who hold the same faith, who approach the same sacraments, and are linked together by the same holy bonds of union, beg leave to convey to you, how keenly we feel, and how deeply we resent, the calumnies cast upon you, and upon our faith; how ardently we desire to console you with the assurance of our sympathies, and our earnest desire, as *one man*, to co-operate with you in resisting the tyranny that is preparing for you, and in assisting to carry out your benevolent intentions in the establishment of a Catholic University.

As a proof of our sincerity, we beg to inform you, that we have already organised a branch of the Catholic Defence Association, for the express purpose of resisting any interference of the civil power, in matters connected with religion, no matter from what quarter it may proceed: as also for the purpose of raising subscriptions in aid of the projected Catholic University.

That God may continue to sustain you by His outstretched arm, and give you the victory over all your enemies; that He may continue to guide you by His holy Spirit, giving you light to discover, and strength to overcome, every attack upon that portion of His household, over which He has placed you rulers, is the fervent prayer of the Catholic Laity of Montreal.

Proposed by J. Sadlier, Esq., seconded by Councillor McCambridge:—

“That a committee be appointed, with power to add to their numbers, to procure signatures to the preceding Addresses, in order that they may be transmitted for presentation without delay.”

Proposed by B. Devlin, Esq., seconded by Valois, Esq.:—

“That as the most efficacious means of thwarting the designs of the British Government, upon the faith of the people of Ireland, it is expedient to assist our Catholic brethren in their noble efforts to establish a Catholic University; and that for this purpose, the Catholics of Montreal are respectfully requested to contribute, according to the means with which God has blessed them.”

Proposed by John Collins, Esq., seconded by Councillor Larkin:—

“That the thanks of all Catholics are justly due to those Members of the Legislature, who, by their votes and speeches, have resisted the re-establishment of the system of Penal Laws.”

The defeats sustained by the Ministry in the House of Commons, upon the motions of Mr. Hume, and Lord Naas, have had the effect of postponing, for some days, the consideration of the Penal laws; but not of inducing the Ministers to abandon the post, for which they have proved themselves so eminently unqualified. With the tenacity with which we see reptiles, and all nasty cold-blooded animals cling to life, Lord John and his colleagues cling to place and salary, with a perseverance worthy of a better cause. Quarterday has attractions which abundantly reconcile them to the ignominy of their present position.—Like dogs, they put up with any amount of degradation and insult for the sake of the pudding. Meanwhile, the Protestant press is much annoyed at the noble conduct of the Irish Catholic members, to whose exertions these defeats are chiefly owing, and who, in the language of the *British Banner*, “preposterously, outrageously, and most unpatriotically, have bound themselves together to oppose the ministry in

every thing.” “It is a pity,” continues this true Protestant, giving utterance to the sentiments which all his co-religionists entertain with regard to the Irish, but which the generality have not the courage to avow. IT IS, WE THINK, A PITY, THAT THE FAMINE WAS NOT STILL TO COME.” A diminution of population of two millions in ten years, as evidenced by the late census; a destruction of human life, unparalleled in the annals of Modern Europe, and to find a counterpart to which, we must go back to the fifth century, when God, in His wrath, permitted an Attila to scourge the world, is not sufficient to quench the thirst for blood, which animates Evangelical Protestantism, or, as it may well be termed, the “Scourge of Hell.” Gloating over the miseries it has caused, the piles of carcasses which denote every foot of its progress, it licks its lips, and belches forth its devil's litany. “It is a pity that the famine was not still to come.” We hope these words may sink deep into many an Irish heart, and bring forth fruit in due season; convincing them of the deep, irreconcilable hatred entertained towards them by the Protestants of the British Empire, and confirming them in their opposition to its tyrannical government.

By the *Baltic*, we learn that the House went into committee on the Penal Laws on Monday.

The Convents Visitation Bill has been rejected in the House of Commons, by a majority of 123 to 91.

In a supplement to the *Toronto Church*, we find a lengthy document, entitled a Pastoral letter, from Dr. Strachan, the Anglican Bishop of Toronto, to the clergy of his diocese. Had his lordship confined his remarks to matters relating to the doctrines and discipline of the members of his own community, we should hardly have felt ourselves justified in presuming to criticise its contents. But he has not done so; he has taken the pains to go out of his way, to impugn the motives and the integrity of gentlemen, who have been led, by the grace of God, to abandon the paths of heresy, and to seek for shelter from the wrath to come, in the bosom of the Catholic Church. We can easily conceive how galling it must be to members of the establishment, to see the daily increasing defection from their ranks; to see how, in spite of ridicule, and obloquy—in spite of the allurements of the world, the flesh and the devil—the learned and devout amongst the state clergy, are returning to that fold, from which, in an evil hour, at the bidding of a lascivious tyrant, and of his worthy daughter—the Protestant Semiramis—their forefathers strayed. But that does not justify Dr. Strachan, in speaking of them in the following terms:—

“In regard to Romish converts from our church, a word must suffice. They are, in general, weak and faithless, perhaps both; but even from them we derive great benefits, because they refuse to be silent, and will, to the infinite damage of Rome, give reasons for their defection.” Now, it would have been well for the seceders to have given no reasons for their departure, and to have left the fact for speculation and mystery. They have done otherwise, and the reasons they have assigned are, in many cases, so exceedingly silly, and exhibit such a deplorable deterioration of mental vigor, that they seem to have fallen under the strong delusion mentioned in Scripture, that they should believe a lie; and on leaving the church, to have left all moral influence, and intellectual ability behind them.”

We doubt not, that it would have been well pleasing to those they left behind them, if men like Newman, and others, had given no reasons for their leaving the establishment, and renouncing their share in its emoluments, its gold and silver, its rich bishoprics, and fat livings, to embrace a life of poverty and self-denial; for, through the blessing of God, upon these men's assigned reasons, many have been led to follow their example; many have been induced to think for themselves, and to ask the question—Is this Anglican establishment the *very* Church established by Christ, to teach all nations, with which He promised to be ever present, that the gates of hell might not prevail against it? Or is it merely the device of man—a creature of the State, whose doctrines are Acts of Parliament, and whose dogmas are decrees of the Judicial Committee of the Privy Council?

In arguing with Anglicans, Catholics have a question to discuss, very different from that which presents itself to them, when engaged in controversy with the other members of that many-headed monster—Protestantism. With them the first question to be argued is—*What* is the Church? and did Christ establish a Church? Betwixt Catholics and Anglicans, the question is—*Which* is the Church? for we have not heard of any of the latter maintaining that Christ established *two* Churches, empowered to teach two different modes of salvation. We believe, also, from the general tenor of his letter, that Bishop Strachan repudiates the doctrine of private judgment, that requisite absurdity, which regardless of truth, as an absolute objective reality, unaffected by man's subjective views, proclaims that God's Revelation to man, is, not what it *is*, but what it *seems to be*; at least, such we presume to be the case, from the style in which his lordship speaks of Unitarians, whom he classes with infidels, simply because they indeed do, more logically than does any other Protestant sect, push the principle of private judgment to its inevitable results. We believe, therefore, that we do not misrepresent Dr. Strachan, if we consider his views of the Church, as not materially differing from those of a Catholic, upon the subject; that is to say, that his lordship admits the necessity for, and the existence of,

an authority or witness, to testify as to what God has, or has not revealed; and that authority is, if we understand him aright, the Church, as by *law* established in England and Ireland, and whose spiritual head is an amiable lady, with a very large family.—“How is it possible for men to leave such a church? and how silly are the reasons for their desertion!” exclaims Dr. Strachan. “It would have been well for such men to have remained silent,” he continues, “and to have left the motives for their secession in darkness.” Why, then, does not Dr. Strachan, or some of the many learned scholars, of whom the establishment may be justly proud, attempt to refute the reasons these converts have given, instead of merely calling them “exceedingly silly?” The reason why men who have been born, and educated members of the state church, leave its communion, is, not because they disbelieve this or that of its doctrines, but because they do not believe it to be the church that Christ established. Does Dr. Strachan wish for reasons for this belief? We will find them in his lordship's letter; indeed, we could not desire a more conclusive argument against Anglicanism, than this pastoral affords us.

“One condition she requires of all her children—A firm belief, not of the mind only, but of the whole man; mind, heart, soul and spirit—the whole will and inner being, in all her doctrines, as set forth in her articles, and book of common prayer.” Pretty well this for a state church; certainly, Anglicans have no right to reproach Rome with the arrogance of her demands, for she requires no more from her children than “a firm belief of the whole man—mind, heart, soul and spirit—the whole will and inner being, in all her doctrines, as set forth in her liturgies and articles.” The arrogance of Lambeth, is no whit less than the arrogance of the Vatican; but the latter is, at least, consistent in her arrogance, which the former is not. By what right do you claim our implicit belief, in all your teaching, we inquire of the Catholic Church? “Because Christ Himself, established me; appointing me to teach all nations, with the promise of His continual presence, thus securing me against the possibility of doctrinal error; because I am an *infallible* teacher,” answers the Church. Ask the same question of the Anglican establishment, and what will be your reply? Ask it, if it is infallible? It will answer no. So far from being infallible, it will confess, that for many centuries it was defiled with all kinds of corruptions, and overrun with all manner of superstitions and error, from which, by Act of Parliament, it was at length delivered. Ask what guarantee it can offer, that it has not fallen into error again, or that its interpretation of the meaning of the Bible is correct? and it will answer that it can give you none, except such as the vigilance of a Privy Council, and the theological attainments of six lay members of its Judicial Committee can supply. Is it then to be wondered at, if the enquirer after truth should turn away, disgusted, with the arrogance of a church, which, without infallibility, without any guarantee to offer for the truth of what it teaches, has, notwithstanding, the impudence to demand “a firm belief of the whole man—mind, heart, soul and spirit—the will and inner being, in all its doctrines?” “Fallibility for fallibility,” he would say, “my fallible opinion is as good as yours. I will not submit to any of your teaching.—Christ would never do so foolish, so useless a thing, as to appoint a fallible teacher to teach fallible men.”

But perhaps, hereupon, our advocate of Anglicanism, will entirely shift his ground, and claim our belief in the doctrines of his church, not because *it teaches them*, but because, as he will assert, they are to be found in the Bible; thus, entirely, abandoning the *objective* value of Church authority, and assuming the principle of private judgment. This, at once, changes the whole controversy. We were first discussing—Is the Church of England the Church established by Christ? The question is now—Are the doctrines taught by the Church of England, the doctrines taught by Christ to His Apostles? In support of the affirmative to this proposition, the Church of England man refers us to the Bible, forgetting, that we must first have some infallible authority, to tell us what the Bible is, and that then, unless we have an equally good authority, to explain the true meaning of the obscure and disputed passages, which happen to be all the most important passages in the book, we are not a whit farther advanced, than we were before. Into this argument we cannot enter, for we do not believe that it is possible, from the Bible *alone*, to ascertain what doctrines are true, and what false; neither, until it is *proved*, will we admit, that the whole of Christ's Revelation is contained in the Bible. We, as Catholics, take our doctrines from the Church; we do not give our assent to her authority, because we first believe her doctrines, for that is the *effect*, not the *cause*, of our joining the Church; but we assent to the doctrines of the Church, because, from reason we are convinced, of the simple historical fact, that the Church, in communion with Rome, is now, as she was fifteen hundred years ago, the Church appointed to teach all nations. If we could ascertain the truth, without a Church, we should certainly have no need of a Church, *after* having obtained a certain knowledge of the truth. The Church of England man must take his choice; either he must rest the truth of his dogmas upon the authority of his Church, or derive the authority of his Church from the truth of its dogmas. If he chooses the first alternative, we reject the authority of his Church, because it is *avowedly* fallible; and firstly, we know from the promise of Christ, that the *true* Church is an infallible teacher; secondly, we will submit our reason, we will yield our firm belief of heart, soul, and spirit, to none other. If he adopt the second alternative, resting the claims of his Church, upon the truth of its doctrines, he abandons the principle of Church authority entirely, making every individual the judge,

whether such or such of its doctrines, (the Athanasian creed for instance,) is contained in the Bible; leaving him also to discover, in the best way he can, of what books the Bible is composed. He must either accept the principle of Church authority, or of private judgment. He cannot appeal to both, one after the other, as it suits his convenience; and upon neither principle can he make out a good case for his Church, why we should yield to it our respect and obedience.

We have proceeded hitherto, on the supposition that Anglicanism had a body of positive doctrines. We do not deny that such may be the case; but it would puzzle a Philadelphia lawyer, to say what its doctrines are. Its liturgies, which are the remnants of Catholicity, teach one doctrine; its thirty-nine articles, which are Calvinistic, teach another. The doctrines inculcated by Bishop Philpott, and approved of by Bishop Strachan, respecting the vital question of Baptismal regeneration, are diametrically opposed to the teaching of the Privy Council, the two Archbishops, and the majority of the Anglican Bishops, upon the same subject. Before claiming our belief in its doctrines, the establishment should first decide what its doctrines are; at present they are very much what any one of its members may consider them to be.

One other quotation must we make from this lengthy pastoral. After accusing the Catholic Church of having added to the word of God, although his lordship does not consider it worth his while to give a definition of what is the "Word of God," and how we are to ascertain what additions have been made to it, he thus proceeds:—"Yet, notwithstanding all this, Rome is ever adding; and that she may continue to add, without hindrance or molestation, she has invented the doctrine of development, to furnish new principles and practices, whenever she considers their publication useful and convenient for her purposes." To this assertion, his lordship must excuse us, for giving a point blank denial. So far from inventing the theory of doctrinal developments, the Church has condemned it, as a damnable heresy. She teaches that the Word of God consists in the *depositum* delivered to the Apostles, and by them to the Church; that the original *depositum* was perfect; and that since then, although different forms of discipline have been enforced, to meet the various urgencies which arose at various epochs of the Church's existence; although different forms of expression, different modes of enunciating the same great truths, have been used, in order to meet the different forms, and different modes, in which various heresies have found utterance, still the substance, the thing enounced, the doctrines taught, have ever remained one and the same. The doctrine of development, or of a gradual manifestation by God, of His will, as revealed in the Christian dispensation, is not a Catholic, but a Protestant doctrine. It is by Protestants, that religion is represented as a progressive science—one in which it is left to human reason, to make new discoveries. We commend to the attention of Dr. Strachan, the following passages, from the report of a discourse delivered a few days ago, at New York, by a Protestant minister of the name of Beecher, on *Progressive Light and Responsibility!!!*

"God had, in his mind, a standard of individual and social perfection, towards which individuals and society are conducted. In raising them from a grossly deficient and ignorant state, He begins with the most obvious points; and where ignorance veils the rest, He, for a time, winks at their transgressions. In days of deep darkness, men could do that, and be, at the same time, true Christians—which, in an age of clearer light, would be decisive against the reality of their piety. In times of ignorance, God, Himself, could commune with men, while guilty of that which, under the fuller revelations of His will, would lead Him to cast them off as an abominable thing. Future ages would, doubtless, look back with much the same feelings towards us, as we look to the dark days of other ages. God does not regard His conduct towards any wrong practice, in one age, or one set of circumstances, as a rule for all ages, and all circumstances. For example, towards the nations, for centuries he pursued one course, as to idolatry, and at last changed it towards the Jews. For centuries he pursued one course, as to divorce, and at length reversed it. The reasons for such a course are specified by the want of full degrees of light, and the power of human depravity. All this assumes, that God acts upon man, not by direct power, but by motives, and through development. When knowledge is small, and development imperfect, He tolerates what He disapproves; but as knowledge increases, and development is full and mature, He condemns and calls to repentance."

There is true Evangelical theology for Dr. Strachan's meditation, in which he will find the doctrine of development maintained; but we defy his lordship to produce, from any of the authoritative writings of the Catholic Church, a passage in which the principle of doctrinal development is asserted.

"As Rome was before the Reformation, so is she now," say his Lordship. To be sure she is; or else she would not be the Church of Christ; which, unless He whom we call our Lord were not only an impostor, but the most impudent impostor who ever made fools of mankind, never can have fallen, and never can fall into doctrinal error; as Rome was before the Reformation, as she was before she sent her missionaries to convert the Saxon idolaters of England, as she was in the days of St. Peter, as far as doctrine is concerned, so is she now; and so will she remain until the consummation of all things; and it is this unchangeableness which constitutes one of the arguments in favor of the Church in communion with Rome, being the Church founded by our Saviour, for that Church we may be sure, will never change; and which furnishes us with an invincible argument, why the Church of England is not the Church of Christ, "For," and here we quote the words of the learned Dr. Brownson, substituting only the word *Anglican* for "Greek." "For the Anglican Church was formerly in communion with the Church of Rome, and made one corporation with it. The Church of Rome

was then the true Church, or it was not; if not, the Anglican Church is false, in consequence of having communed with a false Church. If it was, the Anglican Church is false, because it separated from it. So take either horn of the dilemma, the Anglican Church is false, and its ministry, not the Apostolic ministry which inherits the promises. And if it is objected that Rome separated from the Anglican Church, and not she from Rome," we meet the objection with the words of Dr. Strachan—"As Rome was before the Reformation, so is she now."

There is certainly some strange fatality attendant upon Protestant missionary enterprise; whenever we hear of any place or country, in which ignorance, immorality, and irreligion, are unusually prevalent, there also we are certain immediately to learn, that Protestant missionary societies have been unusually active. No matter how good may be their intentions, yet, in practice, Satan has no agents so active, so efficacious, as evangelical missionaries. They blight all they look upon: their touch is pollution; corruption is the work of their hands. Their fatal presence has succeeded in converting, in a few years, the Island World of the Pacific, which, but yesterday, almost seemed exempt from the primal curse, into a hell upon earth, rivaling, and even outdoing, the accursed cities of the plain, in the practice of all uncleanness: and the work of the serpent, who of old brought desolation into the garden of Eden, has been surpassed in these our days, in the lovely vallies of Tahiti and Hawaii.

It is but the other day, that our attention was directed, to a fearful picture of the social, moral, and religious condition of Jamaica, drawn by the hand of a Protestant minister, resident in that island, where the bounty of heaven has lavished its richest treasures, and the malice of Protestantism its most evangelical missionaries. And lo! the very next mail from England, brings us the reports of the annual meetings of the various religious and missionary societies, from which we learn, as might have been anticipated, that Jamaica has been a region singularly favored; the field in which Protestant benevolence has especially delighted to manifest itself.

The Church, the Wesleyan, and Church of Scotland Missionary Societies, report an annual income of £142,222, £104,662, and £40,141, respectively; when to these we add the sums raised by the British and Foreign Bible Society, we have the gross amount of upwards of £400,000, annually raised for the purpose of extending the blessings of Protestantism; "a sum," remarks the *Weekly News*, "that applied in another way, would pick figures in an astonishing manner from our crime statistics." Besides the Societies already enumerated, Jamaica rejoices in a pretty numerous establishment of Baptists, who, by their annual report in 1848, held 80 stations and sub-stations in that island. From the report also to which we have alluded, we learn that "Besides the benefits the society" (the Church of Scotland Missions) "had conferred on mankind at home," (as witnessed in the rapid increase of crime,) "it had promoted education to a great extent in Jamaica." Let us turn now to the account of that island, as given by the Protestant minister, to whose picture we have referred:—

"The best educated youths, with here and there an exception, are as unintellectual, as stupid, and as gross, as those who have no education at all."

After describing the wretched commercial condition of this island, he writes:—

"You will be impatient for my exposition of the melancholy state of the country, in its moral and religious aspects."

And in another place we are told, that

"Whether the financial, commercial or religious state of the island be the subject of enquiry, the same discouraging deplorable conclusion will be arrived at." "The churches are half deserted—i.e., the congregations on the average, I am assured, including all denominations, are not more than half as numerous as formerly, while many of the chapels are entirely shut up.

"There has been no revival of religion since, perhaps, 1838 or 1839. That glorious work passed suddenly away, and ever since, the Spirit's influence seems to be withheld. The island is now a great valley of dry bones; the wind does not blow upon them, nor is there any voice or enquiry concerning them, saying, 'Can these bones live?'"

In this admission, of the irreligious condition of Jamaica, we can perhaps detect the cause, *i. e.*, the religious revivals themselves, whose cessation the writer deplors; for certainly, if there be one thing more calculated than another, to sicken all rational beings with the very name of religion, it is that blasphemous admixture of maudlin Protestantism and gross debauchery, termed a *revival*. Under the excitement produced by these disgusting displays of lewdness, madness, and hypocrisy, a parcel of foolish men and women, (generally the latter,) imagine themselves the subjects of the direct illumination of the Holy Spirit; they rave, and groan, and cant, whilst the evangelical pulpit and press, strive hard to keep up the delusion. But, in a few days, a reaction takes place; men are ashamed of having made fools of themselves; their common sense rejects the trash which, a short time before, sounded in their ears, like a message from heaven; their sense of decency revolts at the beastly exhibitions, which the *amazing seats* so often afford. As the drunkard in the morning, loathes the cup which the evening before had been the source of his delirious transports, so do the dupes of the *revival* or the *protracted meeting*, learn to loathe and detest the very name of religion,

Such has always been the result of these attempts of evangelical ministers to increase the number of frequenters of their conventicle, and to augment the amount of their pew rents. They would be simply ridiculous, and worthy only of our scorn and mockery, were it not for their fearful results—results, alas! generally manifested in the increase of drunkenness and prostitution; and in the desertion of the churches and other places of worship, as is the case at present in Jamaica.

We see by the *Journal de Quebec*, that Mgr. Baillargeon, Coadjutor of the Bishop of Quebec, was to embark at Liverpool on the 17th inst., on his return to Canada. His Lordship was accompanied by the Rev. Mr. Sax.

The Address to the Governor's Speech was agreed to without a division, Sir Allan MacNab having withdrawn his proposed amendments.

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,—Since I last addressed you, I have been sojourning far away, where the blue waters encircle Manhattan Island, and the busy, bustling, over-grown Babylon of this Western world. I have seen with admiration (none the less because I saw it not for the first time,) the majestic Hudson, sweeping downwards to the ocean, between its ranges of Alpine scenery, and I blessed that God who has made this earth so full of beauty and of grandeur. I have ever admired the noble features which characterize American scenery, and now when I saw them arrayed in the loveliness of departing spring, they struck me more forcibly than ever before. Yet, grand and beautiful as are the lakes and rivers, the rocks and mountains, of "Columbia's glorious land!" there is one element there which awakens a deeper and more reverential feeling—one object more grand than the mountain or the river, and more beautiful than the smiling summer landscape,—the Catholic Church of the United States—the young—the vigorous—the unrestrained—overspreading all the land from shore to shore, and striking her roots deeper and deeper into the heart of society, in that great and flourishing country. I am free to confess, that there is nothing which afforded me so much pleasure, as to behold the strong and healthy development of the Catholic religion, taking place in the neighboring republic. It would certainly be gall and wormwood to the individual members of the French Canadian Missionary Society, if they only saw, as I did, the number of Catholic Churches in and around "the city of Gotham"—verily, they would have reason to apprehend that it will soon be as Popish as Montreal itself, (*malgré* the pious labors of the *New York Evangelist et hoc genus omne*.) if matters go on as they do, and have done. Commensurate with the increasing prosperity of the Church, is that of the Jesuits, who are prosecuting their labors of charity, and advancing the great work of civilization, under the all-protecting banner of the stars and stripes. Long may it float over a free and happy people, affording shelter and protection to the oppressed of every nation, without any invidious distinctions!

The College of St. Johns, at Fordham, placed by the Most Reverend Archbishop, under the care of the Jesuit Fathers, is truly a noble institution, having the advantage of one of the finest sites in the neighborhood of New York, and enjoying a daily-increasing reputation, as a first-class university. It contains already upwards of two hundred students, belonging chiefly to the various states of the Union. There are some, however, from Mexico, and from the Republics of South America; all these latter being, I believe, of Spanish extraction. So true it is, that everywhere we go, we are confronted by proofs of the universality of the Church, in her diffusion throughout all the nations of the earth. The library of St. John's College is very extensive, for so young an establishment, containing no less than *eleven thousand* volumes, some of them very rare and valuable. For my part, I shall not soon forget my visit to Fordham, for the scenery within the grounds, and all around, is truly enchanting; and the graceful hospitality of the good fathers, is just what one might expect. They are at present putting up a spacious college in the city, with a Church, which is to be placed under the invocation of St. Francis Xavier. (The pride and glory of the Jesuits!) This last is the scene of Father Driscoll's apostolic labors—a fact which will, I know, peculiarly interest your Montreal readers. With him is associated the Rev. Mr. Bienvenu, late of the Seminary of St. Sulpice, now a member of the Society of Jesus, the whole being under the charge of the Rev. Mr. Ryan.

While speaking of the Jesuits, I must not forget to mention, that the Rev. Mr. O'Reilly, whose loss was so deeply felt in Quebec, some few years ago, is now a Jesuit, and occupies one of the chairs at Fordham, I believe that of *Belles Lettres*. The Rev. Mr. McDonnell, so much beloved in Montreal, some two years since, is also there, filling one of the higher seats of scholastic learning. I had also the pleasure of making the acquaintance of the President, the Rev. Père Thebaud.

Of the convents I did not see as much as I would have wished, as my time was too much occupied; but from what I did see, it is sufficiently evident that the holy sisterhoods, who form the chief ornament of the Church in every land, are there walking in the full light of their divine vocation, teaching and praying, and succoring the afflicted, as they every where do. Meek, and pure, and holy, they are all; and where is the Catholic heart that will not acknowledge the truthfulness, as well as the beauty, of the saying of an early Father of the Church—"These communities of virgins are the brightest jewels in the diadem of Christ." Ay! truly, most truly, are they, and well do their earthly lives fit them for that glorious destiny

which the Evangelist foresaw—"to follow the Lamb whithersoever He goeth, in the kingdom of His glory.

I believe it is the intention of the Most Reverend Dr. Hughes, to commence, as soon as possible, after his return to New York, preparations for the erection of a magnificent Cathedral, in commemoration of the elevation of the See of New York to the dignity of an Arch-diocese. The site is already chosen, and from the fact of its being the *highest* point of land on Manhattan Island, it follows that the spire of the Cathedral, when finished, will overtop all the buildings in and around the Empire City, not excepting even the Washington Monument, now the loftiest pile of building in New York. This is truly a sublime idea, well worthy the mind from which it emanates. Let us hope that God will prosper the pious undertaking, and that the illustrious Archbishop may be spared to see the completion of his design.

But how are we getting on here, Mr. Editor, with our Catholic Defence Association? What are we doing in the Capital of British North America,—in this Catholic city of Ville-Marie,—to help on our brethren in England, in Ireland, and in Scotland, in their arduous struggle with the antiquated intolerance of the Russell cabinet? Have we done aught, either in expression of our sympathy, or to cheer and encourage those who stand in the breach, warding off the chains wherewith all of us are threatened? Surely Montreal will not be the last to send in her quota in aid of that greatest and holiest undertaking of modern times, the erection of a Catholic university in Ireland; if we fail in doing *this*, or postpone it too long, (like some other matters we all know of,) we are indeed unworthy of the high position we hold in the Catholic world.—I am, Mr. Editor,

Yours truly,

AN IRISH CATHOLIC.

Montreal, May 26, 1851.

We refer our Correspondent to the meeting of yesterday, for an answer to his question.

(Written for the True Witness.)

MOONLIGHT REVERIES.

BY R. E. M.

The moon from her home, in the cloudless sky,
Looked down on the world below,
And coldly her wan light fell alike
On its scenes of joy and woe.
A stately palace reared its proud dome,
Within stream'd many a light
Of joyous mirth, and the moon's faint rays
Softly kissed its marble white.

Beside, the home of a child of toil
Upread its lowly head,
Its inmates lay in deep despair,
From them every hope had fled;
And yet, as if in cold mocking mirth,
She smiled on that weary spot,
Tinging with silver the ruined eaves
And roof of that wretched cot.

And then with curious gaze, she looked
Within a rich, curtain'd room,
Where sat a maiden of gentle mien,
In young life's earliest bloom;
And her silvery light made still more bright,
The veil and the bridal flower,
Destined to wreath the brows of the girl,
In the morrow's solemn hour.

With the same calm smile she gleamed within
A casement, gloomy and lone,
And sad and mournful was the scene,
She radiant beamed upon.
A form lay stretched on a snowy bed,
Wrapped in the sleep of death,
No more were the pale and rigid lips,
To unclose with Life's quick breath;

And the fixed gaze of the half-closed eyes,
The forehead so chill and white,
The shroud and pall more ghastly looked,
In that faint glimmering light.
Long, sadly, gazed I, and then a thought
Of bitterness filled my heart,
Against that cold Orb, which in our joys
And sorrows took no part;

Which shone as bright o'er the couch of death,
In the prison's darkened gloom,
As it did o'er the festal scenes of earth,
Or the glittering palace room.
But an inward voice reproved the thought,
And whispered then, soft and low,
"Unto that glorious Orb 'twas given,
Its Creator's power to shew;
And throughout the lapse of ages shine,
With pure and undying flame,
His mandates obeying—Dreamer, go,
And do, thou, likewise, the same."
Montreal, May 21, 1851.

ARRIVAL OF THE CANADA.

The news generally is unimportant. Crowds continued to press into the Crystal Palace.

In the House of Commons, after some discussion, the further consideration of the Ecclesiastical Titles Bill, by consent of the Premier, was postponed to the 19th.

The Liverpool Journal says—"We believe we are in a condition to state that in a week or two, ministers will resign, and Lord Stanley will accept office. We are at all events quite certain that this occurrence is expected by all the government officials, to follow immediately on Mr. Baylie's Ceylon Motion, upon which it is calculated Ministers will be left in a minority. Lord Stanley is now prepared to form an administration."

Advices from the Cape of Good Hope to the 4th April are received. The intelligence is most unsatisfactory. Sir Harry Smith had been compelled to fall back upon King William's Town, his force being inadequate to undertake anything like a comprehensive military scheme. The defeat of the Kaffirs by Col. Somerset, only incited the various tribes in fresh hostilities.

FOREIGN INTELLIGENCE.

FRANCE.

The fête of the 4th of May passed off under a drenching rain, and umbrellas were the most formidable weapons brought into requisition. From midday till midnight the rain did not cease to fall for one moment. The streets were crowded with the most druggie-tail mob that ever was disappointed of a holiday.

M. de Girardin has published an extraordinary article relating to Gens. Changarnier and Cavaignac, in his journal the *Presse*. Girardin's inveterate enmity to the latter general, induces him to take every opportunity of traducing his good name. He states, that in March, 1848, General Changarnier entered the cabinet of M. Ledru Rollin, then Minister of the Interior, and proposed that, if he could have confided to him 12,000 men of his own selection, he would land them in England, revolutionise the whole of Great Britain, and proclaim there the same form of Government as in France—namely, the republic! Two months afterwards, the general then in Algeria issued, it is asserted, a telegraphic despatch, announcing, eight days beforehand, the fall of the Executive Commission, a commission which was composed of MM. Arago, Garnier, Pages, Marie, Lamartine, and Ledru-Rollin, and its being replaced by another, composed of MM. Armand Marrast, Berger, and Cavaignac. The editor of the *Presse* then calls upon the public to draw the inference that there was at that period an understanding and a plot between MM. Cavaignac and Changarnier, and that the events which were to stain the streets of Paris with blood on the 23rd, 24th, 25th, and 26th June, were already prepared on the 15th June behind the curtain.

M. Lacroix, Director General of Civil Affairs in Algeria, in June, 1848, has published a letter, showing that General Changarnier was not aware of the publication of the despatch in Algeria. This document of Girardin's has served as the week's wonder for the Parisians; there is nothing of greater importance to record.

The delegates of the three clubs in which the sections of the once united Conservative majority of the French Assembly have isolated themselves, are believed to be engaged in concerting a form of words and arranging an understanding through which the revision of the Republican Constitution may be placed on the order of the day with some prospect of commanding assent.

SPAIN.

The Narvaez-Sartorius party are said to be quite dejected from the unfavorable accounts of the elections, that reach them from the provinces. The Marquis de Albayda, M. J. M. Orense, has written a letter from Bayonne, to the Democratic Committee, accepting the presidency which that party had conferred on him: this circumstance will have the effect of greatly diminishing the number of Progressista deputies that would be returned on the 10th instant. The 2nd instant, was the anniversary of the massacres effected by the French troops in Madrid, in 1808, by order of Murat, subsequently King of Naples. The sanguinary decree to that effect is yearly published at Madrid, and a most solemn church ceremony takes place. One hundred and forty victims, some clergymen among them, were barbarously murdered in and near the Prado, a deed which Napoleon's troops dearly paid for subsequently, at the hands of the indignant Spaniards: the deed of that day was the signal for the general rising of the Spaniards throughout the country against the French.

THE REVOLUTION IN PORTUGAL.

Already had Marshal Saldanha's movement fallen in the *Times*'s barometer from a "revolution" into an "insolent riot," when suddenly it proves that the "conspirator" has taken the tide at the right time, or rather that the tide has taken him, and that he has been rapidly carried on to fortune. The last intelligence, hardly more than a week old, left the Marshal abandoned by his followers, unsupported by the people, driven back from the towns and cities most attached to the Constitutional cause, and providing for his own safety by a solitary and precipitate flight to the frontier of Galicia. After he had fallen back on the Northern provinces, perceiving that the Knight had out-manoeuvred him at Santarem, he found himself cut off from the troops which had risen in the South. He had relied on the probability that the regiments marching against him, or rather after him, would desert the Queen's Government; but the King, aware of this danger, took care to keep them beyond the reach of temptation. As a last resource, he pushed on alone to the Douro, and entered into secret communication with some of his friends in Oporto. But Count Casal had taken at that time effectual measures to overcome the city, and apparently to preserve the fidelity of the army. The Marshal was more than ever dispirited, and seems to have given up all further intention of prosecuting his hopeless undertaking. He had already pursued his course towards Spain, when some arrests which took place in Oporto, by order of the Commandant, gave the signal for a military *pronunciamento* in that city. The Count de Casal, the Governor, remained faithful to his trust, but was overpowered, and quitted the place on the 25th. The colonel of a regiment and two other officers were killed. An express flew to recal Saldanha from the Spanish frontier, and, after a ride of twenty hours, the Marshal re-entered in triumph, amidst the acclamations of the army and the people. For two leagues, on the route by which he was expected, the road was a complete mass of people on foot, on horseback, and in carriages. In the city, the streets which he had to pass along were a living mass; colors of all nations waved across from house to house, the windows were hung with draperies, and filled with all the beauty and fashion of the place.

No sooner had the intelligence reached Lisbon than Count Thomar and his colleagues resigned; and the Prime Minister withdrew shortly afterwards by the boats of her Britannic Majesty's frigate "Leander" to the "Montrose," which vessel has since conveyed him to Vigo. The King wrote earnestly to urge the Queen to accept an immediate compromise, and to appoint a Cabinet in conformity with the demands of a party which it is no longer possible to resist; and his Majesty proceeded at once towards Lisbon.

PRUSSIA AND AUSTRIA.

There is another adjournment of the meeting of the Frankfort Diet. It was fixed for the 10th, it was then appointed for the 12th, now it is stated the 15th is to be the day; but this is still uncertain. According to the correspondence of the *Daily News*, the Danish Government rules in Schleswig with much severity, and the country is in a very excited state. It is stated that Prince Schwarzenberg will arrive in Dresden on the 15th, and the 16th may be considered as the day that will bring the final and formal close of the Conferences.

The Empress of Russia is about to fix her residence for a short time in Warsaw. It is reported that an interview will shortly be arranged there between the King of Prussia and the Emperor of Russia. The reports of the King of Prussia being likely to visit the Exhibition in London are without foundation. The King of Greece has left Vienna for Trieste.

GREAT BRITAIN.

THE PALACE OF INDUSTRY.

The excitement about the great event of the year has noways abated. The financial success of the undertaking is placed beyond all doubt. Not only will the Exhibition be self supporting, but there is every probability that the Crystal Palace will be thrown in as a *bonne bouche*.

The holders of season tickets seem determined upon having their money's worth, their attendance daily having been very large. The sale of season tickets steadily continues, and we believe that upwards of 26,000 have already been disposed of. The money received at the doors has also exceeded the most sanguine calculations of the Executive, and this, too, in the face of unpropitious weather. Very rapid progress has been made since the opening day towards bringing everything to a state of completion. There have been large arrivals of Russian goods; and France, which had been hitherto singularly backward in its preparations, is now proceeding in good earnest, and bids fair to sustain its reputation as mistress of the reigning mode.

In the department of the Fine Arts the palm of superiority seems to be awarded by universal consent to the colossal figure in bronze, of the Amazon attacked by a Lioness, by Kiss, of Berlin. This is a noble production—great in every sense of the word. This chief d'œuvre of manufacture, being the largest zinc statue that has ever been produced.

Need we say that the "cynosure of all eyes" is the gilded cage, of huge dimensions and invincible strength, containing the great Koh-i-Noor diamond, the "mountain of light," taken in our Eastern conquests. In proximity to this are two very conspicuous objects—a somewhat theatrical representation of Satan vanquished by the Archangel, by M. Jean du Seigneur, and a noble equestrian statue of Godfrey de Bouillon, Constable of France.

Two celebrated statues by Schwanthaler, cast in bronze by Müller of Bavaria, excite deserved admiration. They represent George Podiebrad, King of Bohemia, and Libressa, his Queen.

Beyond, raised high on a pedestal, is the magnificent bronze lion, also cast by Müller. The inscription is worth reading. The lion is one of four for an ornament to the city gates of Munich.

British sculpture though immeasurable behind the foreign, will come out better from the ordeal than was generally anticipated.

Amongst the most conspicuous objects in the British row, we may enumerate the enormous clock of Dent, stated to be the most correct in London; the splendid case of Sheffield cutlery by the Messrs. Rodgers; a fine figure of the "immortal bard;" Earl of Ross's gigantic telescope; models of the Keeth bridge in Russia; and the Britannia bridge of the Meuai-straits; and the Chepstow-bridge on the South Wales Railway; the model of the Liverpool-docks, 40 feet long, with 1,500 vessels and 120 steam-vessels; figures, cabs, omnibuses, &c., in the streets, are visible; and at the extreme end is a magnificent specimen of a mirror, stated to be the largest in the world, from the Thames Plate-glass Works, Blackwall.

Mr. Osler's glass fountain is placed in the centre of the building, of which it forms the most striking and appropriate ornament. The water, as it falls from the top, is caught in a large cut-glass vase, from which there issues four other jets that deposit their waters in a larger vase below supported on a pedestal of richly-cut glass pillars. This pedestal rises from the reservoir, which receives the water at the bottom. The immense weight of four tons of flint glass is stated to have been used in making this glass ornament.

The northern part of the nave, in the British division, is divided into areas, containing mineral manufactures, marine engines, earthenware manufactures, and carriages of every kind is very extensive, and does great credit to our coachmakers, for the elegance of many of the designs and the ingenuity exhibited in several of their contrivances to afford increased comfort and security. The carriages are placed near to each other in an open area, which is constantly crowded with admiring spectators.

Adjoining the areas nearest to the nave there is a long, narrow avenue, running from the west end to the transept, on which two lines of rail are laid down for locomotive engines and railway carriages. Of these there is a goodly row, two of them being the largest yet employed on any railway in this country. One of these locomotive engines, intended for the North Western Railway, has a driving wheel eight feet in diameter, and it runs on eight wheels, being, apparently, of similar dimensions, in all respects, excepting in width, to another that is intended for the Great Western broad gauge line.

The principal part of the goods displayed in the south of the nave are fabrics exhibiting the manufactures of Manchester, Glasgow, and Ireland, and the hardware manufactures of Birmingham and Sheffield.

Between the Medial Court and the transept is the area allotted to the productions of Canada. They consist, in a great measure, of raw materials, and of such manufactures and natural products as make little show; therefore but few visitors stop to examine. The suite of rooms furnished by Austria are most elaborately fitted up, and are deserved objects of interest and admiration. They comprise a drawing-room, a dining-room, a library, and a bed-room, the latter being the most superbly-furnished of any. The massive richly-carved bedstead is a rare and costly piece of workmanship. The Zollverein is in an advanced state of preparation. The contributions are of a most varied and elegant kind, but we must defer notice of them till another time.

With the apparatus chiefly used with the electric telegraph, it is necessary that an agent should be prepared at the station to which the communication is transmitted to observe, interpret, and commit to writing the telegraphic signs. It has been attempted, and not without success by some inventors, to supersede the necessity of such an agent by making the telegraph itself not only transmit the message, but also write it. By an arrangement in the electro-chemical telegraph of Mr. Bain, the details of which will be found in the Exhibition, a rate of transmission is realised which not only exceeds the speed of the most expert stenographer, but exceeds even the rapidity of the most rapid utterance. The principle of this apparatus is easily rendered intelligible. The electric current has the property of decomposing certain chymical solutions when it is transmitted through them. Now, if a sheet of paper be moistened with a liquid which itself is colourless, but which holds in solution colouring matter, such, for example, as Prussian blue, the electric current, being transmitted through any point of such paper, will decompose the solution at that point, will liberate the Prussian blue, and produce a blue spot. If, while the current passes, the paper be moved under the wire which conducts the current, a blue line will be formed upon it, and if, while the paper moves under the wire in contact with it, the current be intermitted, as already described, a series of blue lines will be produced of varying lengths and with varying intervals representing exactly the play of the current. These lines will accordingly be traced upon the paper, which is kept moving under the wire which conducts the current, and such marks may be interpreted and read as easily as common language. In some experimental trials made with this apparatus lately, before Committees of the Institute of France and the National Assembly, despatches were sent a distance of upwards of 300 miles at the rate of 1,500 letters per minute, and it is certain that in average circumstances the speed of transmission may always exceed 1,000 letters per minute, or 17 letters per second.

In this exceedingly cursory view of the contents of the Crystal Palace, we have not ascended the staircase to the galleries. On the Foreign side the unfinished state of the arrangements is even more apparent than below. On the English side nearly all is completed, but the collection of articles displayed is so miscellaneous that it is almost impossible to describe them in a general view. The chief objects of attraction are deposited at the south-western extremity, where the collection of jewellery and works in the precious metals cannot fail to excite admiration.—*Weekly News*.

ELECTION COMMITTEES.—The committee have decided that Mr. Prinsep, not being qualified according to the provisions of the Act, is not duly elected to serve in this present Parliament for the borough of Harwich.

ST. ALBAN'S ELECTION.—A Royal proclamation offering a reward of £50 each, payable by the Treasury, has been posted in various public places for the discovery, apprehension, and delivery over to the custody of the Sergeant-at-Arms of the abducted witnesses, Waggett, Hayward, Birchmore, and Skeggs. The witness Edwards, who was committed on the ground of having being concerned in the abduction of Waggett has now been in Newgate nearly a month, and has been visited by various parties. It is proposed to bring in a Bill for the appointment of a commission to inquire into the whole affair at St. Alban's.

FORTHCOMING REVIEWS.—A series of reviews, military inspections, and sham fights, will take place in the vicinity of the Metropolis, as soon as the weather becomes more settled.

The Rev. J. Kenrick, whose name has been so prominently brought before the public in consequence of his refusal to bury, at Chichester, a dissenting minister and a poor woman who had destroyed herself in a fit of insanity, has resigned the vicarage of St. Peter the Great, Chichester, value £150, and of North Marden, value £65, to which the Rev. T. Bayly has been promoted.—*Hampshire Telegraph*.

The Archbishop of Canterbury has, through his secretary, given a positive contradiction to the statement put forward on the faith of an entry in a diary, after an interview with Wardsworth, the late Poet Laureate, to the effect that the Archbishop, then Bishop of Chester, used to allow his servant to preach at Dissenting meeting houses.

BRUTALITY OF A WESLEYAN MINISTER.—One Rev. H. Brown, Minister of a Wesleyan chapel at Ryde, and "Eliza his wife," have been fined £5 each for cruelty towards a young servant girl in their employ. They had beaten her with whip-handles, thrown buckets of water over her, kept her upon bread and water, and forced her to go about half-dressed. The Chairman of the Sessions expressed his regret that "there was no fund to defray the costs of a prosecution, or he would commit them for trial at the Quarter Session, at Winchester." The defendants were pelted by the mob on leaving the Court-house, and almost every square of glass in their house was broken.—*Weekly News*.

DR. JOHNSON.—The churchwardens of St. Clement Danes, having satisfactorily ascertained that a seat in the pew numbered 18, in the north gallery of that church, was regularly occupied for many years by the great moralist, have caused a neat brass tablet recording the fact to be affixed in a conspicuous position to the pillar against which the doctor must often have reclined. The inscription on the tablet is from the pen of Dr. Croly, rector of St. Stephen's, Wallbrook, and is as follows:—"In this pew, and beside this pillar, for many years attended divine service the celebrated Dr. Samuel Johnson, the philosopher, the poet, the great lexicographer, the profound moralist, and chief writer of his time. Born 1709; died 1784. In the remembrance and honour of noble faculties, nobly employed, some inhabitants of the parish of St. Clement Danes have placed this slight memorial, A.D. 1851."—*Times*.

EMIGRATION FROM LIVERPOOL.—About 2,400 persons have sailed from this port for the United States during the past month, and of those no fewer than 6,800 have been sent out by W. Tapscoot and Co., a number probably greater than has ever before been despatched by one house from this or any other port, within the same short space of time.—*Liverpool Chronicle*.

CRIMINAL INFORMATIONS FOR LIBEL ON A CONVENT.—Conditional orders for criminal informations were obtained by Mr. Sergeant Shee, in the Bail Court London, on Monday, against the *Morning Advertiser* and the *Morning Herald*, for libellous statements which appeared in those papers respecting the Convent of Notre Dame, in Bedford-lane, Clapham.

We are informed that about four hundred small tenants have this year received notice to quit estates in Rosshire. Giving five persons to each family, which is about the average, the number required to be removed is about two thousand.—*Inverness Courier*.

CLERKENWELL.—Mary Ann Coster a pretty-looking woman, 20 years of age, who resided with her parents at NO. 55, York-street, City-road, was committed for the wilful murder of her illegitimate infant child.

LUNATIC WITNESSES.—The judges in the Court of Queen's Bench have decided that the admission of a lunatic as a witness, is in the discretion of the judge who presides at the trial, and that the effect of the evidence is a question for the jury. Mr. Justice Talbot said that if persons laboring under a monomania were not to be believed on other matters, the result would be most disastrous, for some of the wisest men had been and were subject to delusions. "Martin Luther asserted and believed that he had had a conflict with the devil; and Dr. Johnson was convinced that he had heard his mother call him after her death."

A correspondent of the *Gateshead Observer* giving an account of the collecting of the census papers in that part of England says, that it was rather a touching scene in some families, where the father had been often compelled to change his place of abode in quest of employment, to find him appealing to his wife when the seventh column came to be filled. "She (poor woman!) never failed to recollect in what towns they lived where each addition had been made to her domestic cares."

A SENSIBLE OLD WOMAN.—At the parish church of St. John Exeter, on Sunday last, after the clergyman had given notice of a collection for the following Sunday for the Foreign Missions, an old woman got up and delivered herself of the following common-sense, though eccentric, observation:—"Better give the money to the poor, I've a giv'd a good many good pounds, but I'll take care I won't gie any more—dost hear what I say?" and repeating "Dost hear what I say?" in a loud voice, the old lady left the church amidst the surprise of the congregation, of the reverend gentleman himself, and even of the stoical clerk.

WITCHCRAFT IN 1851.—One "Dr. Cotton," a "cunning man," able to cure diseases, tell fortunes, and explain dreams, has been committed to the House of Correction, by the Sussex magistrates as a rogue and vagabond. An elderly woman feeling herself ill, believed that she was suffering under a "spell" put upon her by a Mrs. Tollest, who enjoys the reputation of being a witch. She was induced to consult Dr. Cotton, as the only person who could "drive the evil spirit out of her." She paid him about 25s., and felt herself better for some time after each visit; but, as she always relapsed into her former state, she at last suspected that Cotton "only drove the devil out of her for a time, and then let him in again," so that his services should again be periodically required. Accordingly the woman applied to Superintendent Gifford, and asked that active officer either to have the kindness to "take the devil out of her" himself, or to compel Cotton, by law, to do it more effectually. Gifford told her he believed that he should have no difficulty whatever in protecting her from that dreadful persuasion, if she would only exactly follow his instructions. This she joyfully promised to do, and by that means the unbelieving officer lodged the doctor in prison.

INCIDENTS OF THE CENSUS.—The following specimen of womanly assumption was given in one of the census returns not a hundred miles from College-street, Portsea:—"Jane —, wife, head of the family, manglingwoman. John —, husband, turns my mangle."—*Portsmouth Times*.

UNITED STATES.

CINCINNATI, May 19, 1851.—*Frightful Railroad Accident.*—On Saturday last, on the Frankfort and Louisville (Ky.) Railroad, a train of freight cars, to which were attached two passenger cars, containing engineers, superintending, and others connected with the road, were passing over a new bridge, west of Frankfort, when it gave way, and precipitated the passengers, engine, cars, &c., into the water, a distance of twenty feet. Six mutilated bodies have been recovered.

The new constitution of Maryland provides that persons engaged in duels, as principals or seconds, shall be disqualified from holding office; clergymen are ineligible for seats in the legislature; bribery disqualifies for holding office; persons convicted for larceny or infamous crimes are disfranchised; a certain amount of property is exempted from seizure for debt; the judiciary system is remodelled; the governor's term is to be four years, at a salary of \$3,600 per annum; stockholders of banks are made liable for twice the amount of their stock, and bank officers are prevented from getting discounts.—*Boston Pilot*.

CANADA.

An action of a character, we believe quite unprecedented, has just been tried at Toronto. Mr. Albert Furniss, a gentleman well known in that city, contracted to supply the city of Toronto with water. For the sum of £250 a year he was to put down certain pipes, and to have abundance of the element in case of fires. Last year there were a great many fires in Toronto. The corporation bring their action, allege that the contract was not performed, that the supply of water was insufficient, that they were put to an expense of £500 to supply it by carting, and that by the burning of the City Hall, and in other ways, they were further damaged. The Jury gave a verdict for the Corporation—damages £2000.—*Transcript*.

The Governor General has refused to commute the punishment of Francis Bear, convicted of murder at the last Perth Assizes. In the exercise of a very painful responsibility, we think His Excellency has acted perfectly right. There were "no extenuating circumstances whatever in the case. It was a cold-blooded, treacherous, sordid murder.—*Ibid*.

On Friday evening last a young lad named Louis Rouselle, living at Petite Cote, lost his life while out shooting. It appears that he had gone out in company with another lad, and while crossing a fence, the muzzle of the gun being at the time pointed towards his breast, it went off. The young lad died almost instantaneously.—*Pilot*.

Rock Slide.—At about twelve o'clock on Tuesday night, some eight or ten tons of rock fell down from Cape Diamond into Champlain Street between the old inclined plane and the spot where Montcalm's table is erected. We are happy in being able to add that no lives were lost; the road at this point runs along the base of the rock, and therefore no building were in the track of the mass, while the opposite side is bounded by the edge of the river and partly by wharves. The street was completely blocked up with large pieces of solid rock, and although several men were employed by the road Surveyor in blasting them, a passage for vehicles could not be made until near five o'clock in the evening. Several fragments of stone which we saw, contained in the crevices within them a number of fine specimens of the crystal formation, from which Cape Diamond derives its name. Had the avalanche occurred at any other time than the still hour of midnight, there can be no doubt that serious loss of life would have occurred. As it was, we learn that several persons had passed along the street but a short time previous. To the close observer it is perfectly clear that a considerable portion of the Cape, in various parts, must fall. It is only a question of time.—*Quebec Mercury*.

The iron cage in which the woman Dodier, whose maiden name was Coriveau, was long exposed after execution in 1763, for the murder of her husband, was found in the Point Levi burial ground last week. The case is made to fit the human figure, and is quite a curiosity. It may be interesting to state that the woman, whose detestable misdeeds the finding of this relic again exposes, murdered no less than three husbands.—*Quebec Chronicle*.

It is said that a headless trunk of a man was found, lately, at Broughton, which appeared to have been buried beneath the snow since last fall.—*Quebec Mercury*.

A Boy CARRIED OVER NIAGARA FALLS.—A boy two years old, named James McGrath, was carried over the Falls on the 19th ult. He was playing on a board at Street's factory, on the Canada side, in company with an elder brother; their father saw them, and chided the elder one, who suddenly jumped off when the other was precipitated in the stream. He soon got into the rapids, and the father hurried to rescue him; but in vain—the boy went over the Falls. Great consternation and horror prevailed in every quarter; and this distressing incident has created such an excitement as seldom arises from such a cause. But few cases of this kind have occurred at Niagara Falls.

MURDER AT A CHIRAVARI.—The *Brockville Recorder* relates an instance of murder which occurred at one of those foolish exhibitions called chiravaries. Some parties having a bad feeling against one Humphrey, a blacksmith, in the township of Bastard, went to his house to chiravari him. The party were armed with guns, and Humphrey also went out with a gun. Stones were thrown at Humphrey's door, and in the excitement one John Irvin Levingston, was shot dead. Humphrey denies that he discharged his gun; but the Coroner's Jury returned a verdict of willful murder against him, and he was lodged in jail to take his trial for that offence. Thus ends another chiravari.—*Toronto Examiner*.

The *Galt Reporter* says that "In a Municipal Council, not a great way from Dumfries, it was recently proposed, that no smoking should be permitted in any tavern on Sundays. In amendment to this, it was moved, that all fools should be tied up on Sunday, and particularly Township Councillors. The gravity with which the second proposal was made by the venerable Dutch Boniface who was its parent, elicited a roar of laughter, which put an end at once both to the smoke, and the imprisonment.

THE WEATHER AND THE CROPS.—Accounts from a distance are the reverse of flattering, but we trust all unfavorable prospects are dispelled. In this neighborhood, the wheat crop looks remarkably well, if we may except certain localities where the soil is not adapted for the growth of fall wheat. The spring crops are likewise promising, and no doubt the heavy rains of Monday night will have done considerable good. On the above mentioned night, a thunder storm passed over this city, which, although violent for the time, was of short duration.—*Hamilton Spectator*.

"UPPER CANADA IS THE BRAIN OF THE PROVINCE."—*Examiner*.—So it would appear, if we may judge from the quantity of spirits consumed there. The Toronto Correspondent of the *Montreal Pilot* observes, with cutting simplicity, that "this section of the Province has during the last year signally sustained her pretensions to progress over Lower Canada. Here are the figures: Manufacture of Whiskey in Upper Canada for the year 1850. 1,988,198 gals. Lower Canada. 79,913 "

Difference in favor of C. West 1,908,284 gals. With this fact before us, we are not surprised that Upper Canada should furnish ten times as many subjects to the Penitentiary as Lower Canada. At the next meeting of 'The French Canadian Missionary Society,' it should be announced, as a specimen of the benighted ignorance of the "French Papists" that they do not drink one-twentieth part as much whiskey as their progressive fellow-unionists of Upper Canada, and that they furnish to the Penitentiary only one-tenth as many subjects as their enlightened Anglo-Saxon conquerors! Surely, this is a lamentable fact, and the sympathy of "The French Canadian Missionary Society" should be exercised in behalf of these stupidly sober and moral people. What a disgrace to our common country that these "d—n French" will not drink grog and commit crimes like the spirited Anglo-Saxon race! We, the Biblioplists of Upper Canada, must try and rouse the poor deluded creatures from their silly dream of innocence and sobriety. Let us put down their Priests and then we will see something like "pluck," in the shape of drinking and hanging (commuted occasionally to imprisonment for life in the Penitentiary) among these stupid "Frenchmen." A few colporteurs, supplied with a bountiful stock of tracts and impudence, could bring about these happy results. Who is there among us that would not subscribe a dollar for so benevolent a purpose! Come, down with the "dust," and the prayers of the converted shall descend for you and yours.—*Toronto Mirror*.

ARREST OF THE NINE DESERTERS AT EASTPORT.—The nine privates of the 97th Regt. who deserted from this garrison during the night of Wednesday last, (and

not on Thursday night, as erroneously stated by a cotemporary,) were arrested on Saturday morning, at Eastport, by the British vice Consul there, Charles Sherwood, Esq. It appears that those men stole a boat from barque *Nova Scotia*, in which they made the voyage to Eastport, where they landed in full regimentals, with their arms and accoutrements. Major Welsford left in the steamer *Creole* yesterday morning, for the purpose of bringing those men back, accompanied by Mr. James Stockford, High Constable.—*New Brunswick*.

We read in the *New York Truth Teller*, "that the Duke of Norfolk has turned Presbyterian." We hardly think that his grace can have fallen quite so low. There was another Howard who apostatized, of whom some curious stories are on record:—"I cannot be a good Catholic," he said, "I cannot go to heaven;" and if a man is to go to the devil, he may as well start from the House of Lords, as from any other place on earth. When he qualified for a certain Lord Lieutenantship, which qualification consisted in receiving the Lord's Supper, according to the rite of the Anglican Church, the convert returned the cup, out of which he drank the wine, muttering in an audible voice—"Port by G—, and d—d bad port too."

Dr. Jebb being asked if he knew any man who believed the thirty-nine articles, he said, he knew one man who believed one article, and another man who believed another article; but that he knew no one man who believed the whole thirty-nine.

MOVEMENT TOWARDS CATHOLICISM IN PRUSSIA.—It has as yet excited comparatively little attention in this country, that a movement similar to that of Puseyism has lately manifested itself in the Protestant Church of North Germany. This movement, as we gather from the Berlin correspondence of the *Daily News*, has all that multiplicity of aspect which indicates a change in the public mind. In the first place, must be mentioned the fact that ritual observances, which the Lutherans have always retained to a much greater extent than their brethren of the Anglican Church, are now being "carried out" at Berlin with zeal, and an evident wish to assimilate them as much as possible to the offices of the Catholic Church.—*Tablet*.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.



A QUARTERLY MEETING of the above body, will be held at the Rooms, St. Helen Street, on TUESDAY EVENING, 3rd June, at EIGHT o'clock precisely.

By Order, DANL. CAREY, Secy. Montreal, May 21, 1851.

ST. PATRICK'S SOCIETY.



THE REGULAR MONTHLY MEETING of the ST. PATRICK'S SOCIETY, will be held at ST. PATRICK'S HOUSE, on MONDAY EVENING, the 2nd of JUNE, at HALF-PAST SEVEN O'CLOCK.

By Order, H. J. LARKIN, Secy. Montreal, May 28, 1851.

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

JUST PUBLISHED, by the Subscribers, LOVER'S SONGS AND BALLADS, including those sung in his "Irish Evenings," and hitherto unpublished. From the following preface, by the author, it will be seen that this is the only complete edition of his poems published.

PREFACE TO THE AMERICAN EDITION. My songs having the good fortune of being popular in America, have appeared in different shapes at different times and places. A reprint of a London edition of my "Songs and Ballads" has lately been republished in this country, deficient of the songs of "Handy Andy" and "Treasure Trove," and having but a very few from my "Irish Evenings." The present edition contains all I have enumerated, besides all the songs of my "Irish Evenings," many of which are here published for the first time. In fact, the present edition is the only perfect one in existence, being much more ample than any collection of my songs published, even in Europe, and the only authentic copy of my poetical works in this country, it having gone through typographical correction under my own hand. SAMUEL LOVER. Astor House, New York, December, 1846. 12mo. printed on excellent paper, and handsomely bound in muslin, price only 2s. 6d. D. & J. SADLER, 179, Notre Dame Street. Montreal, May 14, 1851.

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.

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 Teru's Hotel.) ASSURANCE against Accidents by FIRE; or the dangers of INLAND NAVIGATION, will be granted at the lowest possible rates of Premium, compatible with security to the PUBLIC, and the credit and safety of the INSTITUTION.

The numerous body of influential men, who are interested as STOCKHOLDERS, and the large amount of paid up Capital, invested at interest in this Province, guarantee the liberal adjustment, and the speedy settlement of all equitable claims which may be made upon the Company. WILLIAM STEWARD, Manager Branch Office. Montreal, May 8, 1851.

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.

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

DR. TAVERNIER HAS the honor of informing the Citizens of Montreal, and the Inhabitants of its vicinity, that, having returned from Europe, he will begin anew to attend to practice, on the first of March next. Surgery—in his former residence, No. 2 St. Lawrence main street. Montreal, Feb. 12, 1851.

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

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

THE SHIP CHANDLERY BUSINESS heretofore carried on by Mr. FRANCIS MULLINS, will be continued by the subscriber, on his own account solely; who expects by the first arrivals an extensive stock of every article in the MARINE LINE, direct from the best manufacturers. F. F. MULLINS, No. 67 Commissioner Street, Opposite the Quebec Steamboat Wharf. Montreal, 30th April, 1851.

INSPECTION OF BEEF AND PORK. THE Subscriber, in returning his sincere thanks for past favors, begs to inform his friends that he holds himself in readiness to INSPECT BEEF and PORK for the OWNERS thereof, conformable to the amended Act of the Provincial Parliament of last Session. FRANCIS MACDONNELL. Montreal, 24th April, 1851. 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 3 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 gaul-duets, 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 aversion 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 to 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. Johns, BISSETT & TILTON. 5th Feb., 1851.

JUST RECEIVED by D. & J. SADLER:—
The Life of the Blessed Virgin, from the French of the Abbé Orsini, price 2s. 6d.
Lyra Catholica; a collection of Hymns, Anthems, &c., &c., 2s. 6d.
The Catholic Pulpit, Nos. 1 and 2, 1s. 3d. each.
Parson's Christian Directory,—a new edition,—6s. 3d.
Milner's End of Controversy,—a new edition, to which is added, the Apostolic Tree, 2s. 6d.
D. & J. SADLER,
179 Notre Dame Street.
Montreal, 10th April, 1851.

BOOKS suitable for the Holy Season of LENT, for Sale, Wholesale and Retail, at SADLER'S Cheap Cash Book Store:—
The Lenten Monitor, by the Rev. P. Baker, 1s. 10d.
The Office of Holy Week, in Latin and English, 2s. 6d.
Devout Life, by St. Francis of Sales, 1s. 10d.
Way of Salvation, by St. Ligouri, 1s. 10d.
Spirit of Ligouri, 1s. 10d.
Visits to the Blessed Sacrament, 1s. 10d.
St. Ligouri's Preparation for Death, 2s. 6d.
Do. Instructions on the Commandments and Sacraments, 1s. 10d.
Hay's Devout Christian, 7s. 9d.
The Duty of a Christian towards God (full muslin), 2s. 6d.
Challoner's Meditations for every day in the Year, half-bound, 3s. 9d.
Père Griffet's Meditations, 2 vols., 4s. 4d.
Thirty-one Days' Preparation for the Holy Communion, 1s. 10d.
Lessons for Lent, 1s.
Peach's Practical Reflections for every day, 3s. 9d.
Pious Christian, by Bishop Hay, 3s. 1d.
Elevation of the Soul to God, 2s. 6d.
Spiritual Director, by St. Francis of Sales, 1s. 10d.
The Sincere Christian's Guide, by the Rev. J. Gother, 1s. 10d.
New Month of Mary, by Bishop Kenrick, 2s. 6d.
The Glories of Mary, 1s. 3d.
The Religious Soul elevated to Perfection, 1s. 10d.
Memorial of a Christian Life, 3s. 1d.
The Imitation of Christ, by Thomas A' Kempis, 1s. 3d.
Do. Blessed Virgin, 2s. 6d.
Christian Perfection, abridged from Rodriguez, 5s.
Sinner's Guide, by F. Lewis, 5s.
D. & J. SADLER,
179 Notre Dame Street.
Montreal, 1st April, 1851.

CONTROVERSIAL WORKS (which we recommend to be read by the Rev. Gentlemen who rail against the Catholic Faith, without knowing it):—
The History of the Variations of the Protestant Churches, by Bossuet, Bishop of Meaux, 2 vols., price 7s. 6d.
Milner's End of Controversy, 2s. 6d.
Pope and Maguire's Discussion, 3s. 9d.
Maguire's Controversial Sermons, 1s. 10d.
Manning's Shortest Way to end Disputes, 2s. 6d.
The Bible against Protestantism, by the Rt. Rev. Dr. Sheil, 2s. 6d.
The Question of Questions, by the Rev. J. Mumford, S.J., 3s. 9d.
A Protestant Converted by her Bible and Prayer Book, 1s. 10d.
The Exercise of Faith impossible except in the Catholic Church, by Penny (late of Oxford), 1s. 10d.
The Unity of the Episcopate Considered, by E. H. Thompson, 2s. 6d.
White's Confutation of Church of Englandism, 3s. 9d.
Life of Dr. Doyle,—containing a number of his letters to the Evangelicals of his day, 1s. 10d.
Sure Way to find out the True Religion, in a Conversation between a Father and Son, 1s.
A Short History of the Protestant Religion, by Bishop Challoner, 1s.
Cobbett's History of the Reformation, 2 vols. in one, complete, 3s. 9d.
Do. Legacies to the Parsons; a sequel to the Reformation, 1s. 10d.
The Decline of Protestantism: a Lecture by Archbishop Hughes, 4d.
Hughes and Breckenridge's Controversy, 6s. 3d.
Protestant Objections Answered; or, the Protestant's Trial by the Written Word, 1s. 10d.
The Grounds of the Catholic Doctrine, by Pope Pius IV., 10d.
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Lingard's Anglo-Saxon Church, 6s. 3d.
Moehler's Symbolism, 10s.
Newman's Sermons, 6s. 3d.
Ligouri on the Commandments and Sacraments, 1s. 10d.
Do. Preparation for Death, 2s. 6d.
Douay Testament, 1s. 10d., or £6 5s. the hundred.
Douay Bibles, at prices varying from 5s. to 45s.
In addition to the above, we have on hands an assortment of all the CATHOLIC WORKS PUBLISHED, at extremely low prices.
D. & J. SADLER,
179 Notre Dame Street.
A discount made to the Trade, Clergymen on the Mission, Public Libraries, &c., &c.
Montreal, 29th Jan., 1851.

JUST PUBLISHED by the Subscribers, and for Sale Wholesale and Retail, "THE GENERAL HISTORY of the CHRISTIAN CHURCH," from her birth to her final triumphant state in Heaven. Chiefly deduced from the Apocalypse of St. John, the Apostle and Evangelist, by Sig. Pastonni—(Bishop Walmsley). Price only 3s. 9d.
D. & J. SADLER,
Publishers, 179, Notre Dame Street.
Montreal, March 13, 1851.

JUST RECEIVED at SADLER'S—"THE CATHOLIC ALMANAC." Price 1s. 10d.
Montreal, Jan. 16.

JUST RECEIVED, and for Sale by the Subscribers, "WILLY BURKE," or, *The Irish Orphan in America*, by Mrs. J. SADLER, 18mo., handsomely bound in muslin, price only 1s. 3d.
The prize was awarded to this Tale, by Mr. Brownson.
D. & J. SADLER,
179 Notre Dame Street.
Montreal, 3rd Oct., 1850.

PROSPECTUS

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

THE CATHOLIC PULPIT,

CONTAINING A

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

FROM THE LAST REVISED LONDON EDITION.

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

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

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

1. The first Sunday of Advent.—The General Judgment.
2. The second Sunday of Advent.—The Importance of Salvation.
3. The third Sunday of Advent.—Who art thou?
4. The fourth Sunday of Advent.—On the Incarnation.
5. Christmas Day.—On Christmas Day.
6. Sunday within the Octave of Christmas.—Men's Opinions Rectified.
7. New Year's Day.—On New Year's Day.
8. Epiphany.—On the Festival.
9. The first Sunday after Epiphany.—On Venial Sin.
10. The second Sunday after Epiphany.—On the Holy Name.
11. The third Sunday after Epiphany.—Eternal Separation.
12. The fourth Sunday after Epiphany.—Fraternal Charity.
13. The fifth Sunday after Epiphany.—On Hell.
14. The sixth Sunday after Epiphany.—On Death.
15. Septuagesima Sunday.—On Heaven.
16. Sexagesima Sunday.—Death of the Just.
17. Quinquagesima Sunday.—Death-bed Repentance.
18. The first Sunday in Lent.—Mortification necessary.
19. The second Sunday in Lent.—On the Pride of the Understanding, and of the Heart.
20. The third Sunday in Lent.—Motives to Conversion.
21. The fourth Sunday in Lent.—On Alms-deeds.
22. Passion Sunday.—On Grace.
23. Palm Sunday.—The Seven Words of Christ on the Cross.
24. Good Friday.—On the Passion.
25. Easter Sunday.—Resurrection of the Just.
26. Low Sunday.—On the Presence of God.
27. Second Sunday after Easter.—Christ our Model.
28. Third Sunday after Easter.—On Time.
29. Fourth Sunday after Easter.—On Mortal Sin.
30. Fifth Sunday after Easter.—Opportunities of Improvement.
31. Ascension Day.—On Eternity.
32. Sixth Sunday after Easter.—A Charity Sermon.
33. Whit Sunday.—The Changes effected by the Holy Ghost.
34. Trinity Sunday.—On Trinity Sunday.
35. Second Sunday after Pentecost.—On the Sacraments.
36. Third Sunday after Pentecost.—The Good Shepherd.
37. Fourth Sunday after Pentecost.—On the Gospel of the Day.
38. Fifth Sunday after Pentecost.—On Prayer.
39. Sixth Sunday after Pentecost.—Causes of Relapse.
40. Seventh Sunday after Pentecost.—The Wages of Sin.
41. Eight 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 Morality.

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

58. Corpus Christi.—On the Festival.

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

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

61. All Saints.—On Sanctity.

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

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

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

J. MURPHY & Co., Baltimore.

JOHN MCCOY,
Great St. James Street, Montreal.

March 26, 1851.

STRAW BONNETS.

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

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

EDWARD FEGAN,



Boot and Shoe Maker,

232 SAINT PAUL STREET,
OPPOSITE THE EASTERN HOTEL.

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

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

Aug. 15, 1850.

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



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

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

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Montreal, March 6, 1851.

GROCERIES, &c.,
Wholesale and Retail.

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

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

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

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

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

FLOUR—Fine and Superfine, in bbls.

SALT—Fine and Coarse, in bags

MACKAREL—Nos. 1 and 2, in bbls. and half-bbls.

HERRINGS—Aricat, No. 1, and Newfoundland
Cassia, Cloves, Allspice, Nutmegs, Indigo, Copras, Blue, Starch, Mustard, Raisins, Maccaroni, and Vermicelli

All of which will be disposed of cheap, for Cash.

JOHN FITZPATRICK,
August 16, 1850.

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N. B. Gentlemen wishing to FURNISH their OWN CLOTH, can have their CLOTHES made in the Style with punctuality and care.
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APOTHECARY AND DRUGGIST,
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HAS constantly on hand a general supply of MEDICINE and PERFUMERY of every description.
August 15, 1850.

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

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RYAN'S HOTEL,
(LATE FELLERS),
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MONTREAL.

THE Subscriber takes this opportunity of returning his thanks to the Public, for the patronage extended to him, and takes pleasure in informing his friends and the public, that he has made extensive alterations and improvements in his house. He has fitted up his establishment entirely new this spring, and every attention will be given to the comfort and convenience of those who may favor him by stopping at his house. THE HOTEL IS IN THE IMMEDIATE VICINITY OF MERCANTILE BUSINESS,

Within a few minutes walk of the various Steamboat Wharves, and will be found advantageously situated for Merchants from the Country, visiting Montreal on business.

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

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

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

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

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

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

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