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CATHOLIC CHRONICLE.

VOL. I.

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NO. 30.

A BEAUTIFUL SKETCH—APOSTLE OF THE INDIES.

A cotemporary calls our attention to the following graphic sketch of the great Francis Xavier, and of his labors in the East. Coming, as it does, from a Protestant pen, it cannot but be regarded as a most "significant sign of the times." It is from a late number of the *North British Review*, the organ of the Free Church of Scotland:—*Truth Teller*.

"It was in the spring of the year 1641, that the first missionary of the new Society of Jesus turned his clear, blue eyes, for the last time, upon the orange groves of Spain, and set his face towards the shining Orient. A Portuguese vessel, destined to carry out to Goa a new Indian viceroy, and a reinforcement of a thousand men, suffered the great-hearted enthusiast to sink silently on board, and to mingle with the noisy crowd of soldiers and mariners on her deck. No pleasant well-fitted cabin was there for him—no well-supplied "cuddy-table"—no outfit that he did not carry on his back. He pillowed his head upon a coil of ropes, and ate what the sailors discarded. But there was not a seaman in that laboring vessel—there was not a soldier in that crowded troopship, who did not inwardly recognize the great soul that glowed beneath those squalid garments. No outward humiliation could conceal that knightly spirit; no sickness and suffering could quench the fire of that ardent genius. The highest and the lowest held converse with him; and, abject, prostrate as he was, he towered above them all, alike as a gentleman and a scholar. And when, thirteen months after the vessel sailed out of Lisbon, its rent sails were furlled, and its strained cables coiled before the sea-port of Goa, there was not one of the many enthusiasts who now, as they dropped down her weather-stained and shattered side, shaped for themselves in imagination so brilliant a career in the great Indies, or heaped up such piles of visionary wealth as stirred the heart of Francis Xavier. But his career was only that of the Christian Missionary, and the riches he was to gain were countless thousands of human souls.

It was Xavier's will to suffer. The King of Portugal had ordered, that on his passage to India a cabin should be placed at his disposal, and furnished with everything that could render tolerable the discomforts of a sea life. But he had rejected these kindly offers, and contented himself with the bare deck as his home; and a single cloak to shelter him in the foul weather, and a few books to solace him in the fair. And now that he had reached the point at which were to commence his apostolic ministrations, the same spirit of self-dependence animated him in all that he did. He had prayed before his departure for more stripes; he had asked the Divine goodness to grant him in India the pains that had been faintly foreshadowed in his Italian career. He had carried out all sorts of briefs and credentials from regal and pontifical hands; and the bishop now eagerly tendered him assistance, and pressed upon him pecuniary support. But he refused all these Episcopal offers, and sought no aid but that of God. The more danger seemed to thicken—the more appalling the difficulties that beset his path—the louder, the more earnest was his cry, "Yet more, O, my God!—yet more!

Protestant zeal is only contemptible when it denies that Francis Xavier was a great man. Delusion he may have had, strong as ever wrought upon the human soul; but the true nobility of his nature is not to be gainsaid. He faced the most tremendous trials with a courage and a consistency of the highest order, and prosecuted the most arduous and astounding labor with an energy and a perseverance scarcely exemplified in the history of human action. He found himself suddenly thrown into the midst of a mingled community of natives and Europeans, of which it was hard to say whether the one or the other were sunk in the deeper and more debasing idolatry. It was a privilege to him to endure hardship and to be beset with difficulty in the prosecution of his great work. His courage rose as the objects in his path loomed larger, and he waded through the sea of pollution that lay before him as one who never feared to sink. He began his course by endeavoring to entice his countrymen at Goa into a purer way of life; and, as none since the days of the apostle Paul had known better how to abound and how to be abased, he became as weak unto the weak, all things to all men, that by all means he might save some. The knightly spirit was never extinct with him; with the chivalry and the courtesy of the old noble, he united the fulness and readiness of the scholar; and whether among the gay and gallant officers who surrounded the Viceroy of Portugal, or among the degraded fishermen on the coast of Malabar, the gentle blood which flowed in his veins imparted dignity to his presence, softness to his speech, and the most winning generosity to his actions. Whether, placing himself at the head of a band of oppressed Christians, he charged down, cruci-

fix in hand, upon a marauding enemy, or whether he braved death in fever-hospitals or lazar-houses, performing readily the most sickening offices for their tainted inmates, the same noble courage and self-devotion shone out in every thing he did. That the doctrines he taught may not have been the soundest—that his means of teaching were insufficient—that he knew little of the native languages—that he made converts who in reality were no converts—that he had an overweening faith, not peculiar to the sixteenth century, in the efficacy of infant baptism, are facts which all history records, but no true history in a grudging spirit. The more insufficient his means, the greater the faith that sustained him. When Francis Xavier went about the streets of Goa, or traversed the villages on the western coast, bell in hand, its clear sounds all who heard to gather round him and accept from his lips the first rudiments of Christian truth; and when, with inalienable European accent, he enunciated a rude translation of the Apostle's Creed, and then of the Lord's Prayer and Ten Commandments, he did not believe that he, so unworthy an agent, so weak a vessel, could convert thousands of wandering heathens to the faith as it is in Christ; but he believed that even a weaker vessel, even a more unworthy agent, might, in God's hands, become a human medium for the conversion of tens of thousands, and he did his best, knowing how little it was in itself, but how great it might become, if the Holy Ghost descended upon him as a dove, and birdlike accompanied him in his wanderings. How far the Divine Spirit may have worked in him, and for him, it is not for us in these days to determine. It was said that a miraculous gift of tongues was vouchsafed to him, that he raised the dead, and performed other prodigies—but he was too truthful, too real a man to favor the growth of errors which the whole Catholic world was only too willing to accept; and it would be the vilest injustice to fix upon the first Jesuit missionary the charge of dishonesty and insincerity, because among his followers have been liars and hypocrites of the worst class.

"The Proselytes of Francis Xavier are numbered by his followers, not by tens, but by hundreds of thousands. He is said to have converted seven hundred thousand unbelievers to the Christian faith. His converts were drawn from all classes, from princes to pariahs. That the dishonesty or credulity of his biographers have greatly magnified his success is not to be denied; but, making large deductions on this score, there still remain a formidable balance of nominal Christianity to be carried to the account of the apostle. His superhuman energies seem to have been attended with almost miraculous results. Idols fell at his approach; churches rose at his bidding; and the sign of the cross became the recognized symbol of fellowship among the inmates of entire villages. From Goa he travelled southward to the pearl-fisheries of Cape Comorin, and after succoring the poor people who had been driven thence to the shores of the Straits of Manaar, returned to the western coast and commenced his labor, with extraordinary energy and success, in Travancore. According to his own account, he baptized ten thousand heathens in a single month—carrying on the holy work till he could no longer articulate the words of the formula, or raise his hand to perform the office. Then he took ship for the Eastern Isles; visited Malacca, Amboyna, Ternate, Java; and, after a while, returned to visit his churches in Southern India, and to prepare himself for a great crusade against the Bonzes of Japan. More than two years were spent in the holy war; many strange adventures he encountered, many converts he made, and many churches he established; but his career was now drawing to a close. He returned to Goa, and there in council with one Iago Pereira, captain of the vessel which had carried the apostle on his strange and perilous voyage from Japan, formed the magnificent design of converting the Chinese Empire. But he never reached the flowery land. Difficulties beset the enterprise. The apostle of the Jesuits landed at the Island of Sanchian; and there as he was about to join, full of heart and hope, the Siamese embassy of which he had gained tidings, and thus aided to penetrate into the interior of the Celestial Empire, the hand of God was put forth to stay his triumphant career; the Divine mandate, "thus far shalt thou go, and no further," was issued to that lowly, well-prepared servant of God; he met the summons with rapture, and on the bare beach, or beneath a miserable shed, which sheltered him neither from the heat by day nor the cold by night, he closed a life of agency and bliss, of humiliation and triumph, with scarcely a parallel in the history of the world.

* Whoever wishes to weigh the arguments FOR and AGAINST the miracles attributed to St. Francis Xavier, will find the matter discussed in Bishop Milner's 'End of Controversy,' letter, 'Proof of Holiness;' and still more fully in the appendix to the 'Life of the Saints,' published in Philadelphia, in 1840.

THE WIZARD AND THE CALF.—PARLIAMENTARY SYMPTOMS ON TENANT RIGHT.

(From the Tablet.)

Parliament meets, and we have the Queen's speech. In that sublime document we have two paragraphs about the condition of agriculture—not specially in Ireland, but in the empire. One paragraph laments the difficulties "felt by that important body among my people, who are owners and occupiers of land." The other paragraph hopes that their difficulties will diminish.

Still, not a word about Ireland; not a line about the Landlord and Tenant Bill; not a sentence about the fruits that were to come from the Devon Commission, and other solemn and farce-like inquiries; not even a notice of some Bill or measure to be laid on the table at some future day. Not a word. But in place of it a long discourse from Mr. Peto, in which—as seconder of the Address—he proves on behalf of the Government the enormous advance of Ireland in industrial pursuits during the six years of famine, and the ten years preceding; the "still more cheering prospect of agriculture;" capital flowing into the country, land consolidated, stock increased, flax cultivated, "large breadths of land sown with cereals," and "the great eagerness of the people to establish packet stations."

Thus stands the case between the Government and the people of Ireland. For the ruined, starving, emigrating population of this country, it has not a word of comfort or of hope. It obstinately refuses to stretch out to them a helping hand. It leaves them to themselves—to starve, to die, to be ruined, and to rot. It despises them. It forswears them. Its main function is to make war upon the Clergy, to undermine their Faith, to plot against their religion, to debauch their morals, and having wasted them to skeletons in this life, to plunge their souls in torments in the life to come.

People of Ireland, peasantry of Ireland, Clergy of Ireland, this is the paternal Government that rules over you; that hates you, that persecutes you, that oppresses you, that makes your land a hell, and uproots from amongst you all traces of a well-ordered civil society. Such is the Government. It will do you nothing but evil; hope nothing from it. Your only hope is in yourselves; in the new franchise; in a new set of representatives; in banding yourselves together as one man against the tyrant landlords and their miscreant tools in the Castle and in Downing-street. They will do nothing for you but scourge you, and add to the chastisement of God the fiend-like wickedness of man. When they should be feeding the hungry and clothing the naked; when they should be fulfilling their oft-repeated promises, and giving protection to those whom their laws have so pitilessly robbed and murdered, they can find time for nothing but new penal laws against the Clergy, and new conspiracies against the independence of the Church.

We hope the Catholic Clergy of Ireland will not let this matter sleep, but in every county, barony, and parish of Ireland, will rouse up their flocks to energetic and well-organised activity against the persecutors who, reversing the law of the Gospel, have made, and are making, themselves equally notorious for their corporal and spiritual works—not of mercy, but of merciless and inhuman cruelty.

Meanwhile, we are very happy to inform our readers, especially those of the South, that in the North, and more particularly in the county Down, the movement for the protection of the tenant farmers is rapidly advancing, and is striking deep root in the soil. The Banbridge meeting of last Monday was in every way most satisfactory, and gives the best possible promise of work. The Northern part of the county is being most energetically worked, by men of great ability and zeal; and it is our firm belief that before long this great county will have distanced, in its support to the Tenant League, every other county in Ireland—Meath always excepted.

THE MINISTERIAL MEASURE—THE LESS THE BETTER.

(From the Weekly News.)

There can no doubt about it: the Ministers' Measure, as contrasted with the Minister's letter and the country's excitement, is a very small thing. It is equally free from doubt that as applied to Ireland it is a very vexatious thing. It is not only quite possible, but highly probable, that for all practical purposes it will be a very ineffective thing.

And yet, small, vexatious, and ineffective, as it may be, we doubt, exceedingly, whether any set of men called upon to govern this country, under the actual circumstances of this year, 1851, could devise anything which should be at once less ineffective, less vexatious, and less small.

Let us see clearly what our actual position is be-

fore pronouncing as to what our course of action ought to be. Whatever else a great nation may ignore, it cannot ignore its own antecedents. Consistency of public action is vital to the character of States, though its want may not be absolutely fatal to the character of Statesmen.

England—Roman Catholicism—the Holy See—in what relation did these three stand together when the act was accomplished on which the Parliament of England has now to legislate?

Why recapitulate what every one knows? The Act of 1829 gave our Roman Catholic fellow-countrymen a political status. The Acts of 1845 and 1846 repealed the penalties that the legislature of the Protestant Tudors—aye, and even of the Catholic Plantagenets—had carefully imposed on the maintenance in this realm of the Pope's ecclesiastical supremacy, and on the introduction of those instruments by which that supremacy was to be upheld. The language of the Whig leaders (as Lord John Russell frankly admitted on Wednesday night) had been favorable even to a still more complete recognition of the legal action of the Court of Rome within the shores of the four seas. The conduct of the Whig Ministry (after making every reasonable abatement for official indiscretion and subordinate blundering) had unquestionably been such as to favor the claims to rank and precedence of the Catholic hierarchy, both in Ireland and the Colonies. England had diplomatic relations with the *Sovereign of the Roman States*—none with the *Holy See*.

Such was the *status quo ante bellum*: then came the thunderbolt which, launched from a feeble hand, stirred into sudden flame the "fierce democracy" of English Protestantism. As we have over and over again said, we rejoice in that vehement, spontaneous, and sincere demonstration of resentment. It was the nation's own declaratory resolution—it was the adequate and, we are strongly inclined to think, the only appropriate, mode of dealing with an offence wholly beyond the reach of any penal laws which England could enact without first repealing the nineteenth century.

But it was fitting that [what had been done by the nation should not be ignored by the Legislature. The verdict of England was to be fixed in the records of her Parliament. In what way? That was the practical question which Government had to solve; their solution is the Ministerial Measure. The question for the people of England is, whether such measure be, not indeed the best conceivable, but almost the best practicable, solution of the difficulty. We are strongly inclined to think that, among reasonable men of all parties, the opinion is gaining ground, that, upon the whole, this is so.

The zealots, indeed, on both sides, are of course indignant; but between the fanatics of tolerance, and of intolerance, between Mr. Roebuck and the Earl of Winchester, there is a great body of thinking Englishmen, who, at all events in the absence of some more statesman-like plan of operations, are well content to take up with the Ministerial scheme.

This acquiescence will no doubt arise, in some degree, from the varying opinions formed as to the probable effect of the intended measure. Some will accept it as a decorous nullity, others as an effectual piece of prohibitory legislation. Our opinion is with the former class. As at present advised, we do not see how it can even preclude the synodical action of the Romish Episcopate, or materially interfere with the endowment of the Romish Secs.

(From the Spectator.)

We may remark that the whole drift of Lord John's career has been to put the Roman Catholic Prelates on their guard, by holding out large and formidable threats at first, and then, by flinching from such advanced position, it has left the well-reconnoitered ground free to the enemy. The "insidious" invaders will be at once stimulated to the highest degree of watchfulness and encouraged to make new encroachments. For the proposed law "to prevent the assumption of certain ecclesiastical titles" must be an idle law. Prohibit Cardinal Wiseman from calling himself Archbishop of Westminster, and what do you effect? You force him to sign himself "Nicholas Wiseman," instead of "Nicholas, Cardinal, Archbishop of Westminster"; but you do not prevent everybody from calling him by that title. Indeed, if you were to attempt the enforcement of any law against private persons—if you were to bring up Mr. Langdale or Lord Arundel and Surrey for a misdemeanor in calling Dr. Wiseman "Archbishop"—ridicule, shame, and indignation would contend for mastery in the public mind at such an exhibition. But whatever the law is, it is to extend to Ireland—Lord John has braved that difficulty: now, how can he, after all that has been professed, done, and permitted there, work any really stringent law in Ireland? Indeed, our belief is that the new law is not

intended for working. We doubt whether Lord John really cares to prevent the use of the ecclesiastical titles: he only means to make Parliament say so; expecting that the public will be content with that nominal protection, and that the storm which he has excited will blow over. The fable of "Rana rupta" is inverted: the Durham ox shrinks to the Downing Street frog, and, conscious of its littleness, sinks into the Bedford level of humility—the refuge of the Slough of Despond.

(From the London Correspondent of the Tablet.)

Speculation is ripe on what will be the effect of the Bill. It manifestly depends on the *bona fides* of the Ministry. Lord Stanley implies his suspicions that they intend to leave loopholes for the passage of the *coach-and-four* which from time immemorial has been accustomed to run through the gaps of Parliamentary fences. However, there are sharp-sighted persons in opposition in quite sufficient number effectually to prevent any carelessness of the kind. And the object to be attained—the suppression of the territorial titles—is so simple, that, unless they are visited with a special blindness, the representatives of the "holy" people of England will have no difficulty in rendering the public assumption of the titles, either simply or by circumlocution, an offence liable to conviction upon the information of any person who chooses to complain. Whether the public and ostentatious assumption of the titles, unless on special occasions, and in answer to direct challenges of the civil powers, is a legitimate case for confessorship, or what is now called martyrdom, is a question which I should think most people will answer in the negative. Whatever the Act of Parliament says, in the eyes of Europe our Bishops will be the Bishops of the territorial sees, and every one else will so call them and recognise them. To legislate effectually against a name, is now quite as impossible as to legislate effectually against an opinion or a doctrine. The fears of the prudent are more excited by the attitude of Mr. Anstey, who will probably be now equally distinguished, and as great a favorite with Herod and Pontius Pilate as Norfolk, Camoys, Beaumont, or any other Judas. If he is listened to, we shall probably have some financial charges put in, which will operate much more annoyingly than any merely anti-titular legislation. Mr. Anstey being unfortunately decorated by the Pope with the Order of St. Gregorio, is generally supposed to be a competent authority on Catholic matters, and a leading man among Catholics, among whom he really enjoys the same reputation which he had in the last session of Parliament, among his fellow-members, with the public, and especially with the readers of *Punch*. Doubtless, however, he will now have his thirty pieces of silver, in the shape of a certain quantity of consideration and respect, till he is of no farther use as a tool for oppressing and persecuting the religion which he disgraces and betrays.

LORD JOHN RUSSELL AND THE ENGLISH CATHOLICS.

Athenæum Club, Feb. 6.

My Lord—Your lordship is reported, in your speech on the address, to have said—"That, generally speaking, the lay Catholics of England neither wished for the establishment of the Catholic Hierarchy nor approved of it; that your lordship said this on the authority of Catholic laymen and Priests; and that you were in a position to take measures, not only satisfactory to Protestants, but to loyal Roman Catholics, who wished to preserve their allegiance to the Crown unimpeached and unimpaired."

Your lordship can hardly have avoided seeing the copy of an address to Cardinal Wiseman, distributed to all members of both Houses of Parliament, in which the following lines occur:—

"It is our ardent wish that our Holy Father Pope Pius IX. should be assured of the heartfelt gratitude which we feel towards him for the great blessing which he has bestowed upon us in establishing the Hierarchy in our beloved country," &c.

This address is signed by twelve either English Catholic peers or resident proprietor peers in this country, by fourteen Catholic baronets, and by above 600 of the principal resident Catholic gentlemen of England, including thirty Catholic barristers.

May I inquire of your lordship on what authority of Catholic priests or laymen you contradict this overwhelming majority of the Catholic gentry of England, or whether your lordship really intends to exclude them from the number of those loyal Roman Catholics who wish to preserve their allegiance to the Crown unimpeached or unimpaired?

Your lordship has advised her Majesty, in her Royal Speech, to express her earnest and firm determination, under God's blessing, to maintain unimpaired religious liberty; an assurance, I fully believe, most in accordance with her Majesty's benevolent feelings towards every class of her subjects.

The constitution of a Catholic Hierarchy in this country, and the power of nominating Bishops for the purpose, is in accordance both with the discipline and doctrine of the Catholic Church.

Beware, my lord, how, in the face of such a solemn declaration, to which your lordship pledges the Royal word, sanctioned by a solemn appeal to the Almighty God, you introduce into Parliament a measure which may attempt a violation both of the above discipline and doctrine of the Catholic Church.

I have the honour to be, my lord, your lordship's obedient servant,

CHARLES LANGDALE.

To the Right Hon. Lord John Russell.

GREAT MEETING OF THE CATHOLIC CLERGY OF THE ARCHDIOCESE OF ARMAGH.

On Tuesday, Feb. 4th, a great and influential meeting of the Catholic Clergy of the archdiocese of Armagh,

was held in St. Patrick's Church, Dundalk, to offer their congratulations to their Catholic brethren in England on the re-establishment of their Hierarchy, and to express their opinions on the fanatical exhibitions which have recently disgraced the sister country.

His Grace the Lord Primate occupied the chair. The Right Rev. Dr. McNally, Bishop of Clogher, and about seventy Priests of the Archdiocese, were present. The following resolutions were unanimously adopted:—

"Resolved,—That we offer our warmest congratulations to our Catholic brethren in England on the realization of a measure so admirably adapted to their present social position, increased numbers, and religious wants, as the re-establishment of their Hierarchy, a measure consecrated as it is by so many hallowed and ennobling recollections of the past, and brightened by such cheering auspices for the future.

"That in the bestowal of this great boon, so worthy of the paternal heart from which it emanated, we recognize the exercise of an inherent and unquestionable right on the part of the Sovereign Pontiff, a right divine in its origin, spiritual in its nature and objects, independent of every earthly power in its action, operating not through the agency of any temporal authority, but through the will and conscience, a right which, while giving to the community that acknowledge it the organization and development necessary for its stability and welfare, interferes not in the slightest degree with the right and privileges of others, a right which the successors of St. Peter enjoyed and acted on, as well in the time of the most bloody pagan persecutions as in succeeding ages, to the great advantage of faith and morality, and the promoting of all the acts of civilized life, and which, having been invariably exercised in these kingdoms since the introduction of Christianity, must necessarily continue to be so, so long as a vestige of Catholicity remains in the land.

"That the assertion made by a professing Catholic, namely, that the re-establishment of the Hierarchy in England 'places the Catholics in this country in a position where they must either break with Rome or violate their allegiance to the constitution of these realms,' can be founded only in ignorance of the distinction between temporal and spiritual power; that we declare that, while we acknowledge the supremacy of the successors of St. Peter to its fullest extent in spiritual and ecclesiastical matters, and are ready to shed our blood for that divine doctrine, thus rendering to God the things that are of God; at the same time we yield to no class of persons in true allegiance in temporal matters to our gracious Sovereign, and in our exertions to promote obedience to the just laws and constituted authority of the country, thus rendering to Cæsar the things that are Cæsar's.

"That, should any attempt be made to revive the legislation of a barbarous age, and to reproduce the bloodstained code of a persecuting policy, our English Catholic brethren may depend on our active co-operation in every constitutional effort for their defence against such an unjust and unprovoked aggression on their liberties.

"That, true to the spirit of our forefathers, the martyrs and confessors of the faith, to whom its purity was dearer than the blood they shed for its preservation, we shall make every sacrifice to preserve the integrity of our doctrines and the independence of our Church against every aggression; and, believing as we do, that the Apostolic See is the centre of unity, and the source of all spiritual jurisdiction, and holding with the ancient fathers that any church separated from that See is a branch cut off from the tree, or a stream divided from the fountain, or a sunbeam from the sun, we shall maintain with unshaken confidence our right, and that of all our Catholic brethren, to a free and unrestricted intercourse with the Holy See. We declare that any interference of a Protestant Government in matters connected with the doctrines or discipline of the Catholic Church would be more odious than the enactment of penal laws, and that any usurpation of power on the part of the State in our ecclesiastical concerns, while sacrificing the best interests of religion to an overreaching and despotic policy, would not fail, by uniting temporal and spiritual power in the same hands, to alienate the rights and liberties of this country.

"That while we feel it a gratifying duty to bear witness to the good feeling and good sense exhibited by the great majority of our Protestant fellow-countrymen during the fanatical excitement which has disgraced the sister country, we are reluctantly compelled to notice the humiliating contrast presented by a prominent portion of the clergy of the establishment, who, by their recent prayer to Her Majesty to extend to Ireland the benefit of any penal enactments intended for the Catholics of England, have made such a powerful appeal for the revival of party feuds and sectarian animosity—forgetful of their duties to the civil authority, to which alone they owe the origin of their power and the credentials of their succession, and unmindful of their obligations to the impoverished Catholic people, from whom, in great part, they derive their enormous revenues, and in favor of whom (no other services being rendered) they should preach at least the common doctrines of Christian charity and forbearance.

"That the address now read be forwarded to his Eminence Cardinal Wiseman, with a copy of the present resolutions, and that the Primate be requested to forward copies of the same resolutions to the other Catholic Bishops of England, and to manifest to them the expression of our warmest congratulations on the re-establishment of the Hierarchy, and on the selection made in their persons to be the first members of that Hierarchy, a selection so honorable to merit, and so well calculated to promote the interests of religion."

CATHOLIC INTELLIGENCE.

PASTORAL OF THE PRIMATE.

(From the Tablet.)

PAUL, BY THE GRACE OF GOD, AND FAVOR OF THE APOSTOLIC SEE, ARCHBISHOP, &c., TO THE CATHOLIC CLERGY OF THE ARCHDIOCESE OF ARMAGH.

It has been to me the source of sincere regret, to learn that efforts have been made lately to establish and propagate secret societies in some districts of this diocese, and that some few unwary men have been unhappily induced to give their names to them. Charged, as we are, Rev. Brethren, with the care of the immortal souls redeemed by the precious blood of Jesus Christ, and responsible for their salvation, we

cannot be indifferent to any dangers to which these souls may be exposed, and we are bound to protect the little ones committed to us against every stratagem of the enemy of mankind, and to preserve them from his open or insidious assaults.

That secret societies are the fruitful source of the greatest evils, there can be no doubt: they tend to produce strife and dissensions—they promote hypocrisy and treachery—they disturb the peace and order of civil society, and sap and undermine the foundations of religion and morality. Were it necessary to trace back their history, it would be easy to show that wherever they have sprung up, they have produced most fatal consequences. To pass over the doings of the Manicheans and other sects, who concealed their abominations under the veil of secrecy, and to come almost to our own days, was it not by the instrumentality of such institutions that the infidels of France brought about all the horrors of the French revolution, and endeavored to strike at the root of Christianity itself? The late convulsions that have so violently agitated the Continent of Europe owe their origin to a similar cause; and it is undoubted that all the efforts that were lately made to destroy the authority of our holy and beloved Father the Pope, and to introduce anarchy and irreligion into Rome, the centre of Catholicity, were planned and directed by such societies. When history puts these facts before them, how is it possible for men who call themselves Catholics, and profess to be devoted children of the Church, to foster so unhappy a system, or to enter into combinations productive of such awful and irreligious effects?

The annals of secret societies in Ireland are stamped with the same character that distinguishes them in other countries. Under whatsoever name they have concealed their wicked practices, they have been a scourge and a curse, a reproach and a stumbling-block, to our unhappy country. No one can reflect on the evils produced by them without shedding bitter tears. Our most implacable enemies could not have discovered any more efficacious means to inflict injury upon us, or to perpetuate our miseries and dissensions. Every reform, every social improvement, every measure tending to support the interests of the country, was impeded or retarded by them. The only effects which followed from them were faction, discord, civil strife, and bloodshed. How many unhappy men have terminated their days in ignominy and disgrace, upon a scaffold, for having given their names to such illicit societies? How many were consigned to chains and dreary dungeons? How many were torn from their peaceful homes and friends, and sent to expiate their folly in a foreign land? What tears of bitter remorse and despair were shed by those misguided men! Perhaps a similar fate, and equal afflictions, await many of those who now consider it an amusement to engage in illegal societies. Ah! my Rev. Brethren, excite your zeal, and warn your flocks of the danger they are exposed to, and save them from the fatal consequences of any step they may have taken. The law may appear to be indulgent, and to tolerate their proceedings for a while; but, in the end, justice and the necessity of preserving peace and order will require the exercise of severity, and the offences of those who are illegally banded together will be punished with an inexorable hand.

At the present moment, and under the unhappy actual circumstances of the country, it may appear difficult to determine what object the authors and promoters of secret societies propose to themselves. Certainly it cannot be anything good, for, as an ancient writer says, "honestas semper publico gaudent, scelera secreta sunt"—crimes are concealed, but good deeds rejoice in the light of day. Those who are walking in the paths of right and justice are not ashamed to perform their actions before men; the children of God are lovers of light—it is only the reprobate, the child of hell, that is obliged to veil his wicked deeds in secrecy, and to delight in darkness. What, then, is it that the authors of secret societies now propose to themselves? What great object are they pursuing? They may talk about important undertakings—they may boast of advantages they wish to obtain; but such promises and vain boastings are put forward merely to deceive the victims of their wicked designs. I am credibly informed that they have not, in general, any political object in view, and that, at least in some places, those societies have been established—who would believe it? but it is too true—for the purpose of encouraging the use of intoxicating liquors. Designing men, intent on promoting their own interests, or satisfying their base passions, do not hesitate to traffic upon the safety and lives of others. They induce unsuspecting and guileless men to enter into combinations—they levy contributions upon them, under the absurd pretence of improving their condition and redressing their grievances; but the money thus obtained is expended in drinking and riotousness. Drunkenness and all the evils that follow in its train are thus introduced, and who can describe the extent of such evils? How many in this way lose their health?—how many bring disgrace and dishonor upon themselves, and become the outcasts of society?—how many entail misery, want, and dishonor upon their families? But what are those temporal afflictions when compared to the eternal horrors—to the gnawings of the worm that never dies—to the ever-burning fires of hell, that await the sensual man and the drunkard in a future life! Well may we say to them, in the words of the Scriptures, "Wo to you that are mighty to drink wine, and stout men at drunkenness."—Is. v. 22.

But drunkenness is not the only consequence of illegal associations: other great evils daily arise from them. Those who spend their nights in the orgies of Bacchus, must pass their days in idleness and sleep. Industry is abandoned—every legitimate employment is neglected, and the means of support soon fail. How

are they to be supplied? Violence and force must be resorted to—men unwilling to enter into the society must be compelled to do so, in order to extort from them new contributions. Those who resist are insulted and ill-treated, fighting and quarrelling necessarily ensue, lives are endangered, and blood perhaps spilt. Is it not plain that the great commandments of God will, in this way, be trampled on, that injuries will be done to life and property, and that charity, the queen of all virtues—the special characteristic virtue of the Christian—will be banished from the land? Rev. Brethren, I implore of you to point out these evils to your flock, and to spare no exertion to avert them.

At present the secret societies that are creeping in do not, it seems, propose to themselves any political changes, or any social innovation. But, however that may be, it is undoubted that sooner or later they always become nurseries of sedition and rebellion. It is not necessary to show the evils of a system that has so dangerous a tendency. If order be not preserved—if obedience be not practised—if the just laws of the country be not upheld—if established authorities be not respected, no society can exist—it must fall into pieces, and be dissolved. There is nothing more hostile to the doctrines and teachings of our holy religion, than a spirit of disobedience and resistance to authority. We are continually reminded, in the Holy Scriptures, that whilst we are obliged to give to God the things that are God's—that is, to be obedient in spiritual matters to the Church and its Ministers—so we are to give to Cæsar the things that are Cæsar's—that is, in temporal matters we are to be obedient and submissive to the established authorities of the land.

The preaching of sedition and the upholding of treasonable practices are altogether inconsistent with the words of St. Paul—"Let every soul be subject," says he, "to higher powers: for there is no power but from God; and those that are, are ordained of God, and they that resist, purchase to themselves damnation."—Rom. xiii. 1. It is not necessary for me to insist on doctrines laid down so clearly by the Apostle, and which have been always acted upon by the Church. Even when groaning under the most awful persecutions, and excluded from the protection of every law, the early Christians considered it their duty to submit to the ruling powers of the day, and on every occasion displayed the most perfect patience and submission. What a useful and edifying example they have left us to imitate!

Whilst instructing your flocks, Rev. Brethren, upon the different matters I have merely hinted at, you will not forget to call their attention to the severe penalties enacted by the Church against secret societies. As early as the middle of the fifth century, we find a most important letter of St. Leo the Great to the Bishops of Italy, putting them on their guard against men who were circulating wicked doctrines, and corrupting the people by means of secret assemblies. But, passing over this and other ancient documents in silence, you are aware that Clement XII., in the year 1738, issued the sentence of excommunication against all persons enrolled in the secret society of Freemasons. Benedict XIV. renewed that sentence in the year 1751, and justified it by the strongest reasons which are applicable to all secret societies. The immortal Pontiff Pius VII., in the year 1821, confirmed and extended the Bull of Benedict XIV., and Leo XII., in the year 1826, walking in the footsteps of his predecessors, renewed all their anathemas against existing secret societies, and applied them to all future institutions of a similar description. "Societates omnes occultas," he says, "tam quæ nunc sunt tam quæ fortasse deinceps erumpent, et quæ ea sibi adversus ecclesiam et supremas civiles potestates proponunt, quæ superius commemoravimus, quocumque tandem nomine appellentur, nos perpetuo prohibemus sub iisdem poenis," &c. Such are the penalties with which the Church visits the members, the originators, and promoters of secret societies. By explaining those penalties to your flocks, and showing what an evil it is to be cut off as a rotten branch from the true Church, and to be excluded from her prayers and her sacraments, you will inspire the Faithful with a salutary horror of all illegal combinations. The Church and her teaching should be our guide; we should be regulated by her maxims and precepts, not by the suggestions of wicked and deluded men, who lead their votaries to ruin and perdition.

If, after having instructed your flocks, Rev. Brethren, and pointed out to them, in a spirit of true charity, the dreadful dangers to which illicit combinations expose them, you discover that any are so hardened as not to listen to your paternal admonitions, you will have the kindness to let me have the names of all such persons, and I will give you the necessary authority to pass the awful sentence of excommunication upon them, and to cut them off from the body of that Church, out of the bosom of which there is no salvation. If those deluded men will not listen to the voice of the Church and of her Pastors, who seek nothing but their eternal salvation, they must be subjected to the severest penalties which the Church can inflict—they must be to us as the heathen and the publican.

Whilst speaking in tones of severity against all secret and illegal societies, you are not to imagine, Rev. Brethren, that I am unacquainted with the miserable condition of our poor, or that I am insensible to their wants and afflictions. No, Rev. Brethren, far from me and from every Minister of Jesus Christ to be hard-hearted, or to look with indifference on the calamities of our people. I know we may say, in the words of the Prophet, "Our inheritance is turned to aliens, our houses to strangers: we are become orphans without a father: our mothers are as widows: we have drunk our water for money: we have bought our wood: we were dragged by the necks: we were weary, and no rest was given us: the joy of our heart

is ceased, our dancing is turned into mourning: the crown is fallen from our head: wo to us because we have sinned; therefore is our heart sorrowful; therefore are our eyes become dim.—Jer. Lament., v. 2. But, Rev. Brethren, the intensity of our evils is not to make us forget our religious principles. It is better to suffer poverty, persecution, and all the afflictions of this life; it is better to suffer death itself, than to commit the slightest sin. The calamities under which we groan are not to be remedied by offending God, or by violating His law, and neglecting the admonitions of His Church. Whatever our lot may be, we are to bear it with patience and resignation to the holy will of God; we are never to forget that we are disciples of a crucified Saviour, and that the sufferings of this life, if borne in a proper spirit, will merit for us the eternal joys of Heaven. We may, indeed, exert ourselves to get our grievances redressed—it is just and expedient that we should do so. We may expose our complaints and our wants to those who are in power, and call on them to do us justice; but in doing so we are never to violate any just law—we are never to take vengeance into our own hands—we are never violently to resist the constituted powers, however they may treat us. Teach your flocks, my Rev. Brethren, to enter into the spirit of those doctrines, and to regulate their conduct by them—teach them to merit an immortal crown, by bearing patiently their unparalleled sufferings—teach them to walk in the footsteps of the Saints, and especially to imitate the patience, the humility, and resignation of the Most Holy Mother of God, who is our hope, our sweetness, and our life, in this valley of tears—teach them to seek for consolation in the sacraments and the other mysteries of religion—teach them to put their trust in God, to approach Him with fervent and humble prayer, to explain their necessities to Him, and to implore His assistance. If they act in this way, God will look on them with compassion, and stretch out the right hand of His Omnipotence to relieve them; or if it be in the ways of His Providence that they should continue to suffer here, He will give them grace and strength to bear their present calamities; and when they shall have terminated their short and miserable career in this world, He will bring them to the regions of eternal happiness.

The grace of our Lord Jesus Christ be with your spirit, Brethren.—Amen.

† PAUL CULLEN, Archbishop, &c.,
Primate of all Ireland.

Drogheda, 22nd Jan., 1851.

CONSECRATION OF THE RIGHT REV. DR. KEANE.—This solemn ceremony was performed in the parish chapel of Middleton on Monday. The chapel, which is an edifice capable of affording very large accommodation, was crowded almost to excess. The consecrating Bishop was the Most Rev. Dr. Slattery, Archbishop of Cashel; Chaplain, Very Rev. Dr. Leahy, V. G., Thurles; the assistant Bishops were the Right Rev. Dr. Murphy, Bishop of Cloyne, and the Right Rev. Dr. Ryan, Bishop of Limerick, attended by their respective Chaplains. The other Bishops present were the Right Rev. Dr. Foran, Bishop of Waterford; the Right Rev. Dr. Delany, Bishop of Cork; and the Right Rev. Dr. Egan, Bishop of Kerry. There was a large number of clergymen present from that and the adjoining dioceses.

After the ceremonies prescribed by the Church for this solemn occasion had been performed, up to the reading of the Gospel, the Rev. Jeremiah O'Brien ascended the pulpit, and delivered a most eloquent sermon, which was listened to with the most marked attention, from the text beginning:—

“You have not chosen me but I have chosen you; and have appointed you, that you should go, and should bring forth fruit; and your fruit should remain; that whatever you shall ask of the Father in my name he may give it to you.” &c., &c.

The ceremonies were then proceeded with, and, at their close, when the consecration of the new Bishop was completed, the Right Rev. Dr. Keane, then Bishop of Ross, addressed the immense congregation in a few touching and simple words, which went direct to the hearts of his listeners, who responded to them by the most touching manifestations of sincere and earnest feeling. He expressed the deep regret with which he parted from his beloved congregation, to whom he was so much attached, and amongst whom it was his wish to have lived and died. But God had otherwise appointed it, and all should bow to his holy will. He thanked them from the bottom of his heart for all the kindness he had ever received from them; and he assured them wherever it was his destiny to go, they would always have the first place in his affections and his memory.

The audience were much moved by this heartfelt address.

After the usual prayers, the Bishops and clergy then left the chapel, and the proceedings terminated.—*Cork Examiner*.

CONFIRMATION BY CARDINAL WISEMAN.—Cardinal Wiseman, who has just returned from a brief visit to the Irish metropolis, officiated on Thursday at the confirmation of between 600 and 700 Catholic children, resident in the north-western division of the diocese of London. The ceremony took place in the Catholic church dedicated to St. John, in Duncanterrace, Islington, the incumbent of which is Mr. Oakley, formerly minister of Margaret Chapel.—There was a large attendance of Catholic clergy present, and all that portion of the building not occupied by the recipients of the sacred rite was densely crowded with spectators of both sexes. The Cardinal was received on his arrival by the assembled priests, headed by Mr. Oakley, by whom his Eminence was conducted down the centre aisle to the chapel of the Virgin on the right of the altar, whence, after having performed his devotions, he proceeded to

the sacristy, where he was robed in his pontificals, and the mitre placed upon his head. The Cardinal then re-entered the chapel, attended by the acolytes, and took his seat under the high altar, from which he delivered an impressive address to the confirmants, among whom were several adults, and then performed the ceremony of the imposition of hands. The children now advanced in rotation to the front of the altar, where the Cardinal performed the remainder of the sacrament, anointing each confirmant with the chrysum, and giving them the usual blessing—“*Pax tecum*.” During the ceremony the choir chanted the “*Veni Spiritus Sanctus*,” and other hymns adapted to the occasion. After the ceremony the Cardinal received an address from the Catholic congregation of the adjoining parish of St. Peter and St. Paul, Clerkenwell. The address was presented by a deputation, headed by Mr. Richard Swift, and was graciously acknowledged by his Eminence.—*Times*.

CARDINAL WISEMAN AT ST. GEORGE'S, LONDON.—The Cardinal preached at St. George's Church on Sunday, the Feast of the Purification. In the morning, he preached on the subject of the day; in the evening, his subject was “the immobility of the Church in the midst of the progress of the world, not inconsistent with its being found most perfectly adapted to each successive phase of humanity.” The discourse was a very brilliant one, and was listened to by a very crowded congregation.

FATHER PROVINCIAL OF THE JESUITS.—The Rev. J. Etheridge, Rector of St. Bruno's College, Benarch, St. Asaph's, Flintshire, has received the appointment of Father Provincial of the Society of Jesus in England. Father Etheridge passed through Preston on Thursday morning, en route to Stonyhurst College. The Very Rev. gentleman succeeds Father Cobb in the important office.

The Archbishop of Cincinnati, who passed through London last week, on his way to Rome, preached on Sunday at St. James' Church, Spanish place. His sermon was most interesting and eloquent, and gave an American's view of the position of the Establishment as affected by the Gorham case, and the recent agitation.—*London Cor. of Tablet*.

OFFICIAL ACTS OF THE RIGHT REV. BISHOP O'REILLY.—We understand that the Bishop of this District yesterday confirmed six hundred and seventy-four persons, forty of whom were converts; and among them Rev. Edward J. Ives, who formerly officiated in East Haven, and afterwards in Milford.—*N. H. Register*.

The Catholic Church at Norwalk was consecrated by the Right Rev. Bishop of Hartford on Tuesday of last week. The Church at Stamford was also consecrated by the same Bishop on Sunday last.—*Hartford Current*.

CONVERSIONS.—Anne O'Connor, of Dredhtrasna, became a convert, and was received into the Church last week, by Rev. Denis Cregan, Adare.—*Cork Examiner*. On the 11th ult., Miss Harriet Bagshaw, Staffordshire, was received at Rome into the Catholic Church by the Rev. Martin Crane, Superior of the Irish Augustinian College of Santa Maria, in Posterula. Subsequently she received the Sacrament of Confirmation, and was admitted to Holy Communion, to the edification of all present at the imposing ceremony.—Among the numerous conversions this week I have to mention the names of two of her Majesty's Clergy. One is Mr. Henry Bedford, Curate to Mr. Scott, of Hoxton; I believe that he enjoyed the confidence and esteem of his parishioners to an extent not usual among Anglican Clergymen. The other is Mr. Harper, who has been received by Dr. Whitty. It is said that several members of his congregation have declared their intention of following him.—*Correspondent of Tablet*.

Mr. John Denman, of Chelsea, cousin of Lord Denman, and educated to be a Protestant clergyman, has embraced the Catholic faith.—*Nation*.

FOREIGN INTELLIGENCE.

FRANCE.

The Constitution of the French Republic had fixed the sum of £50,000 as the fair annual price of a President: Louis Napoleon has just been “asking for more,” to the tune of £120,000, and his modest request has been rejected in the Assembly by 398 to 296, a majority within a fraction as numerous as that which recently dismissed the Ministry which dismissed Changarnier.

The *Monteur* publishes the President's refusal to accept the funds which it was attempted to raise by private subscriptions in his behalf. The President considers these attempts as a vote of confidence on the part of the nation, but he thinks himself bound to sacrifice his private feelings to his public duties.—He has been well received by the populace.

Generals Changarnier and Cavaignac voted against the donation; M. Lamartine voted for it. M. Dupin has been re-elected President of the Assembly.

SPAIN.

The Minister of War tendered his resignation on the 7th, and a few hours afterwards, General Lersundi took the oath of office. The General commanded the second division of the expedition to Italy.

The *Epoca* announces that M. Bravo Murillo, President of the Council, had informed the Director-General of the Public Treasury that the Queen had ordered—1st, a reduction of 5,345,000 reals in the expenditure of two branches of his Administration—2nd, another of 1,000,000 in the judiciary expenditure of the direction of the domains—and 3rd, another of 5,038,000 in the budget of the general direction of the public debt.

SWITZERLAND.

Recent accounts from Geneva state, that the Socialist party is actively organising its forces in that

canton, in Fribourg, and in Neuchatel. The anarchists had relied on being able to return two members of the Grand Council in the town of Neuchatel, but the two Conservative candidates were elected by a majority, weak, it is true, of thirty-five and forty respectively, out of 1,200 or 1,300 electors. At Chaux de Fonds, however, they succeeded by intimidation in preventing the Conservatives from coming forward, and returned their two candidates by 400 votes—upwards of 1,200 electors not having taken part in the ballot. In Geneva, the authority of M. Sidler, the Federal Commissioner, was openly set at defiance. M. James Fazy placed at his disposal the gendarmes and the police, but as the latter are devoted to him, the decrees of the Central Government were not carried into effect whenever they displeased the Geneva Dictator.

ITALY.

It is said that M. Siccari is about to secede from the Piedmontese Cabinet. This will be great loss to the Liberal party; foreign influence is suspected. Rumors of an approaching Austrian intervention in Piedmont and Switzerland are listened to in Italy, with credence. Mazzini's committee continues to display much activity. It is said that the largest amount of subscriptions in aid of the republican cause has been collected at Genoa. It is added that Piedmont has supplied 627,000 lire; the Roman States, 536,722 lire; the Kingdom of the Two Sicilies, 214,341 lire; Lombardy and Venice, 516,364 lire; and the minor Italian States, 291,511 lire.

SINGULAR OUBRAGE AT FORLÌ.—A letter from Rome, of the 31st ult., gives details of a singular outrage committed at Forlì-popoli by Il Passatore, the notorious robber-chief who infests the Romagna. A party of brigands made their appearance at the theatre at a moment when it was crowded to witness the performance of the *Death of Cesar*. It must be kept in mind that in Italy the theatres do not open until eight, p.m., when, in small towns in particular, all the shops are closed and the streets deserted, the inhabitants being either at home, at the play, or at the café. Forlì-popoli is a town of four thousand inhabitants, surrounded by a high wall, with two gates, and about three miles from Forlì, of which it is a sort of suburb. It is, therefore, highly probable that, at the time above stated, there was not a soul in the streets. The curtain had just fallen after the first act of the piece, when, to the astonishment of the public, it rose again, and discovered ten well-armed brigands, with their muskets levelled at the pit and boxes. At the same instant about thirty more penetrated into the pit, and guarded every outlet. Il Passatore then stepped forward with the keys of the town in his hand, and said:—“Signori, you are well aware that you are in our power; any attempt at resistance on your part would force us to extremities, which it depends on you to avoid; so just mind what I recommend you to do. I shall call several of you by name; each man, on hearing his name, shall step forward, and go home accompanied by two of my friends, who will help him to carry all the money he has, and bring it here, without leaving a *paquetto* (a groat) behind.” Having made this speech, the orator produced a formidable list, and called over the names, meeting with the most exemplary obedience. The twelve carabinieri, to whom the safety of Forlì-popoli was entrusted, had been all bound and gagged, so that no assistance could be expected from that quarter. The Gonfaloniere was the first called, and experienced some ill-treatment from the ruffians. These operations taking some time, some men, to shorten the business, went from bench to bench, collecting watches, chains, rings, &c. After the whole booty had been thrown in a heap on the stage, the curtain was let down, and the brigands withdrew. The money carried off was valued at 40,000*l.*, the trinkets at double that sum. The number of brigands cannot have been less than four hundred. A strong detachment of Austrian troops has been sent after them.

AUSTRIA.

In Austria it is said that a great political *coup* has been made by including all her territories, Hungarian, Slavonic, and Italian, in the Confederation. Should this be so, the balance of the celebrated treaty of 1815 is overturned, and an immense preponderance in the councils and politics of Europe given to Austria. Should the Dresden Conferences end in any such arrangement, it is probable that both France and England will insist on their opinions being obtained. The political consequences to freedom itself, and to all free Governments, would be of a most important kind.

THE AUSTRIANS IN SCHLESWIG HOLSTEIN.

The Austrian and Prussian troops entered Holstein and occupied the fortress of Rendsburg on the 8th. On the morning of the 9th, a Danish force of 2,000 men, foot and horse, arrived at Rendsburg, and at twelve o'clock on that day they proceeded to garrison the Citadel and the detached forts on the northern side of the fortress. The Danes were introduced into the Citadel by General Signorini, who rode out in state to meet them. They were not, however, allowed to introduce artillery into the works which they occupied.

The fortress of Frederichsfort was occupied by the Danes on the 8th inst. The Holstein troops which had hitherto held that fortress, arrived at Kiel on the afternoon of the same day.

A PROTESTANT CHRISTENING AT WORCESTER.—We read in *Borrow's Worcester Journal* that on 27th January, the Protestant Bishop of Worcester had a ceremony at the Cathedral, when he administered the rite of Baptism to the child of a native of the Amaconda tribes of South Africa, which had been born in Leicester, at the close of the past year. The

ceremony accordingly took place on Monday last, in the Cathedral, at the conclusion of the afternoon service. “On our entrance into the Cathedral,” says *Borrow*, “we found the choir filled with a large congregation, the demeanor of whom was decorous enough, but not so that of the people in the nave. In front of the baptismal font, and in other parts of the building, was collected together one of the most disorderly rabbles that could anywhere be seen, resembling more such a crowd as would be gathered to witness the antics of the buffoons at a country fair, or the exhibition of a dancing bear in the street, than a sober congregation of persons gathered together for the purpose of witnessing a religious ceremony. As soon as the service was ended, and the people were seen to issue from the choir, a rush was made to the font, and the crowd in a few moments became exceedingly dense, those behind pressing upon those who had secured good places in front, until at last these were obliged to give way, and were precipitated over the forms placed near the font for the accommodation of those who were to take part in the ceremony. A scene of indescribable confusion ensued: the forms were upset, and men, women, and children, being thrown from their feet, were scrambling pell-mell on the floor together; the recess in which the font is placed thus became filled, but the crowd still continued to jostle each other, and for ten minutes or more kept shouting, whistling, and quarrelling with each other, in a manner which would have almost disgraced the gallery of a low theatre. After some time the Bishop made his appearance, accompanied by some of the officials of the Cathedral, the mother of the child, dressed in the costume of her country, the sponsors, and the child itself, and the ceremony was proceeded with; but so great was the noise and confusion that the voice of the Bishop, although he evidently exerted himself to the utmost of his power, could not be heard at half-a-dozen paces distance, and more than once his Lordship was obliged to stop until order was partially restored. The ceremony was thus, after some trouble, got through, the child being named Leicester England, and its sponsors being Mr. Tyler, (their conductor,) Mrs. Tyler, and Mrs. Edwards. At the conclusion of the ceremony the parties proceeded to the Chapter House, to register the child, but their journey thither, in consequence of the crowd being so eager to obtain a glimpse of the curiosities, was not accomplished without some difficulty. This duty being at length completed, the mother and child were—to avoid the crowd gathered in the nave—conducted through the cloisters into College Green, where the carriage which brought them to the Cathedral was in waiting for them. On their entrance into College Green, they were greeted by the shouts of the crowd there assembled, and the ringing of the College bells. They then proceeded in their carriage, which was covered with the skins of wild beasts, through High-street, to the house at which they were staying, preceded by the brass band of Gagliardi's Museum, and the same night returned to Nottingham, where they are being exhibited, having come from thence in the morning expressly for the purpose of having the rite of baptism performed by the Bishop of Worcester. The mother of the child is a native of the Amaconda tribe of South Africa, the father being a Zulu Chief, from the same region. It is the intention of Mr. Tyler to introduce these interesting specimens of the human race to a Worcester public on Monday next, at the City and County Library.” [Really, at the first glance of this description, one would imagine it depicted the religious proceedings of some tribe of Hottentots or barbarians, such as those from among whom the neophyte was taken. The whole affair is a curious testimony to the sort of instruction the Protestant communally have in the mysteries of the Faith to which they profess to belong.—*Ed. Tablet*.]

PROTESTANT CONVERTS.—Anything more dreary and uncomfortable than a converted savage I have never seen in the form of humanity. He has discarded all spirit and picturesqueness with his kaross, and set up cant and the narrowest bigotry with his high-logs.

“We had a precious specimen at Mrs. Hunt's: a young man of a sepia color, superior to the Hottentot as touching his tint, though on a level with him as touching his nastiness. He had not arrived at the high-logs state but, having been the servant of some good man about the bay, had imbibed an inveterate taste for psalmody. Sitting the livelong day propped against the shady side of a wall, he poured forth with endless iteration his one hymn, of which every part was unintelligible, but the concluding words of each verse—

‘Do sufferings off de Laambe.’

From morn till noon, from noon till dewy eve, unless specially employed elsewhere, which happened rarely, did he draw out this deplorable ditty. He attached no meaning to the words, and knew no more about the Lamb or his sufferings than one of the lower animals. To read, write, or attend to any serious business within hearing of such a nuisance, was impossible; accordingly he became a butt for the missiles of those engaged in more profane occupations: apples, potatoes, segments of pumpkin, were hurled at him, with an occasional handful of wet clay from the well, where the serving-man Ben was pursuing his subterranean work. This functionary had attempted to get up a counter-irritation by instructing one of the Hottentots in a melody of a totally different character; one verse of which ran thus—

‘Father was a Mantatee,
Mother was a Fingee,
Sister was a shocking B.,
And I'm a rogue, by Jingo.’

to the tune of Yankee Doodle: but the unwearied persistency of the sacred songster drove all secular opposition out of the field.”—*Voyage to the Mauritius and back*.

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MONTREAL, FRIDAY, MARCH 7, 1851.

BY TELEGRAPH.

(From the Montreal Gazette.)

Arrival of the "Pacific."

New York, March 6—6½ P. M.

The *Pacific* arrived at her dock just before six o'clock this evening, with Liverpool dates to the 22nd.

ENGLAND.

Political news interesting. On Monday, the Chancellor of the Exchequer brought his budget before the House of Commons, by which it appears the surplus received for the year, is two millions five hundred thousand pounds, nearly one half of which, he proposes to apply to the liquidation of the National debt.

On Thursday, the Government sustained a most signal defeat, from which they have not yet recovered.

The Catholics of Ireland and England have commenced a formidable agitation against the measures in relation to their religion. Meetings have been held in Manchester and Dublin, &c.

The London *Times* of the 21st, says:—Lord John Russell has tendered his resignation, and only holds office until another Government can be formed. The extensive loss of Parliamentary confidence or sympathy which his Lordship and colleagues have suffered of late, have probably prepared most of our readers for this result.

The weather is mild, and trade good.

We have given, at some length, a report of the debates upon the introduction of the Bill of Pains and Penalties against the Church. The latest papers from England bring us no accounts of the adjourned debate, later than Wednesday evening. Thursday was taken up with Mr. D'Israeli's motion upon "Agricultural distress," so that the division upon the motion for leave to introduce the Bill, could not have occurred earlier than Friday evening. The telegraph announces the motion as having been carried by a majority of 332, which is very possible, though we are still in ignorance of the provisions of the intended measure. At all events, the contest has fairly commenced, and we have no fears as to the result. On one side we see arrayed, Queen, Lords, and Commons, backed by all the majesty of the law; on the other, an old man, who surveys the proceedings of his adversaries with calm indifference, because he is the successor of him, upon whom, as upon a rock, Christ built His Church; and if the veil could be removed from before our eyes, as it was removed from before the eyes of the servant of the prophet Eliseus, we should behold "The mountain full of horses, and chariots of fire round about the man of God," and we would exclaim with the prophet, "Fear not; for there are more with us than with them."

It is pretty clear, from certain expressions which dropped from Lord John Russell and the Attorney-General, that this Bill, whatever may be the nature of its contents, is not intended as a final measure. If Catholics set it at naught, and despise its provisions, as all true Catholics will, then Lord John bids his hearers prepare "for a long and arduous struggle," whilst Sir John Romilly warns us, that "Parliament is able, if it be necessary, to take more stringent measures." We have no doubt that the object of all this legislation is not so much the suppression of the Catholic Hierarchy in England, as the recognition of the Government Colleges in Ireland, and that the screw is to be applied, not to the newly appointed Bishops, but to the Pope himself, who, it is expected, will be struck with a kind of awe at the hostile attitude assumed by the British lion. We look upon it as intended for a protest, a solemn declaration of the Protestantism of Great Britain, with the view of disabusing the Pope of the idea, that England is ripe for conversion, and that her people are seeking for admission into the Church of Christ. We do not think that the Pope will be much affected by the display of Protestant bigotry; but we admit that as a display of British Protestantism, the debates within Parliament, and the meetings without, have been very effective. We do not, we never did believe, that the day was nigh, when the waste places should be built up, and the glory of the sanctuary restored; or, when, reclaimed from the vile purposes to which they have been prostituted, Britain's ancient Catholic cathedrals should once again witness the celebration of the Eternal Sacrifice, and resound with the songs of an acceptable worship. When we think of the terrible ignorance of England's people, when we reflect that out of a population of about sixteen millions, upwards of eight millions, or one-half, are unable to read or write, that millions are unconscionable of a God, and ignorant of the name of Christ, the conversion of England must appear to be

yet afar off. Conversions will continue to increase, more especially from amongst all that is good and noble in the ranks of Anglicanism. He that is filthy will remain filthy; the Low Churchmen will sink lower still; but the men of education, of deep devotional sentiments, of pure and ascetic lives—will seek, and find refuge in the bosom of the Church. Still, however useful as a Protestant protest, we do not believe that the new Penal laws will have any, the slightest effect upon Catholics. They may be cheated out of their money by Protestant law, and certainly when any act of meanness or scoundrelism was to be perpetrated,—such as robbing a convent or swindling the poor,—Protestant legislators have always proved themselves adepts at the work; yet we do not think that the Bishops will be prevented from calling themselves, by any titles which the Holy See may think fit to confer. The law cannot be enforced, for there are too many ways of evading it, and it is not likely that the Catholics will yield to it a voluntary obedience. Upon this subject, the following from the *Tablet* of the 15th ult., may be taken as a fair sample of what Government may expect:—

"We think we understand the temper of the times on this subject as well as Sir John Romilly or Lord John Russell, and we tell them to be prepared for the most resolute and pertinacious resistance to every clause, sentence, line, and syllable of the law. We do not over-estimate the sense and spirit of our Catholic countrymen—every part of it that is penal, will be broken a thousand times in as many hours, and that in the most ostentatious manner that can be devised by the wit of man.

"Obey the law! We tell Sir John Romilly that he is a blundering idiot if he entertains any such expectation. That he has other penalties and other penal laws in store for us if we disobey, no man who understands the nature of a Whig persecutor, can for a moment doubt. But we will brave all his penalties, outface all his infamous enactments, dare the worst of his extortion, and his theft, and, outbraving him, we shall triumph in our disobedience.

"Obey the law! What should we gain by obedience? Exemption from future persecution? Not so. Our cowardice, if we were such cowards, would simply put weapons into the hands of our persecutors; would encourage them to make fresh assaults upon us; would give them a vantage ground for new aggressions; would stimulate their insolence and rapine; and, most deservedly, as far as we are concerned, would lay us divided and prostrate at their feet, to undergo, without resistance, whatever their malice might hereafter devise against us, whenever, at their convenience, they choose to resume their unholy crusade.

"What, we repeat, should we gain by obeying the law? Security? Peace? Freedom from further attacks? Anything that can be called a settlement of our affairs, and permission to dwell in safety? Nothing of all this; for, happily, we have read Lord John Russell's speech, and we know what he meditates and plots against us. We know that, whether we obey or disobey, he will be satisfied with nothing but the absolute surrender of our independence. We know the words he has spoken, and the thoughts that are in his heart, and, after the deceit he has practised, we all know that he can give no security for the future. If he promises, he will break his word. If he swears, he will be perjured. If he makes compacts, he will violate them. If we trust him, he will betray us, and, kissing us, will thrust his sword into our entrails. Obey! The malediction of God—but, no; we need not curse him who would yield himself up as a bond-slave to Whig tyranny and deceit; for the man who would be so false to every precept of religion, and who would shrink from disobedience to such a law, at whatever personal danger to himself, whenever this danger tends to serve the cause which Lord John Russell designs to persecute, has already the curse of God within his soul, making rotten the very marrow of his bones."

We copy the following from the *English Correspondence of the Montreal Courier*, without pretending to vouch for its truth:—

"Another serious subject connected with the Church, is the revision of the Book of Common Prayer, which it now appears is determined on. To the Duke of Bedford, it is said, has been committed the task of sketching out the ritual alterations which it is deemed expedient to make—though the revision will not, it is understood, be confined to ritualism, but will extend to an exclusion of the Athanasian, if not also of the Nicene creed, and to the expunction from the Liturgy, especially in the offices for the administration of the Holy Communion and of Baptism, of all expressions which favor the doctrines of the Tractarian party. It is further said that the suggested alterations are to be submitted to a commission of six Bishops, whose approval or whose revision of them, is to be expressed to Parliament, when a bill will be introduced to give them the sanction and authority by law."

If the above statement be true, the bitterest enemy of the Establishment cannot desire a greater degradation to befall her. The Duke of Bedford selected to revise the Liturgy!—A layman to amend and correct the Revelation of Christ! Compared with this, the consecration of a bishop by order of the first Lord of the Treasury, was a compliment to her independence, and the condemnation of the doctrine of "Baptismal regeneration," by the Privy Council, a glorious vindication of her orthodox purity. Now it is announced that, not only the ritual is to be altered, but that, in defiance of number VIII. of the 39 articles, the Athanasian creed is to be abolished, and that, possibly, the Nicene creed as well, from the "Credo in unum Deum," down to the "Vitam venturi seculi, Amen," is to form no longer a portion of the belief of the children of "Mother Church," but will be replaced by a Parliamentary act of faith, in order that the "elect" may believe according to statute, and be made members of the Kingdom of Heaven, in compliance with the provisions of the law. There is nothing but what will suffer a Low Church change. The mode of administering the few Sacraments which Protestantism has hitherto pretended to retain, is to be altered; but as an alteration will imply that the present mode of their administration is

erroneous, or else there would be no need for a change, and as by article XIX. the Church is that society of men in which "the Sacraments be duly administered," it will follow that according to its definition, the Church of England has not hitherto been the true Church.

We confess that we look forward with some interest to the introduction into Parliament of this new measure, which is to remedy the blunders of the Fathers, and to set the faith of Christians upon a firm and unalterable basis, for the next ten years at least. We should like to know whether it be proposed to make the doctrine of "Justification by Faith" an open or a ministerial question, and if it be intended that the same mode of salvation shall apply to the colonies, as to Great Britain and Ireland. The debates upon the occasion will be highly interesting. How pleasant, for instance, it will be to read, "that Mr. Brotherton asked leave to introduce a bill for the purpose of shortening the duration of Hell punishment; after which the second reading of the bill regulating the manner and the terms of Man's Redemption was carried by a majority of 17 in a very full house," and how startling, an announcement to the following effect: "Owing to the secession of Mr. D'Israeli and several of the Protectionist members, the doctrine of the Trinity was lost in committee."

But seeing that our most gracious Sovereign has been declared in Parliament to be *Vicarius Christi*, Christ's Vicar, or, rather, Vicaress, upon earth, and to speak as a Priest from the throne, we do not understand why the Duke of Bedford should have been selected for the very arduous task of revising the Liturgy, especially when both within and without the house, there are so many whose theological attainments are fully as great. Not to speak of Col. Sibthorpe, there is Mr. Hudson—great upon Railways, he ought to know something about Original Sin; and surely Lord Palmerston, from the constancy with which he has always clung to office and salary, with the most heroic disregard of principle, might be supposed to be an invaluable authority upon the question of "Inammissibility of Grace."

ST. PATRICK'S CHURCH.

Sunday last was an important epoch in the history of St. Patrick's Church. His Lordship the Coadjutor of Montreal officiated at Grand Mass, and conferred the order of priesthood on the Rev. Thomas O'Brien, of the diocese of Buffalo. The occasion was one of intense interest, and will be long remembered by the Irish Catholics of Montreal, as a convincing proof of the high esteem in which they are held by the prelates who govern this portion of Christ's Church. But independent of the compliment thus paid to the congregation of St. Patrick's, there are many interesting associations connected with this event. It was the first ordination ever made in that Church: the newly-consecrated priest belongs to the Irish nation—to "the Celtic race"—and he is destined, in all probability, to preach the word in a far-off region of the great neighboring republic: finally, the officiating prelate was a French Canadian.

As the ceremony had been announced on the previous Sunday, the vast edifice was densely crowded, and yet you might have heard a pin fall, so profound was the silence, while the Rev. Mr. Connolly explained the ceremonial part of the ordination. He spoke at some length of the uninterrupted succession whereby the pastors of the Church have been perpetuated from the days of the Apostles even until now, showing, in his own forceful, impressive style, how the Church has in all ages invested the ordination of her ministers with the most imposing ceremonies, in order to typify the sacredness and importance of their mission. These ceremonies he explained from the least to the greatest, clearly proving that in their simple meaning they exactly correspond with those used by the Apostles when they ordained their successors and fellow-laborers, and gave to them that authority which they themselves had received from their Divine Master: "As my Father sent Me, so I also send you:—Go ye and teach all nations; and again, Receive ye the Holy Ghost—whose sins ye remit, they are remitted, whose sins ye retain, they are retained." The reverend gentleman gave a beautiful exposition of the relative obligations of the priesthood and the people—showing how the priest is chosen by God from among the faithful for the salvation of souls, and in virtue of that choice, he is to offer himself up a living sacrifice to God from the moment that he receives the first of the minor orders. When having gone through the several grades of ordination, he is at length elevated to the august dignity of the priesthood, he is to look upon himself ever after as one entirely cut off from the things of this world—from its pursuits, its pleasures, and its interests, except in so far as they are made conducive to the honor and glory of God, laboring incessantly for the extension of his Master's kingdom, and the salvation of those precious souls for whom Christ died on the cross. He showed how little dependent the priest is on the rest of his fellow men—sent by God to preach the word to his people, and to impart unto them the treasures of grace—responsible only to God for the manner in which he fulfils his mission, and from Him alone expecting His reward, the priest has nothing to hope for from men. He is bound to assist them as far as he can in things temporal as well as spiritual, but always in strict accordance with the law of God, and the interests of His holy religion. Mr. Connolly also alluded to the strange view taken by our separated brethren of the power claimed by the priests of the Catholic Church, and went on to show that Divine power has really been given to them as men—a fact which is as evident as the light of noon, when the understanding is once divested of the mists of prejudice—as men, he said, priests are of the

same flesh and blood—of the same corrupt nature—prone to the same temptations, and subject to the same infirmities as those for whom they labor, but by God's grace they are endowed with power to remit sin in His name—to consecrate the Eucharistic elements—and to act in all things as His ambassadors to men. That Christ gave these powers to His Apostles no one in his senses can deny, and as they were not to live for ever here on earth, so their power was to be transmitted throughout all time to their lawful successors in the ministry. Christ died for all mankind—it is His wish that all should be saved—and souls are now as precious in His sight as they were in the days of the Apostles; it is, therefore, evident that the commission given to the chosen twelve to teach and to baptise, and to remit sins, and to consecrate the bread and wine in commemoration of Him crucified—was to last, and to be for ever perpetuated till the latest moment of time—till the last soul shall be either saved or lost—then, and then only the mission of the Apostles shall be accomplished.

Hundreds of those who were present had never before witnessed an ordination, and to them the ceremony was, of course, doubly interesting. Yet even those to whom the scene had long been familiar, can never see it renewed without a feeling of awe, mingled with pride and gratitude—pride that God has done so much for man, and still deigns to hold visible communion with them, and gratitude that He has called us to abide in His fold, under the care of His pastors. The first step taken in the ordination is the call made to the congregation to know whether there be any objection to the person about to be ordained, either as to his morals, or any other matter that might unfit him for the service of the altar. The bishop having waited a little to see if any one comes forward, then proceeds with the consecration. After a solemn prayer, during which the candidate for the priesthood lies prostrate before him, the bishop proceeds to "impose hands upon him," as the Apostles did on those whom they ordained, after which every priest who is present advances and lays his hand on the head of the newly consecrated, then ranging themselves behind him, they stand for a little while with their hands extended over him, while praying to the Lord in his behalf. This part of the ceremony is peculiarly grand and solemn. When the bishop has anointed the new priest with that consecrated oil, which is the emblem of the Divine unction infused into the soul by the descent of the Holy Spirit, the celebration of the Mass is resumed, and the priest just ordained accompanies the bishop in all the remaining portion of the service. When the Mass is ended, the prelate proceeds to bestow in the name of the Lord that awful power to him confided—the power of binding and unloosing: "Receive the Holy Ghost, whose sins you forgive they are forgiven, &c., which is the consummation of the whole.

The Rev. Mr. O'Brien went through his theological course in Maynooth, and has been for some years, we understand, a professor in one of our colleges in the United States. Being desirous to complete his preparatory studies under the far-famed training of the Sulpicians, he came to Montreal, where he has been three years preparing for ordination.

The music selected for the occasion was most appropriate, being of that grand, triumphal character which belongs to certain of our sacred pieces. Even in her music the Catholic Church manifests that distinctive grandeur, that solemn majesty which belongs of right to her as the mother of nations, and it is impossible to hear some of our Masses properly executed without being struck by the truth of this incidental remark. As to the execution of last Sunday's music it is quite enough to say that Mrs. Unsworth gave to it all the effect of that bird-like voice, whose sweet warblings transport the mind to those blissful regions where angels sing for ever "The Lamb for sinners slain." The congregation of St. Patrick's are much indebted to this accomplished lady, and to the other ladies and gentlemen who devote so much of their time to our music, raising their voices week after week to the praise and glory of God, and the beauty of religion. Surely it is the noblest employment of man here below, to unite with the eternal song of praise and thanksgiving, poured forth for ever and ever, in the realms of light, by saints and angels, and we can well believe that nothing is more truly acceptable to God, provided it be done with the pure intention of promoting His glory.

We are happy in being able to announce the acquittal of the Rev. Mr. Gillespie, of Boston, from the ridiculous charge of assault, brought against him by Mr. Towle and his wife. The particulars of the case were these: The Rev. Mr. Gillespie, hurrying along a narrow thoroughfare about four feet in width, to a sick woman, to whose bedside he had been summoned, brushed accidentally in passing, against the said Mrs. Towle; the husband accused the Rev. gentleman of an indecent assault, which was immediately denied. Mr. Towle, who seems to have been laboring under a strange kind of excitement, repeated the accusation in a still more offensive manner; hasty words passed between the parties; Mr. Gillespie being a clergyman, and, therefore, a fit subject for the exercise of evangelical courage, was knocked down, and then, in the most heroic manner, kicked, and barbarously ill-treated, for which he was "collared by a watchman, carried to the watch-house and jail, and left to pass the night there, without the refreshment of a cup of water, never denied to the meanest criminal." For these offences, the rev. gentleman was brought to trial, and acquitted. The *New York Freeman's Journal* remarks truly, "that the Catholics of Boston ought now to see to it, that his persecutors be prosecuted, first, for the brutal assault on the Rev. Mr. Gillespie, and, secondly, for perjury in swearing against him as they have done."

We often hear Protestants complain that they can never become Catholics. Confounding the operations of the intellect for those of the will, they say, "we cannot," when it would be the more correct expression to say, "we will not believe, such or such a doctrine."

"GAS AND POPERY.—When the chairman of a Company, formed for lighting the Eternal City, waited on the late Pope to solicit the required permission, Gregory indignantly asked how he presumed to ask such a thing so utterly subversive of religion.

We have seen it stated that her Grace the Duchess of Kent was about to become a convert to the Catholic Church. We have been unable to find the statement confirmed in any of our English files.

We would call the attention of our readers to the Pastoral of the Primate of Ireland against secret societies.

We are sorry to have to mention a very disreputable affair, which occurred on the evening of Monday last. The store of Mr. Proctor, in McGill Street, was attacked by a disorderly gang, and serious injury inflicted on his property.

We have received "Subscriber's" letter, which we shall notice in our next. Correspondents are requested to prepay their communications.

We have to return thanks for the Colonial Life Assurance Company's Almanack. For the amount of information it contains, and the typographical beauty of its execution, this little work cannot be surpassed.

We thankfully acknowledge the receipt of the following amounts:—Rev. Mr. Foly, West Port, C. W., £1 5s; Rev. Mr. Meague, Plantagenet, 12s 6d; G. A. Bourgeois, Esq., M.D., St. Grégoire, 12s 6d; Rev. Mr. Higgins, Norwood, £1; Mr. Owen Quigley, Lochiel, £2 10s; Mr. Matthew Enright, Quebec, £5; Mr. D. McGillis, Alexandria, £2 19s; Mr. John Keenan, Three-Rivers, 6s 3d.

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,—Feeling anxious to avail myself of the inestimable advantage afforded by your recently established, but highly interesting and instructive paper, (which we ardently wish had long ago been in circulation amongst us,) I purport sending you a brief sketch of the progress which our Holy Religion is making in these Townships, and particularly in Shipton, to which I trust you will give a small space in your columns, as I hope it may prove of some interest to your readers.

We have of late succeeded in erecting a decent presbytery, and secured the permanency of a clergyman amongst us. This is the Rev. L. Trahan, who is a most energetic and devoted soldier of the Cross. I shall not here attempt to describe the inestimable services of this rev. gentleman, and the strong impulse which our Holy Religion has received in this district since his arrival amongst us.

I have the honor to remain, Dear Sir, Yours very respectfully, D. D. Richmond, Shipton, C.E., February 27, 1851.

THE POST OFFICE.

With great satisfaction we inform our readers that the new Post Office arrangements will take effect on the 5th of April next. The following Extra of the Canada Gazette was published on Saturday last:—

SECRETARY'S OFFICE, Toronto, 22d Feb., 1851.

Notice is hereby given that it is the intention of His Excellency the Governor General, under the authority of a Despatch from the Right Honorable Earl Grey, Her Majesty's Principal Secretary of State for the Colonies, transmitting an Order of Her Majesty in Council, assenting to the Provincial Act of Parliament of 13th and 14th Victoria, Chapter 17, intitled, "An Act for the transfer of the Management of the Inland Posts to the Provincial Government and for the regulation of the said Department," to issue on the FIFTH day of APRIL next, a Proclamation under the Great Seal announcing such Assent, and that, from the issue of such Proclamation, the new Rates of Postage provided for by the said Act will be those chargeable at the Post Offices throughout the Province.

And that the different Deputy Post Masters in this Province, to whom a Copy of the Canada Gazette in which this notice appears will be sent for that purpose, are hereby required to put up the same in some conspicuous place in their respective Offices for the information of the Public.

J. LESLIE, Secretary.

THE AGE OF HUMBAG.

(From the Kingston Herald.)

One of the latest and most refined instances of a humbug morality is furnished by the efforts of the Montreal Witness to convert the Canadian Legislature to his dogmatical principles.—The Witness some time ago, with a heart glowing with the most philanthropic solicitude for the spiritual welfare of the representatives of "this Canada" started the public by the astounding announcement that if the sum of eighty-four dollars were transmitted to him, he would supply each member of the Legislature with a copy of his evangelical and evangelised Witness. Cheap christianity this, at the rate of a dollar a head. Who will attempt after this, to ridicule the influence of the "almighty dollar." Ho, ye benighted and unenlightened M.P.'s, here is joy and glad tidings for ye: scriptural lessons are manufactured wholesale in the establishment of the Witness at the moderate rate of five shillings a man per year. What a meek sublimity there is in the efforts of our eastern light, and how beautiful and touching the motives which influenced him.

"Extract of a letter from Montreal."

"Please make me a subscriber for ten members of Parliament!" Shades of civilization defend us! Here's a go. We thought in our infant innocence that the Witness' design was to convert the members, but here is an improvement. This bold projector condemning the hypocrisy of the design of conversion, and knowing how impossible it is to paint the Ethiop white, boldly proposes to buy the whole squad, and commences with his quota, ten. "Make me a subscriber for ten members of Parliament." Now, although we are well convinced that many of those members are not worth the toss up of the "Mexican"—yet we protest, solemnly, indignantly and determinedly against our legislators being bought like so many sheep; and more so because of the monopoly proposed—one man to have "ten members" for his own use and benefit we will not submit to. Not but we have our share. But we are dead against monopolies.

But seriously, we ask do we live in an age of humbuds. Are men in the possession of their right senses that can be gulled into handing over hard cash to the publisher of any paper to enable him to insult the members of the Canadian Legislature. We hold it, and we apprehend it will be so considered by the gentlemen themselves, to be an insult offered to them. If members of Parliament desire information they can pay for it, and they know where to look for it; and we very much mistake the character of those who are to be made the objects of those evangelical free gifts, if they do not let their originator know, how esteemed are his efforts.—More we might say.

THE BOULEVARD.—The Gentlemen of the Seminary have, in a very handsome and liberal manner, met the wishes of the Boulevard Committee, to continue the line of the proposed Boulevard across the Cote des Neiges road, and through the upper part of the "Priest's Farm," and the following are the terms of the agreement:—

"The Gentlemen of the Seminary of Montreal, desirous of acquiescing in the views and wishes of the citizens of Montreal, for the formation of a Boulevard at the Mountain, consent, most willingly, to cede for that purpose, across their Mountain Domain, the land that may be required, in the direction laid down in pencil mark upon the Plan, by which a certain space will be left between the line of the Boulevard and the property of Albert Furniss, Esq., for their own use, on the condition solely of putting up a suitable wooden fence of six or seven feet high, or paying for the cost of the same.

(Signed) JPH. COMTE, Ptre. Pr. du Séminaire." Montreal, 21st February, 1851.

An arpent of land is thus reserved between the line of the Boulevard and Mr. Furniss's fence, where it is intended to erect a small chapel or a summer-house, and to plant the land with ornamental trees and shrubs, at the cost of the Seminary.—Herald.

THE MUNICIPAL ELECTIONS.—We furnish below a statement of the results of the elections. The city was in a state of excitement, as is usual in Montreal on such occasions, and it was judged expedient to require the assistance of the military, who guarded the police as they conveyed prisoners to the Station House, and patrolled in different directions, to prevent further disturbances.

Cameron's Tavern, in St. Urbain Street, was attacked in consequence of several shots having been fired from it, and the windows were broken. A file of soldiers guarded the building afterwards. Several persons were roughly handled during the day. We regret to learn that Mr. R. Chalmers, Bookseller, was assaulted by a number of men, and

severely hurt. One of his arms was broken, and he was otherwise injured. This was in St. Antoine Ward.

Those who were taken to the Station House, charged with riotous conduct were subsequently released.

We hope the day will come when elections will be conducted in this city in a peaceable and orderly manner.

The following are the returns:— East Ward.—E. R. Fabre. Re-elected. Centre Ward.—Charles Wilson. Re-elected. West Ward.—John Leeming, H. H. Whitney. Mr. Fisher retired early in the day. St. Ann Ward.—A. M'Cambridge, P. Larkin. St. Antoine Ward.—O. Frechette. Re-elected. St. Lawrence Ward.—J. R. Bronsden, 124; Rollo Campbell, 111. Majority for J. R. Bronsden, 13. St. Lewis Ward.—J. B. Homier. Re-elected. St. James Ward.—J. A. Montreuil. Unopposed. St. Mary Ward.—P. Lynch. Re-elected.—Pilot.

IMPERIAL PARLIAMENT.

HOUSE OF LORDS—FEB. 7.

Petitions from various places were presented against the "Papal aggression."

HOUSE OF COMMONS—FEB. 7.

Lord John Russell moved for leave to bring in a Bill to prevent the assumption of certain ecclesiastical titles in the United Kingdom.

Mr. Roebuck opposed the motion. He looked upon the noble lord as having, in vulgar phrase, "thrown out a tub to the whale." If Catholics would take his advice, they would call their Archbishop, not of, but in Westminster. An Act of Parliament, in that case, could not touch him. It was extraordinary that the noble lord had avoided giving any explanation of the machinery of the Bill; it was to be an offence for a Catholic prelate to call himself Archbishop of Westminster, but it was not stated whether it was to be a misdemeanor or a felony. Was there ever such a meagre finale to such an overgrown announcement? Suppose the Archbishop of Tuam were to write to the Lord Lieutenant, signing himself by his title, how would government deal with the case, in a country where nine persons out of ten were Catholics. The Bill would be productive of mischief, not advantages, and would cause, and not allay, excitement; for, should the government venture to imprison a person who was sacred in the eyes of the people of Ireland, they would endanger the peace of the whole country.

Mr. H. Drummond complained of the aggression upon the Queen's supremacy. She was Vicarius Christi, which declared her spiritual, not her temporal supremacy. The Sovereign of this country was persona mixta, a priest upon his throne. After some speeches, for, and against the measure, from Mr. D'Israeli, Sir R. Inglis, and others, the debate was adjourned.

HOUSE OF LORDS—FEB. 10.

Petitions against the Catholic Hierarchy were presented from various places in Ireland by the Earl of Enniskillen.

HOUSE OF COMMONS—FEB. 10.

PAPAL AGGRESSION.—ADJOURNED DEBATE. Mr. Reynolds commenced the adjourned debate with an explanation of his reasons for opposing the motion of the Government. The truth was that an aggression was committed on the people of Ireland by this Bill; for, by the compact of 1829, it was provided that no Catholic bishop should assume the title of a Protestant bishop, under a penalty of £100, and no Catholic bishop had violated that Act; but the noble lord proposed that, after the passing of this Act, it should be penal for a Catholic bishop to call himself bishop of any place in Great Britain and Ireland.

The Attorney-General explained the general scope and effect of the proposed Bill, and the specific offence which it was intended to meet. The Bill, therefore, in the first place, extended the provisions of the Roman Catholic Relief Act, which imposed a penalty of £100 upon the assumption of the title of any existing see, to that of any title whatever from any place in the United Kingdom. But it did not stop there. In order more effectually to prevent the assumption of territorial titles the Bill would make every act done by persons assuming such titles, by virtue of them, absolutely void; and in addition, in order to hinder parties from making gifts to persons assuming such titles, the Bill would declare the endowment of such pretended sees illegal, and the gifts would be forfeited to the Crown, to be disposed of as her Majesty saw fit.

Mr. W. P. Wood contended that the people of England had shown earnestness, but not bigotry, in their resistance to the aggression of the Pope. If the Bill were framed, as he should wish to see it, with a simple, solemn recital, declaring the position of the Sovereign with respect to this matter, or at least the illegality of the attempt to exercise these functions without her assent, they would have done what was expected of them by the country—they would have done sufficient for the present emergency.

Mr. T. McCullagh denied that Lord J. Russell or any of the supporters of the Bill, had made out any case for Parliamentary interference. The ministerial proposition, in reality, struck at the necessary constitution and discipline of the Church, and, through these, at the Catholic creed itself. "Every step taken in this retrogressive and unhappy direction they would have ere long to reconsider and retrace, and might have cause to repent when repentance would be too late"—(hear).

Sir G. Grey thought that it had been demonstrated that they were acting purely on the defensive, and in compliance with the universally-expressed opinion of the people of England. He vindicated the recent agitation from charges of bigotry, and denounced the Pope's proceedings as contrary to international and English statute law. Illegal, however, as they were, they did not belong to a class of offences which it was politic for a Government to prosecute, and therefore, after mature deliberation, an appeal to the law had been determined against.

Mr. P. Howard moved the adjournment of the debate, which, after some discussion, and an adverse division, was agreed to.

ROMAN CATHOLIC DISABILITIES.—Mr. Anstey moved for leave to bring in a Bill for the repeal of enactments imposing certain pains, penalties, and disabilities on her Majesty's Roman Catholic subjects, which upon a division, was refused by 175 against 35.

HOUSE OF LORDS—FEB. 11.

ROMAN CATHOLICISM.—The House sat for a short time, the business done being limited to the presenta-

tion of petitions. Lord Abinger, after laying on the table an address upon the Papal Aggression, took occasion to criticise the ministerial proposition, and stated his own persuasion that it would be altogether inoperative. His lordship called the attention of the House to the spread of Popery throughout the country, and to the disastrous effects which invariably resulted from the two great engines of the Roman Catholic priesthood—the celibacy of the clergy and the practice of confession. He advocated a more rigorous police over monasteries, convents, and societies of monks, and a prohibition of all legacies given to any priest or confessor during the last illness. He suggested, also, that a commission be appointed to inquire whether the statutes of Mortmain had not been invaded.

HOUSE OF COMMONS—FEB. 12.

PAPAL AGGRESSION.—ADJOURNED DEBATE. Mr. P. Howard said, with regard to the measure introduced by Lord J. Russell, that "A more wanton and arrogant aggression and interference with the private rights of property had not been attempted since he had the honor of a seat in that House—a period extending over twenty years—(hear). The Government might depend upon it that not only their legal ingenuity, but their physical endurance would be highly taxed to follow up this persecuting code—(hear.) He would say that Protection, as between their bishops and themselves, they needed none; and, further, if the Prime Minister of the Crown had been led to suppose that they did so, the address which had been presented to Cardinal Wiseman, and the authority of their bishops, and of a great body of their most talented and distinguished laymen, most decidedly contravenes that fact—(hear). Protection, they required none; they only asked to be left alone to enjoy their religious liberty in an unendowed Church, which claimed nothing from this country but toleration, which maintained its own creed, and would defend the creed of others when attacked."

Mr. Keogh contended that the principle upon which patronage had been conferred in Ireland was, that Protestantism was a high qualification for office.

Lord J. Russell said, "I wish, as much as possible, that the Roman Catholics should have the full enjoyment of religious liberty and of political and of civil liberty. I do not think I should ever be induced to introduce a measure by which they would be prohibited from having entirely their own mode of worshipping according to their own belief, or by which they would be prevented, in consequence of that belief, from obtaining any of the honors of the State."

At the close of the noble lord's speech the House was crowded, and a division momentarily expected, 6 o'clock being but a few minutes' distance. Mr. Moore, Mr. Fagan, and Mr. Lawless, however, interposed some observations, and the last-named Member continued to speak until the hour arrived, and the Speaker left the chair without putting the question.

BIRTHS.

At Melbourne, Eastern Townships, on the 10th February, Mrs. Peter Boner, of a daughter.

At Quebec, on the 25th February, Mrs. Henry Pemberton, of a son.

At Quebec, on Tuesday, the 25th February, the wife of Mr. S. Peters, builder, of a daughter.

MARRIED.

In this city, on the 24th February, by the Rev. Mr. Connolly, in the Parish Church, Mr. Wm. Mooney, to Miss Ann Mohan, eldest daughter of Mr. J. Mohan, both of this city.

In this city, on the 3rd inst., at the Parish Church, by the Rev. Mr. Provost, Mr. Peter Sarsfield Murphy, to Miss Jane Amelia Perry, both of this city.

At Quebec, on Tuesday, the 25th February, by the Rev. C. F. Cazeau, Secretary of the Archdiocese, Mr. Patrick Bowes, Lumber Merchant, to Miss Susan Tolland, daughter of Mr. John Tolland, of Quebec.

At Quebec, on Tuesday, the 25th February, in the Chapel of St. Lewis, by the Rev. Mr. Richardson, Mr. John Patrick Purcell, to Miss Margaret Josephine Duby.

MONTREAL MARKET PRICES.

CORRECTED BY THE CLERK OF THE BONSECOURS MARKET. Thursday, March 6, 1851.

Table with 4 columns: Commodity, Unit, Price (s. d.), and another Price (s. d.). Rows include: Wheat, per minot 4 6 a 4 9; Oats, - - - - - 1 8 a 1 10; Barley, - - - - - 2 6 a 3 0; Peas, - - - - - 3 0 a 2 6; Buckwheat, - - - - - 1 10 a 2 1; Rye, - - - - - 2 9 a 3 0; Potatoes, - - - - - 1 8 a 2 0; Beans, American - - - - - 4 0 a 4 6; Beans, Canadian - - - - - 6 0 a 6 6; Honey, - - - - - 0 4 a 0 5; Beef, - - - - - 0 2 a 0 5; Mutton, - - - - - 2 0 a 5 0; Lamb, - - - - - 2 0 a 5 0; Veal, - - - - - 2 0 a 10 0; Pork, - - - - - 0 2 1/2 a 0 4 1/2; Butter, Fresh - - - - - 0 10 a 1 0; Butter, Salt - - - - - 0 6 a 0 7; Cheese, - - - - - 0 4 a 0 6; Lard, - - - - - 0 5 a 0 6; Maple Sugar, - - - - - 0 4 a 0 5 1/2; Turkeys, - - - - - per couple 4 0 a 6 8; Geese, - - - - - per dozen 3 9 a 5 0; Eggs, - - - - - 1 0 a 1 3; Apples, - - - - - per barrel 5 0 a 12 6; Onions, - - - - - 6 0 a 7 0; Flour, - - - - - per quintal 11 0 a 00 0; Oatmeal, - - - - - 7 6 a 9 0; Beef, - - - - - per 100 lbs. 17 6 a 27 6; Pork, Fresh - - - - - per 100 lbs. 22 6 a 30 6.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.



AN ADJOURNED MEETING of the above Association, will be held, on TUESDAY EVENING next, MARCH 11th, at Eight o'clock precisely, for the purpose of admitting new members, and completing the arrangements for the celebration of St. Patrick's Day.

By Order, DANL. CAREY, Secy. Montreal, March 6, 1851.

IRISH INTELLIGENCE.

(To the Editor of the Tablet.)

Ballinakill, Clifden, County Galway,
February 3rd, 1851.

Dear Sir,—Since I addressed the public through your invaluable journal, on behalf of the suffering poor of this parish, I beg most gratefully to acknowledge the following subscriptions:—

The Hon. J. R. Southwell, Hindless, Worcester, £0 10 0

Aloysius Austin, Worcester, 1 0 0

I shall feel the greatest pleasure in complying with the intention of the donors.

Notwithstanding the enormous sums of money contributed by deluded fanatics to keep alive, as it were, the starving Irish, and to rescue their souls from Popery, the public will be surprised to hear (if anything done by the proselytisers could excite surprise) that they allowed a Bible-reader, by name Patt Maly, to die of starvation in the Island of Boffin, and buried him without a coffin. Every man on the island can attest this fact. So disgusted are the people with their conduct in every respect, that the wretched Ranters were obliged to fly from the island.

The depth of the misery of the people is inconceivable. They are all reduced now to the same level; a turnip is the common food of all, without any exception. They would look upon themselves as happy if they could have enough of them for the season.—Yours, &c.,
WILLIAM FLANNELLY, P.P.

MR. ANSTEY AND HIS CONSTITUENTS.

At a public meeting of the constituents of Mr. Anstey, held at Youghal on the 9th inst., it was unanimously resolved to address to him the following notice:

“TO T. C. ANSTEY, ESQ.,

“Sir—We, the undersigned Roman Catholic inhabitants of Youghal, by whose exertions and votes you were elected a member of Parliament for this borough, most reluctantly feel it our duty to inform you that you have altogether disappointed our expectations. It is with grief that we have all along noticed in your public career a departure from those principles on which you were elected by us. We need not remind you of your advocacy of coercion, even against those of our countrymen whose principles you had publicly adopted, nor of your total indifference to the cause of Legislative independence for Ireland on the occasions on which that question has been introduced in the House of Commons. But the act by which you have forfeited our confidence for ever, is your advocacy of penal measures against the Catholic Hierarchy of England, and your support of a Minister, who, having already awakened a fell spirit of religious bigotry in this country, now seeks, by Legislative enactments, to violate the rights of man, and suppress liberty of conscience. Under these circumstances, we feel it our bounden duty to desire that you will at once resign the representation of this borough. We need not remind you of the distinct promise you made here that you would do so whenever your constituents would require it.”

[Here follow the signatures.]

The meeting also agreed to a strong remonstrance, by way of petition to the House of Commons, against Lord John Russell's new bill of pains and penalties, of which notice reached them by the morning papers.—*Cork Examiner*.

MEETING IN ST. MICHAEL'S PARISH.—On Saturday evening a large and respectable meeting of the Catholic inhabitants of St. Michael's parish, in this city, was held, at which a petition to Parliament against Lord John Russell's proposed Persecution Bill was adopted, and which, on the next day, received over three thousand signatures, and was transmitted by that (Sunday) night's mail to London, for presentation to the House of Commons by Mr. Reynolds, M.P.

THE ORANGEMEN AND THE “AGGRESSION” CONTROVERSY.—The Earl of Enniskillen some time ago forwarded to Sir George Grey, for presentation to her Majesty, an address in the name of the Orangemen of Ireland, containing the following paragraph:—“We further pray your Majesty to remember that, should any necessity arise for the service of faithful men, there exist in Ireland 1,800 lodges of loyal Orangemen, every one of whom will be ready to peril life and fortune in defence of your Majesty's Crown and dignity.” To this Sir George Grey returned a laconic reply, stating that he did not feel it to be consistent with his duty to present the address to her Majesty. The Earl of Enniskillen applied for information as to the grounds of this refusal, when his lordship was favored with a reply referring him to the address which it was resolved by the House of Commons, on the 24th of February, 1836, should be presented to his late Majesty on the subject of Orange Lodges and other societies of a similar nature, and to the answer given by his late Majesty to the said address. The allusion here is to the notorious Colonel Fairman, and his projects respecting the succession to the British throne, so that a more rude repulse than this could hardly have been offered to any body of men.

ANOTHER CARDINAL!—*Limerick Reporter*, said to be a high authority on Romish ecclesiastical affairs, announces that the Pope has conferred the dignity of Cardinal on Dr. Cullen, “Lord Archbishop of Armagh, Primate of all Ireland, and Apostolic Delegate.” It is also announced that the Very Rev. Tobias Kirby, President of the Irish College at Rome, has been coadjutor Bishop of Dromore to the Right Rev. Dr. Blake. The *Reporter* imagines the Premier “to be only in the commencement of his troubles.”

DEATH OF THE REV. JAMES O'HARA, P.P. DRUMRATH.—Died, on the 29th January, at Keash Coran, Sligo, diocese of Achonry, in the 59th year of his age, the Rev. James O'Hara, P.P. Drumrath. The unaffected piety for which, from his earliest years, he was distinguished—the zeal and fidelity with which he discharged his duties as a Priest and laborer in the vineyard of Christ—the holy dispositions in which he received the last sacraments, afford the strongest assurance that he died the death of the just.—*Tablet*.

The Very Rev. J. A. Bergin, O.S.F., leaves the Franciscan Convent, on next week, for Rome, where he has been appointed Rector of St. Isidore's College. Rev. Mr. Bergin is succeeded, as Prior of the Franciscan Convent, by the Rev. Mr. O'Carroll, formerly of Limerick, from St. Isidore's.—*Limerick Examiner*.

DUNGARVAN ELECTION.—The *Dublin Evening Post* says:—“We are enabled to state that the Hon. Shapland Carew, son of Lord Carew, and late M.P. for the county of Waterford, will come forward as a candidate at the approaching election for Dungarvan; and we

are happy to learn that there is not the slightest doubt of his success, either with the present or the new constituency.”

THE DUBLIN CORPORATION.—A quarterly assembly of the Corporation was held on Saturday, the Lord Mayor presiding. The Town Clerk read an address proposed to be presented to her Majesty the Queen from the Municipal Council of the city of Dublin, conveying the expression of the fidelity, loyalty, and attachment of that body to her Majesty's person and Throne, and submitting that the Council had heard with alarm and indignation of its being the intention of Ministers to introduce a Bill into the Legislature for the abolition of the office of Viceroy in Ireland, and for the removal of the official business connected with that office to London. The address prayed her Majesty to interpose her Royal authority for the protection of the citizens of Dublin, and of her Majesty's Irish subjects generally, against this contemplated aggression, so eminently calculated to annihilate the small remnant of prosperity left to this country. The Lord Mayor put the motion that the address be adopted, and the city seal affixed thereto. The motion was carried unanimously, all the members of the Council standing and cheering most enthusiastically.

THE LEAGUE.—OUR POSITION.—Thank God for it the cause of the poor—the homeless, naked, starving poor—is advancing. The cause of the down-trodden, crushed, and broken-hearted tenant—of union, Christian charity, and brotherly love, has progressed, and is progressing. The men of the North have heroically come forward in the cause of suffering human nature to advocate the rights of the poor, and to undo the tenants' wrongs. The men of the South have generously advanced to meet them. Both combined, unite the mind, and energy, and strength, and influence of the people. Our hopes are high, when we perceive the energetic, discerning, and eloquent gentleman, whom the North so much admires, the Rev. Mr. Rogers, in league with our own experienced and powerful Archdeacon; when we listen to the strong robust eloquence of the Rev. D. Bell, of Ballyhaly, in mission with the deep paths of the Rev. Mr. Cahill, of Mullinahone; when we see the sterling, hard-working, deep-thinking, men of Ulster, combining with the enthusiastic Minister men. But our hopes and aspirations almost become reality at the announcement, hailed with joy by the League, of the sanction and approval given to the Tenant League, by his Grace the Catholic Primate of all Ireland. A cause blessed by such a man must prosper—a cause approved of by such a man must be good—a cause which interests such a man must be sacred. For a quarter of a century he enjoyed the confidence of four successive Pontiffs. Leo XII. in person presided at his public defence of Catholic Theology—a marble monument in the Great Hall of Propaganda recounts the abilities he displayed on the occasion—the extent of his knowledge, the soundness of his judgment, the clearness of his conceptions, and the acuteness of his reasonings. Whilst Leo lived he respected Dr. Cullen. During the short reign of Pius VIII. he received several marks of his esteem. Cardinal Cappellari, during his Prefecture of Propaganda, often said he did not know which to admire most—the mildness of his manner or the greatness of his mind. When the Cardinal was afterwards raised to the Pontifical Throne, Gregory XVI. treated Dr. Cullen as his bosom friend, and consulted him on all the important subjects relating to the Irish, English, American, and Colonial Churches. It is needless to remark the high esteem his Grace is held in by our present glorious Pontiff, Pius IX. He has placed him at the head of the Irish Church—an ornament and a tower of strength. Well may the poor rejoice at the exaltation of such a man, who has enlisted the prayers of all the Priests and people of Ireland in their behalf. May their prayers be heard. May he long live to be our guide and consolation, defending our religion, and endeavoring to relieve our poor. Well may the poor and oppressed rejoice—well may their friends, who are struggling for their relief, when they have such an advocate. The coming demonstration in Limerick, on the 19th February, will be another rallying point for the oppressed poor. The North will be down with us in all its strength. Leinster and Connaught will be represented here. Munster is up and stirring. The Priests of the county, and the influential farmers, are pouring in their names to the requisition calling the meeting. The trades are unfolding their banners—the people are preparing a hearty welcome for their friends of the League.—*Limerick Examiner*.

TENANT RIGHT IN TIPPERARY.—A numerous and highly influential meeting of the Catholic Clergymen and tenant farmers of the district, to carry out the resolutions adopted at the Cashel meeting, was held in Navan's Hotel, Tipperary, on Wednesday. Very Rev. Dr. Howley, V.G., and P.P., Tipperary, occupied the chair. Collectors were appointed to get in the sum of money to the funds of the League promised from the Tipperary district. The Clergymen present discussed the advisability of holding a public meeting in the town of Tipperary. Rev. Messrs. Meagher and Mullally, and Mr. England, a tenant farmer, acted as secretaries. A district tenant society was formed. A committee was appointed to carry out the necessary arrangements.—*Limerick Examiner*.

It is stated that the new bill for the regulation of the Dublin Police Force, about to be introduced into Parliament, contains a clause which would oblige the rate-payers of each parish to assess a rate for the maintenance of all children deserted in such parish, and would render it compulsory on the churchwardens to cause such assessment to be made under penalty of fine and imprisonment.

In consequence of the resignation by Mr. George Bennett, Q.C., of the office of crown prosecutor on the Munster circuit, a change has taken place in the nature of the appointment, and instead of one council being named for the whole circuit, there will be a separate prosecutor for each county. The crown counsel for Cork is now Mr. James O'Hea, and Mr. Sergeant O'Brien will hold a similar office for Limerick. Mr. Thomas R. Henn is named for one of the remaining vacancies.

Seldom has political apostasy been avowed so unblushingly as by Lord John Russell. His speech on Wednesday was not the speech of the Chief of a Liberal Cabinet, pledged to popular measures, by the previous declarations and acts of his political life; it was the speech of a statesman in the position he occupies, as the ready instrument of any policy that accords with public passion, and rallies supporters for his Cabinet. It was, at least in words, a recantation of his most notorious opinions as to the religious status of the Catholics of England and Ireland. And though the law which he proposes falls short of his rancor, and disappoints the bigotry of the country, it is suffi-

ciently degrading and insulting to the Catholic community as to be regarded as an intolerable penal restriction, throwing them again at the feet of an unscrupulous ascendancy. This law cannot be tamely received by a people whose fathers fought for centuries for religious freedom.—*Nation*.

A meeting of the Protestant Clergy of the Diocese of Elphin was held in the Chapel of Ease, in this town, on Tuesday last, for the purpose of preparing a petition to the Queen, and the two Houses of the Legislature, on the subject of the Papal aggression in England.—*Boyle Gazette*.

ILLEGAL CONFEDERACIES.—A proclamation from the Lord Lieutenant appears in the *Dublin Gazette* of Tuesday, intimating that it had been represented to his Excellency that “illegal confederacies and combinations have been entered into by divers ill-disposed persons in the baronies of Upper and Lower Dundalk, and adjoining districts, in the county of Louth, and that, in consequence thereof, several outrages have been committed upon persons and property in the said county,” then offering a reward of one hundred pounds for such information as will lead to the conviction of any of the parties engaged in such confederacies.

FALSE CHARGE OF RIBBONISM.—At Dundalk Petty Session, last week, Mr. Gartlan applied to have several persons liberated who were arrested and remained upon a charge of ribbonism. He said they were improperly arrested, and still more improperly remanded; that they were preparing a petition for reduction of rent, which was the amount of their Ribbonism. The issue was that after imprisonment upon some trumpety accusation, they were liberated upon their own recognizances.—*Nation*.

ANOTHER MITCHELSTOWN TRAGEDY.—On last week an awful occurrence took place in this town. A poor man named Terence Ahern, and his only child, took refuge in a desolate house, when, melancholy to relate, he died there without a human being to relieve him in his last moments. The rats ate a large portion of the body; the child, unable to move, clung with filial affection to the cold remains of the father, and when discovered presented a frightful spectacle, as the rats had feasted alternately on the father and child. The child is still living.—*Correspondent of Nation*.

PROSELYTISM.—The emissaries of the “Church Establishment” are daily employed at their nefarious attempts to proselytize the poor people of this town. Pamphlets, styled the “Errors of the Church of Rome,” have been sent, through the medium of the Post-office, to several respectable Catholics; they have also resorted to the lowest practices to establish a second “Dingle Colony” here. Soup and rancid meat will be supplied to any of the unfortunate people that might apostatize. The vigilance of the Catholic Clergymen of the parish has completely frustrated their diabolical designs.—An address to the Queen upon the late so-called Papal aggression was hawked about very privately in this town, a few days since. Several respectable members of the Established Church refused to attach their signatures to it.—*Ibid*.

BALLINASLOE UNION—HOUSE LEVELLING.—At the meeting of the Guardians of this Union on Wednesday, on the motion for striking a rate, some discussion ensued as to whether houses returned as unoccupied should be rated—that is, in the event of their subsequent occupation. The instances of an unoccupied house belonging to Mr. Boyd, and of the Church-street houses now being thrown down, were put as cases in point.—Captain Bell: I propose that the signing of the Creagh rate-book be postponed until this day week, to give an opportunity to the valuator to revise those tenements prior to the perfecting of the rate.—Mr. Flannelly: So, then, you mean to make a special order in favor of Lord Clancarty, and to give to him, and to him only, the privilege of exemption from rating in cases of extermination.—Captain Bell stated, as we understood him, that Lord Clancarty had left word to postpone the striking of the rate on Creagh and Ballinasloe until the books were revised, and those houses struck out.—Mr. Flannelly: Grant facilities of exemption from rating in this way to every landlord who wishes to hurry out and exterminate his tenantry! Why, in a little while there will not be a house left standing in the county!—Captain Bell: So much the better; I wish to God they were all down!—*Ballinasloe Star*.

COMPETITION OF THE RAILWAY TO GALWAY.—We are authorized to state that an arrangement has recently been entered into between the directors of the Midland Railways and Mr. Dagan, in virtue of which that gentleman undertakes to have the line open to Galway on the 1st August.—*Galway Vindicator*.

IRELAND'S SHARE IN THE GREAT EXHIBITION.—The position assumed by Ireland, in connexion with the coming Exhibition, is, in spite of all drawbacks, most gratifying. Irish produce will occupy 9,254 feet of floor and counter space in the great Glass Palace, and 14,226 feet of wall or vertical space, which will be occupied by 325 exhibitors. Of these, there are 30 exhibitors of machinery, 166 exhibitors of manufactures, 80 exhibitors of plastic arts, and 60 exhibitors of raw materials. Dublin furnishes 210 exhibitors; Belfast, and the province of Ulster, 60; Cork, 22; Limerick, 12; Waterford, 4; Wexford, 15. In the matter of raw materials—minerals in particular—Cork has been unable to do what it might have done, in consequence of the stupid indifference shown by landed proprietors on whose properties mineral wealth lies. Ulster, too, is very backward in this respect. Leinster is much better represented. It is very unfortunate that so little effort has been made to exhibit the mineral capabilities of the country.

ENGLAND.

MINISTERIAL DIFFICULTIES.—The evening organ of the Government was instructed the other night to deny that any dissensions or difficulties existed in the Cabinet. We reiterate our assertion, that very grave difficulties not only have existed, but still do exist, in Downing-street. We can state with confidence that up to the hour at which we write, Ministers have not been able to come to an understanding as to what it would be most expedient, in the peculiar circumstances of the case, to say in her Majesty's speech on the subject of Papal aggression. We think it right, however, to add that either to-day or to-morrow, something definite will be done with regard to that part of the royal address—the only part, we may mention, about which there has been any difference of opinion worthy of notice. At the last Cabinet Council, previous to the one held yesterday, Lord John Russell prepared his colleagues to expect that he would lay before them a draft of the entire speech, with the paragraph of the Papal question, in the form in which he would propose it for their approval. We can further add that the party who was applied to, six or seven days ago, to

move the address in one of the Houses declined to undertake the task, solely because ministers were now in a position to state to him the views they mean to express in her Majesty's speech on the subject of Papal aggression.—*Morning Advertiser*.

PARLIAMENTARY REFORM.—On Monday evening the National Parliamentary and Financial Reform Association held the first of their series of soirées. Mr. Joseph Hume, M.P., delivered an address or lecture. The large room of the tavern was crowded with a highly respectable audience. Upon the platform were Sir Joshua Walmsley, the president of the association, Mr. Joseph Hume, M.P., and Messrs. R. H. Kennedy, H. J. Slack, John Houghton (tenancier-farmer), W. H. Ashurst, and others.

The Earl of Winchelsea has published an address on the Papal question, in which he says:—“Follow-countrymen, brother Protestants,—The milk-and-water measure proposed by her Majesty's Prime Minister last night against the recent act of Popish Aggression is a gross insult to the Protestant feeling of this country. If you value the maintenance of our civil and religious liberties, let no time be lost in addressing the Crown for a dissolution of Parliament, and for taking the sense of the country upon a question which involves everything which is dear to us as Englishmen and Protestants.”

MEETING OF CONVOCATION.—The two Houses of Convocation met on Wednesday at the Jerusalem Chamber of Westminster Abbey. Several clergymen, who made their way into the Council Chamber under the impression that it was an “open meeting,” were summarily removed. In the Upper House, the Bishop of Chichester presented, on behalf of the Bishop of London (who was absent), a petition from the clergy and laity of the province of Canterbury, setting forth the grievous injuries experienced by the Church through the continued suspension of her synodical action, and praying that the most reverend and right reverend fathers of God would use their influence in obtaining for the two Houses of Convocation license to deliberate in order afterwards to take such measures as may seem for the good of the Church. A similar petition was presented in the Lower House, and both “laid upon the table.” The Convocation was then prorogued by the Archbishop of Canterbury to August 28th. This announcement created, it is said, considerable surprise among the members of the Lower House, who were, of course, prevented from entering upon any further topics of discussion.

AN EXTRAORDINARY COLLECTION.—A lengthy address to the “Servants of all Nations,” appears as an advertisement in the daily papers. One “G. H. C.” has a “matchless collection” for disposal. It comprises “31,000 Historical Manuscripts and Autograph Letters, dated from 1473 to 1848, Henry VII. to Queen Victoria, Louis XI. to Prince Louis Napoleon, President Washington, U.S., to President Polk,” also “the Kings, Queens, Princes, Rulers, and eminent persons of twenty other nations, arranged alphabetically and illustrated with their portraits, in more than 100 folio volumes and sections, many of the commonwealths of England, the Revolutions of 1688, the Republic, the Consulate, and the Empire, the French and other Revolutions of 1848.” The collector would be, he says, content to accept £15,000 for it, or “an approved estate would be taken.”

MR. WYLD'S GLOBE IN LEICESTER SQUARE.—On Tuesday, Mr. Wyld explained to a meeting of the residents near Leicester-square, his proposal for erecting his gigantic globe in the centre of that barren waste. He proposes to purchase the freehold for ten years, at a cost of £3,000. If the inhabitants, at the expiration of that time, were willing that he should continue, well and good; but if not, he pledged himself to remove all the building, and convert the square into a garden. The building would nearly fill the square. It was to be circular, with four projections, and not more than twenty feet high. From the centre a dome, sixty feet high, would rise, enclosing the globe. The globe would be viewed from the interior, the countries being modelled in relief on the interior surface. The building would be erected in five weeks. A committee was appointed to examine the deeds. A doubt was expressed whether there was not an act prohibiting the erection of any building higher than the rails of the square, and the chairman cited a case within his recollection, when the watchmen were debarred from having boxes erected in the square.

A LIFE BUOY.—A correspondent of the *Daily News* points the authorities at piers to a very simple means of preserving life,—not only in a river but in a rough sea. It is merely a long bag, filled with cork shavings, which can either be flung to the person in danger with a rope, or, being tied under the arms, any person, clothes and all, may jump overboard with impunity and save a fellow-creature—“bearing him up (yes, in the sad catastrophe at Worthing, even) till assistance arrives.” When the bag is air-tight its buoyancy is increased; and the writer much mistakes “if a large canvas bolster (shall I call it), filled with cork shavings, nailed or secured round the gunwale of a ship's boat, so as to be always ready, would render it a life-boat, incapable alike of upsetting, or being ‘stove in.’”

THE POOR MAN'S CHURCH.—A wretched-looking old woman named Ferguson, was brought before Mr. Yardley, at the Thames Police Court on Thursday, charged with default in payment of rates, due to the parish of “Holy Trinity, Minorities.” Mr. Yardley recommended, but in vain, that the officials should excuse the poor creature. She had been struggling hard to maintain herself without parochial relief, and by enforcing payment of the various sums due they might make a pauper of her, and cause her to become a burden upon them. The rates consisted of a church-rate, a poor-rate, and a pavement-rate,—they amounted in all to £4 15s. 7d. The collector of rates insisting that the woman should be made to pay, Mr. Yardley ordered the sum to be taken from the poor box, expressing a hope at the same time, that the fact would be made known.

FLAX COTTON AND WOOL.—The experiments with respect to the adaptation of flax to cotton and wollen machinery have, we understand, been considered so far satisfactory by one of the principal firms of Bradford, that a license was yesterday granted to it by the inventor, for the use of that portion of the discovery having reference to the mixture of flax with wool, and to their being spun in combination. The firm in question intend immediately to enter very largely into the manufacture of fabrics formed of flax and wool. This announcement will probably be considered a sufficient reply to several “practical” correspondents, who have favored us with their opinion that M. P. Clausen was merely a “saucy man and gallipot experimenter.”—*Morning Chronicle*.

THE DUKE OF WELLINGTON, THE PRESENT CRISIS, AND THE EMANCIPATION ACT (1829.)

The London papers of Monday contain a long correspondence between the Duke of Wellington and Mr. Thomas H. Thomson of Dublin, on the subject of the present crisis and the circumstances attending the passing of the Roman Catholic Emancipation Bill in 1829.

"I will say, however, that if I am disappointed in my hopes of tranquility, after a trial has been given to the measure, I shall have no scruple in coming down to Parliament, and laying before it the state of the case, and calling for the necessary powers to enable the Government to take the steps suited to the occasion."

The reply of the noble Duke is in his usual characteristic style. He says—

"Field Marshal the Duke of Wellington presents his compliments to Mr. Thomas H. Thomson. He has received Mr. Thomson's letter, dated November 23, in which Mr. Thomson has enclosed an address to the Duke, signed by himself and others, denominated Protestant inhabitants of the city of Dublin, on a subject on which he had received anonymous letters, and he had observed paragraphs in libellous newspapers, but which he considered unworthy the consideration of any respectable person."

His Grace then explains the statement by showing that the words were misreported, and that he had used arguments in support of the measure with which such a statement was perfectly inconsistent, coming as it did from a member of the Government, and concludes his letter as follows:—

"F. M. the Duke of Wellington requests that Mr. Thomson will, in answer to the application of the Protestant inhabitants of Dublin, inform them that although in the service of her Majesty, in capacity of Commander-in-Chief of her Majesty's Land Forces, he is not called to her Majesty's Council. That in the capacity of Commander-in-Chief it is no part of his duty to receive, take into consideration, and submit to Parliament, the proposition of measures to relieve the inconvenience and evils of which her Majesty's subjects in Ireland may complain, as resulting from the operation of any law. It is the duty of the Lord-Lieutenant of Ireland, an officer of great power and influence, to superintend the execution of the law in Ireland, and to observe its operation—to receive the complaints of any of her Majesty's subjects upon the operations of particular laws—to report to her Majesty's servants in this country the nature of such complaints, and whether there is any foundation for them. F. M. the Duke of Wellington desires to suggest to the Protestants of Dublin, that they should adopt this, the natural course, in order that their complaints may be taken into consideration, as he positively and distinctly declines to interfere in them in any manner whatever."—Edinburgh Advertiser.

DISCOVERY OF SHIPWRECKED MARINERS ON A DESERT ISLAND.

Captain Bernard, commanding a French vessel, lately returned from Rio Janeiro, gives an interesting account of the delivery of four British mariners, who had been cast on a desert island in the midst of the ocean, and whose lives were saved by the intrepid courage of Captain Bernard. His report states that on the 30th November he passed the Isle of Trinity, and approached as close as possible in order to observe whether any shipwrecked persons were on the coast. About ten o'clock (continues Captain Bernard) we perceived a smoke on the south-east point of the island, and concluded there must be somebody there. The first object which caught our sight was a rag tied to the end of a broken piece of mast, and waved in the air. Presently we saw two men on the shore. I sent out a long-boat, having on board four sailors of tried courage. I had placed some provisions in this boat, and recommended the mate to use all possible precaution, the sea rolling heavily at the time. Immediately that the men whom we were attempting to succor saw the boat their signal dropped and they ran to the point for which it was making; but the coast, bordered by a reef on which the sea broke with force, could not be approached on that side, and the mate was compelled to look about him for a more convenient access. The shipwrecked men, four in number, followed the boat slowly along the coast. Having arrived at the south side of the isle, the mate resolved to effect the embarkation where two rocks afforded an opening. The boat remaining without the breakers, a sailor named Augustus leaped out of the boat with a long piece of sail cloth, for the purpose of forming a communication with the shore. The poor man was often covered and much beaten by the waves, but at last he gained the shore, and each man having laid hold of the sail cloth, the unfortunate men were drawn into the boat, but not without great difficulty, as they were so weak from hunger and exposure, that they could make no movement in the water. The boat being provided with provisions, the newly found men threw themselves on the latter with eagerness, and would have eaten the whole had they not been restrained by the mate, who feared the injurious consequences to be apprehended to their health. They were so weak that probably two more days on the island would have caused their death. He gave them clothes, and his crew were eager to pay them all the attention that their situation required. After the men had recovered from the effects of their exposure, the mate, one of those saved, made a statement to the following effect:— "We left London, Sept. 28, in 1850, in the English ship Letih, Captain Roberts, for Valparaiso. We came within view of the isles of Martin-Vas, at four o'clock in the morning of Nov. 20. I informed the captain that we were near the Trinity Island; he ordered the boat, saying that there were pigs and goats to be found there, and directed those who were setting out to take guns for the purpose of shooting some. The carpenter was also to take his axe and cut staves. I, the mate, McGregor by name, G. Challis, the carpenter, Manguel Howet, a passenger, David Rogerson and George Shipp, sailors, the latter

of whom was drowned, embarked in the boat. Immediately we got on shore I set out to look for animals, but could not find one. I returned to the boat, but the sea had become so rough that it was impossible for us to go out, notwithstanding all our efforts. We then made a great fire, hoping that they whom we had left in the ship would see it during the night, and thus be assured that we were not drowned. Unhappily during the night the wind was very violent; it rained abundantly, and the sea was high. In the morning I ascended an eminence. We saw the brig at some distance. We made signals by means of a handkerchief fastened to the end of my firelock. Presently we saw the vessel bearing away, and at noon she was in full sail to continue her voyage, no one having been sent to the island to see what became of us. The chief nutriment during the twenty days we were on this island consisted of snakes, crabs, and aquatic birds."

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



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

N. B.—W. C. manufactures the Montreal Stone, if any person prefers them. A great assortment of White and Colored MARBLE just arrived for Mr. Cunningham, Marble Manufacturer, No. 53, St. Urbain Street. Montreal, March 6, 1851.

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

The Subscriber wishes all persons indebted to him to settle their accounts, and parties to whom he is indebted to send in their bills for payment. He offers the following to close off his stock:— Braziers' and sheathing Copper, Canvass, Anchors, Chain Cables, Deck Spikes, 150 Rait Sails, 50 Bbls. East India Twine, 45 lbs. each, 5 Tons of Hemp.

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

INFORMATION WANTED

OF STEPHEN MAHER, from the Parish of McCarthy, County Tipperary, Ireland, who left home in 1836, and when last heard of (two years ago) was in Philadelphia. Any information concerning him, will be thankfully received by his mother. Address, Mr. J. Butler, Montreal, care of Rev. Mr. Connelly.

Catholic Herald will please copy.

MRS. MURRAY, Licensed Midwife, No. 60, SANGUINET STREET.

MRS. M. continues to vaccinate Children as usual. Montreal, Jan. 8, 1851.

RYAN'S HOTEL, (LATE FELLERS), No. 231, St. PAUL STREET, MONTREAL.

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

THE TABLE

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

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

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

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

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. 10jd.
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. 10jd.
The Exercise of Faith impossible except in the Catholic Church, by Penny (late of Oxford), 1s. 10jd.
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. 10jd.
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. 10jd.
The Decline of Protestantism: a Lecture by Archbishop Hughes, and
Hughes and Breckenredge's Controversy, 6s. 3d.
Protestant Objections Answered; or, the Protestant's Trial by the Written Word, 1s. 10jd.
The Grounds of the Catholic Doctrine, by Pope Pius IV., 10d.
Primacy of the Apostolic See Vindicated, by Bishop Kenrick, 6s. 3d.
Lingard's Anglo-Saxon Church, 6s. 3d.
Mochler's Symbolism, 10s.
Newman's Sermons, 6s. 3d.
Ligouri on the Commandments and Sacraments, 1s. 10jd.
Do. Preparation for Death, 2s. 6d.
Douay Testament, 1s. 10jd., 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 RECEIVED at SADLER'S—"THE CATHOLIC ALMANAC." Price 1s. 10jd. Montreal, Jan. 16.

CATHOLIC BOOKS.

PROTESTANTISM AND CATHOLICITY compared in their effects on the CIVILIZATION OF EUROPE, by the Rev. J. Balmezz, price 10s.

This work was written in Spanish, and won for the author among his own countrymen a very high reputation. It has since been translated into the French, Italian, and English languages, and been very extensively circulated as one of the most learned productions of the age, and most admirably suited to the exigencies of our times.

ST. VINCENT'S MANUAL, which has been recommended for general use by the Most Rev. Archbishop of Baltimore, and the Rt. Rev. Bishops of the U. S., who composed the Seventh Provincial Council, held in Baltimore, in May, 1849, as being the Most Complete, Comprehensive, and Accurate Catholic Prayer Book ever published in this country.

Every Catholic Family ought to have at least one copy of this book in their houses, as it embraces every variety of Exercises for Family Devotions and the Service of the Church.

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DAILY EXERCISE: a very neat little Miniature Prayer Book, consisting of the holy Mass and Vespers, with Morning and Evening Prayers. To which are added a selection of Hymns, Prayers for Confession, Communion, &c. Tenth edition, enlarged and improved, 48mo., cloth, 9d.

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Wiseman's Lectures on the Principal Doctrines and Practices of the Catholic Church, 12mo., cloth, 5s.
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This small, but comprehensive Prayer Book, is universally considered the best selection in the English language. It is comprised in a neat 48mo. volume of 336 pages, neatly done up in various styles of plain and fancy bindings, and sold at exceedingly low prices. Child's Prayer and Hymn Book, for the use of Catholic Sunday Schools in the United States. 20th edition, greatly enlarged and improved. 224 pages, illustrated with 36 Engravings. This little work, compiled by a competent clergyman, contains Morning and Evening Prayers, short Prayers at Mass, Instructions and Devotions for Confession, Communion and Confirmation; also, the Vespers, and a suitable collection of Pious Hymns, cloth, 1s.

And many other Catholic Standard Works, for sale at the New York prices, by JOHN M'COY.

Montreal, Dec. 19, 1850.

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 free 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-ducts, and carry off all morbid, bilious matter, from the stomach and bowels, leaving the system strong and buoyant—mind, clear; producing permanent good health.

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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.

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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.

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