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# CATHOLIC CHRONICLE.

VOL. I.

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NO. 35

## THE PACKET STATION—OPENINGS IN IRELAND FOR THE INVESTMENT OF CAPITAL.

(From the Tablet.)

It is impossible to exaggerate the importance of the widening commerce of the Atlantic, bordered as this ocean is by the untamed luxuriance of South and West Africa, and by the rich isles which yield sugar, spices, coffee, and aromatic substances, as well as by the flourishing cities and crowded marts, full of mercantile activity, which rise along its American coast. Accordingly, the sides of this vast thoroughfare—the coast especially which forms the European waters of this sea-thoroughfare—should rise at once into unprecedented importance. Ploughed by steam vessels, the Atlantic has already shrunk into a Mediterranean; the opposite margins have, we may say, approximated; and Italy and Egypt were less contiguous in the splendid ages of ancient civilisation than Ireland and America. Every historian knows that a Mediterranean Sea is the true cradle of commerce, and the great nursery of civilised nations. Civilised communities rise up along the shores of a Mediterranean, we might say spontaneously, and energy, traffic, and refinement, are the indigenous fruits of contiguous coasts. For instance, if the Packet Station and the velocity of steam should make it as advantageous to live in Connaught as in Boston, the prosperity of New England might be shared by Connaught, as Grecian refinement was reflected by Massilia. A sailing vessel, shipping in New Orleans a cargo of cotton, will, in the same number of days, equally arrive in Galway or Boston, with this very weighty difference, that owing to the rigorous severity of frosts, Boston is often unapproachably ice-bound, while the Irish harbor is never frozen; and so long as Connaught produces those beautiful marbles, which sell in the city of New York for a dollar the square foot, a ship cannot fail of a return cargo. The famous slabs of Valentia, that without any intermediate bearings constitute entire ceilings and floorings, may be likewise found a saleable cargo in a country like America, where rapidity of architecture is so much prized. Kerry or Galway seems to be the very location for the shipping interest to colonise, as well as for the immediate establishment of all requisites for service of Transatlantic steamers, and assuredly the millions wasted in breaking up our roads would amply serve for the foundation of such establishment. The furthest rim of the European world, belonging to Europe by contiguity, and to America by a six day's voyage, and thus combining the advantages of Continental and American vicinity, Ireland apparently presents to capitalists the most desirable position in these Northern countries. A material which promises to supersede wood in ship building—iron—a metal indispensable to an advanced condition of the arts—abounds in Ireland.

The largest river in the British Isles—the Shannon—originates in beds of iron ore, which are, perhaps, the greatest in the islands of Britain. According to the Report of the Railway Commissioners, this area of iron ore contains also 20,000 acres of coal—equal to 20,000,000 tons of that fuel. Indeed, Ireland presents several coal districts of considerable extent. The bituminous coal of Tyrone exhibits an area of 7,000 acres, while the most extensive development of coal strata in the British Empire—that of Munster—occupies considerable portions of Clare, Limerick, Cork, and Galway. On the margin of Lough Allen are found sandstone for hearths, clay for bricks, lime for flax, ore and coal for smelting—the latter is a species of coal, too, which “melts the iron quick and well.” Steel is a carburet of iron. There are few markets susceptible of so much extension as that of steel. The most savage and most civilised require steel, and the ore of Lough Allen may be regarded as the steel of nature. At a cost of £6 6s. per ton, bar iron—an article “as tough as any Spanish iron”—may be evolved with turf fuel from the ore of Lough Allen, and, when fabricated into the balance springs of watches, a ton, costing £6 6s., will sell for £150,000.

In the progress of the magnificent Shannon, an expansion of the kingly stream is designated Lough Ree. Besides Lough Ree, the existence of pure clay has given origin to a local manufacture of tobacco pipes. The wholesale price of these pipes is about one penny per dozen; they are now very rudely formed, owing to imperfect instruments. Now, if suitable tools, and some instructed workmen from Dublin, were to assist those local efforts, the foundation of a great manufacture might be established—for the quality and color of the clay are fully equal to any that is used in the sister kingdom.

In our frequent piles of granitic mountain the snow-white opaque felspar has been often completely decomposed. Such decomposition has abundantly produced a fine powder, which is pure clay. Its color is perfectly white, and it is absolutely infusible.

“The agricultural soil,” says Dr. Kane, “of extensive districts has been produced by the weathering of the granite, and at Kilranelagh, near Baltinglass, Kaolin of fine quality has been obtained.” No person has yet attempted the manufacture of China clay in this country (he continues), although the materials of it appear, from all evidence, to exist abundantly. “Large quantities of potters’ clay have been exported to England from Tipperary, in Ireland, but no use has been ever made at home of the potters’ clay of Tipperary.”

At Howth are extensive deposits of a very excellent clay, which burns nearly quite white. This clay was worked into crucibles by Messrs. Mallett, for the various operations of their extensive foundry. It is found equal to the clay of Stourbridge, and its quality would render it excellent for delf and stoneware.

So prolific are the deep sea fisheries of Ireland, that Connaught was formerly the Newfoundland of Europe. “No doubt,” says Brabazon, “can exist but there will be a demand for all the fish any company can produce, as it appears that the quantity of fish imported into Ireland in 1844 amounted to 127,770 barrels of herrings, and 17,683 cwt. of cod, ling, and hake, the price of which, when profits are added to freights, amounts to £143,637, paid annually by consumers in Ireland.”

The combination of fish and baked clay—the stewing of haddock, plaice, soles, and the manufacture of pottery—if these two simple and ancient arts were taught in the workhouses, these two trades might enable the litteral Irish to furnish food to all the ships in the passenger service, and, by storing fresh fish in air-tight pottery, fill the island with money and content.

The poorhouses of Ireland are every day evolving and developing an industrial legion, and the artistic genius of the Irish youths, who, in their aptitude for aesthetics, have been compared to the Greeks, must be a source of profit, by modifying into shapes of beauty, and rendering more saleable and attractive, every manufactured object of ornament or use, and artistic talent is particularly applicable to plastic substances. Already the embroidered goods and light cotton fabrics of Belfast, rivalling in elegance the Swiss and French, are beating their way out of the Continental markets. The most barren of our Irish provinces produces flax that may be easily elaborated into a brilliant tissue, of which the glossy lustre rivals and even excels, in point of beauty, the rich and splendid silks of Italy and Greece. The linen from Belfast has, in a great measure, superseded that of Germany and France in South America, Mexico, and the West Indies, where, owing to the climate, linen shirting is a necessary of life.

There is no country in the world, perhaps, which uses so much type metal as America. In the county Clare, facing that Republican country in which the market for types is inexhaustible, strange to say the sulphuret of antimony is found. It is remarkable that the two metals are here united by Nature in the same proportions as they are in manufacturing printing types; so that this ore, when smelted, would give a natural type metal. As reading is now the business of the idle and the relaxation of the laborious, the demand for type is an inexhaustible one; and a packet station at Galway, near Clare, would enable us, among other advantages, to communicate with the Republic which employs most type.

Capital may, with considerable profit, be embarked in Irish slate quarries, the southern division of the island presenting a schistose area consisting of nearly 8,000 square miles. In the ornamental department the most gorgeous article hitherto presented by the mind of talent to the hand of traffic is denominated enamelled slate. It is an art which our Poor Law Guardians should communicate to the young paupers, and apply to Valentian slabs. In order to keep pace with the commercial competition of the world, it is requisite to unite the steady industry of England to the beautiful ideality of Irish talent. To these it would be necessary to add the means of communicating with the markets of England and the markets of America in the shortest time which the establishment of a Transatlantic Packet Station on our western coast would secure to the manufacturers who will make the shores of Connaught the scene of their future industry.

## PAGANS AND PROTESTANTS.

(From the Pittsburg Catholic.)

Punch is becoming very popular amongst the leaders of Protestantism, in consequence of his recent attacks upon the Catholic Church. The preachers have pocketed all the insults which he has heaped upon them and their system during the time of its short-lived triumph over the liberties of Englishmen in the matter of Sunday mails and Sunday travelling, and are busily engaged in shaking hands with their new

ally in the crusade against the Church. We have not heard that the sneering profligate professes conversion; he has never retracted or modified the sentiments which he so liberally professed at that time, in reference to the doctrines and characters of “evangelical” preachers; nevertheless, the parsons are, at present, loud in his praise, repay his undisguised contempt by expressions of the warmest esteem and gratitude, and edify the world by the readiness with which they forget his recent insults, and return good for evil according to the gospel precept.

“It is very seldom,” says one of our Presbyterian exchanges, “that Punch is not wise as well as witty.” As a proof of this statement we are referred to a recent number, illustrated by a caricature representing Mr. Punch receiving a visit from an old woman “looking exactly like Cardinal Wiseman,” which is referred to as an evidence of his wit; and enriched by an harangue from Mr. Punch addressed to Toby his dog, which, as it makes no pretensions to wit, is quoted, we suppose, as an irrefragable proof of his wisdom. In this speech, Mr. Punch argues that the Religion of the Pope is an imposture, because there is no rail-road in the Papal States; and because, although the Catholic Church cursed and excommunicated England once, the sun shone on it next day all the same; and the Armada went down; and the Island grew, and continues to grow in Strength, and Truth, and Freedom.” As we never heard it seriously maintained that there is any necessary connection between rail-roads and the true religion, we have nothing to say, at present, to the first part of the argument; and, for what follows, we must remark that we are afraid Mr. Punch owes it to a source which he has been unwilling to acknowledge.

The Prefect Wan, of the interior department of Kia-yig Chian, recently apprehended a French Missionary in the interior of China, threw him into prison, together with a number of Christian converts, and destroyed their place of worship; at the same time he “put forth a proclamation in earnest language, that the hearts of men might be rectified, and that the laws might be held in due respect.” In this proclamation he informs his subjects that “there is in the Western world, a doctrine of the Lord of Heaven, which originated with Jesus; so long as the barbarians propagate or practice this doctrine amongst themselves, there is no occasion,” he says, “to notice it, but it is not permitted them to enter the Inner Land to propagate this doctrine.” He proceeds to argue against the doctrine of the Lord of Heaven; and the similarity of his reasoning and that of Mr. Punch is so striking, that we are disposed, for once, to suspect that wise and witty gentleman of plagiarising from the Pagan prefect; at any rate, if the argument be good in one case, it is good in the other; and may be used as effectually for the support of Paganism in Japan as for the upholding of Protestantism in Great Britain. “Of those that do not believe in the Lord of Heaven,” says Wan, “none can compare to Japan; on a quay in their port is engraven a crucifix, and every merchant who repairs thither, and does not, as he lands, tread on the crucifix, is immediately beheaded as a warning to others; there is, besides this, outside the city gate, an image of Jesus sunk into the ground, so that it may be daily exposed to the insults of being trampled upon; and yet this kingdom has endured two thousand years; why has not the Lord of Heaven visited it with calamity? It follows, accordingly, that the statement regarding the power to confer happiness or misery is utterly without foundation.”

It will be seen that the argument of the Pagan Governor, is precisely the same as that of the Protestant Journalist. They unite in the following declaration. Ourselves and the nations to which we belong, have incurred the malediction of Jesus Christ, if the statements of the Catholic Religion are correct. We have exhausted our ingenuity in heaping insults upon Himself, His Mother, and His followers; no punishment has followed our offence; we therefore conclude that Jesus Christ is impotent to avenge, and that the Religion which He established and which it is said that He promised to protect, is a contemptible imposture. The argument is plausible; and we learn in the Scriptures, that the Devil tempted David by sophistries of a similar nature. The Catholic Religion, however, teaches us that temporal prosperity is not an infallible mark of the approbation of the Almighty; that there is an eternity beyond the grave, in which the good shall be abundantly rewarded, and in which the impious shall no longer boast that they have sinned with impunity. The assertion of this important fact, of which Pagans and Protestants are too apt to lose sight, will serve as a sufficient answer to all arguments against the Christian Religion drawn from the temporal prosperity of the wicked, and the comparative wealth and power of Catholic and Protestant governments. Assume that men have no souls, and Pagans and Protestants have the best of the argument;

grant that Christianity is right in teaching that our life here is but the commencement of an eternal existence, and words are powerless to express the madness of opposition to the Church.

## A PARSON'S CURSE.

(From the same.)

Protestants pretend to be terribly scandalized at the awful but most merciful anathemas of the Catholic Church. St. Paul has said, “If any man love not the Lord Jesus Christ let him be accursed,” and the Catholic Church continues to denounce the terrors of the Lord against all who refuse to give that evidence of love which He demands—submission to Him, or, what He declares to be the same thing, submission to His Church. But Protestants profess to regard the anathemas of this Church as a proof that she is rather a cruel tyrant than a tender mother, and, either cannot, or will not, see that it is one thing to tell a sinner, or a heretic, that damnation awaits him unless he repent and amend, and quite another to wish he may be finally overtaken by the eternal punishment which he has deserved. They resolve, in short, to look upon the denunciations of the Church as the threats of a tyrant, rather than the warnings of a friend.

To say that certain acts or omissions expose the individuals committing them to eternal punishment, and to express a wish that this punishment may overtake all who are guilty, of particular crimes, are two entirely different things. The first is the statement of a fact, which, if you know it to be true, you are bound in charity to publish; the second, is a deadly sin because it is utterly inconsistent with the love of your neighbor, and consequently with the love of God. The Catholic Church does the first, and heretics affect to be scandalized; it would seem that Protestant ministers may do the second, not only without giving offence, but with material benefit to their popularity, and the warmest approbation of their adherents.

A meeting was recently held for Missionary purposes in one of the Philadelphia meeting houses, and addressed by several of the most influential Protestant parsons; amongst others, by the Rev. John Chambers, whose speech, we are informed by the secular press, “was marked by an incident worthy of the highest record.” At the conclusion of his appeal in behalf of the object of the meeting, (the proposed object of the meeting, by the by, was the spread of the Gospel amongst the heathens,) he gave utterance to the following “burning words,” as the *Pennsylvanian* very appropriately terms them: “May the arm that is first raised to strike a star from our glorious galaxy, or to rend one bright stripe from the flag that waves over our happy country be withered to the socket—and may the tongue that refuses to say amen to this prayer be blasted with the frost of the second death.” A critic might object to the figure—a christian to the sentiment—but the audience appears to have been neither critics nor christians, for we are informed that the curse was responded to by an emphatic amen, “the key note to which was sounded by the inspired lips of the reverend and respected Dr. Durbin.” So, one Parson curses all who refuse to join with him in an imprecation, and his brethren adopt his anathema and sanction it with an emphatic amen. The Arabs could teach these men something. Bulwer tells us that they have a wise proverb, that “Curses are like young chickens, and always come home to roost.” We commend it to the serious consideration of these pious friends of Missions; we believe that the sentiment which it embodies, is taught in the Koran which they propose to supplant.

## AGITATION AND ITS RESULTS.

(From the Catholic Herald.)

The “Papal Aggression” in England, as it is called, falsely in one sense, but rightly in another, has had one good effect—it has turned all eyes to the Catholic Church. Thousands, perhaps we should say millions, who had never before given the subject even a passing thought, have now been led to give their serious consideration to the nature and claims of the ancient faith. Newspapers, which constitute, we may truly say, the text books of this enlightened age—newspapers of every class, creed, form and shape, are crowded, day after day, and week after week, with labored discussions on the all-absorbing topic. We term this a good effect—good for the cause of truth, good for the welfare and happiness of man.

We believe history will bear us out in the assertion, that in almost every instance in which any people have thrown off the old religion, and adopted the new, the change has been effected, not by free inquiry and rational discussion, but by the use of physical arguments, in the shape of confiscation, exile, imprisonment, the axe and the fagot. None will deny that this was the case particularly in England. The old religion was abolished by the mandate of royal tyrants. By the same usurped authority the idol of Protestant-

ism was set up, and every man, woman, and child was commanded, on penalty of death, to bow down and worship it. Those who had the constancy and courage of a Daniel, such as More and Fisher, clung to the religion of their fathers, and were sent to the stake or the block. The weak, the timid, those who cared more for this life than for the next, submitted to the decree of the despot, and embraced the new religion. From that time forward every means was used not only to exterminate every lurking adherent of the old faith, but to prevent the return of the people to its embrace. Every conceivable plan was pursued to extirpate the Catholic faith, root and branch. Every thing was done that mortal man and the devil together could do, to erase from the public mind every line and trace, yea, the very remembrance of the Catholic Faith. The voice of its living teacher was silenced by exile or death. Its temples were made to resound with the discordant notes of a strange creed. Its altars and other sacred symbols and monuments were impiously overthrown and destroyed. Its books of instruction were consumed along with their martyred authors. And not only was every thing done to keep from the people all correct information concerning the former religion of the country, but the most unflinching efforts were made to imbue their minds with false and distorted views of its doctrines and precepts. Those pulpits in which it was wont to be set forth with so much clearness and unanimity, were made to exhibit it as a base and degrading superstition, as a lying imposture, as a system of gloomy fanaticism and bloody persecution. The press was made to re-echo the falsehoods and calumnies of the pulpit. Books, grossly misrepresenting the faith and morals of Catholics, and the history and institutions of their Church, were multiplied without number and scattered over the land, so that the very name of Popery, if remembered at all, should be remembered only as another name for cruelty and corruption. These abominable measures were for a long time successful. But we may now hope that their day, or rather night, has nearly ended. The decrees of tyrants have lost their terror; the bloody statutes enacted by the minions of despots have been erased; and liberty of conscience proclaimed and established by an authority which even kings have at length been taught to respect and obey. And behold the happy result. The old faith has returned to the land from which it was so long exiled, and reasserted its claims to the homage and obedience of the people. These claims are heard; they are discussed; they are admitted and obeyed. Old Oxford, the chief seat of learning, has been the first, we may say, to listen to the voice of her ancient mother, by yielding up to her arms her most gifted and most honored sons. Her noble example is every where followed. This good work has been going on more particularly during the last fifteen years, but, above all, during the recent agitation on the "Papal Aggression." There are but two things necessary to the progress and complete triumph of Catholicity, and these are, *liberty and inquiry*. Where these are possessed and exercised by the people, nothing can arrest her onward march.

**THE GREAT DEBATE ON THE LITTLE BILL.**

*(From the Weekly News.)*

Five nights of debate have produced one or two good speeches, and one scene of Parliamentary uproar on the most approved "No-Popery" scale; apart from this, matters are much where they were. Many weeks ago we recorded our deliberate opinion that all legislative action on the subject of the Papal Hierarchy must be either impotent or mischievous. Nothing has since occurred to change that opinion. We further confessed our regret that when the Diplomatic Relations Bill was under consideration of the House, the opportunity had been lost, of entering into such a negotiation with the Court of Rome as would have rendered the appointment of Papal Hierarchs without communication with the English Government, a political impossibility. From the expression of that regret we have seen no reason to recede.

The best speech in defence of the Bill was Lord Palmerston's. He put the only points that can really be urged in favor of it; viz., that the House is pledged to do something; and that all they are asked to do by the Bill is confined to a simple repudiation of the Aggressive Act sought to be dealt with. You, the Pope, have given us Bishops with Territorial Titles; we, the people of England, will prohibit those titles from being assumed. That, according to Lord Palmerston, is the whole Bill, and notwithstanding the counter opinions of the lawyers, we think Lord Palmerston is right in his estimate. But if so, the question recurs, is it worth while for this to have convulsed England and alienated Ireland? The majority will be regarded as no answer to this question; it is merely the recorded opinion of the House that, as they must legislate in some way, they choose this mode of legislating as being, upon the whole, the only practicable course. It is, in fact, a compromise of extreme opinions resulting, as compromises generally do, in a *tertium quid*, which, while it offends many, satisfies none.

**THE PROPOSED VISITATION BILL.**

*(From the Tablet.)*

Our readers will find considerable matter for reflection, and we hope action, in the document given below, a proposed "Bill to prevent the forcible detention of Females in Religious Houses." Protestant England is being absolutely driven mad by the spirit of Catholicity with which it is now engaged in a hand-to-hand fight. The British people, by the voice of the *Times*, yell out a scream of agony at finding that a young lady, possessed of £80,000, is likely to take the veil. Eighty thousand pounds! Is the Catholic Church

really to get such a sum? A sum which, if that young lady married, instead of following the holy vocation to which Almighty God is, perhaps, calling her, might actually purchase seats in Parliament, shares in railways, pictures, statues, plate, and fine houses—might open long vistas of banquets and assemblies—might feast the god of this world for years with most acceptable sacrifices. Something clearly must be done. What presents itself is a bill to subject Nunneries to domiciliary visits made by six justices of the peace at least twice in the year, and as much oftener as they please. They are to visit at any hour between six in the morning and eight in the evening, or eight in the morning, and six in the evening, according to the time of the year; order any Nun separately, or all the Nuns collectively, to be brought before them as they shall see fit; and if it pleases them to think that any of them wishes to leave the Convent, they may make inquiry of the Superior about her if they please, or if they like better, they may make no inquiry, but remove her out of the house forthwith, and hand her over to be kept in the family of the matron of the parish workhouse (!) for the space of one month, with "a reasonable allowance" out of the parish fund for her care, maintenance, and clothing. Where she is to go after the month is out, the act does not say. There is to be a register kept of all the members of such religious houses, under penalty of a misdemeanor; and if those worshipful justices are impeded in their visitation, the person so impeding them shall be also liable to penalty for misdemeanor, or if he assaults them, to transportation for ten years. This is what the enemies of God are meditating against His Church. Picture to your minds, O Catholics of England and Ireland! six justices of the peace, impure and bad men for aught we know, having this power of vexing and harassing the holy virgins of the Lord in the hallowed cloister whither they have retreated from the world. Imagine to yourselves any meddlesome or profligate squire, who happens to have a seat on the Bench, endowed with the power, with two of his fellows, to knock at the door of a Convent, and demand to see any of the inmates he names, or all the inmates collectively, and, with or without the consent of the Superior, to remove them from the Convent, and place them with the matron of the workhouse. Are Catholics to submit to legislation like this? Will not the whole voice of Ireland make itself heard like thunder if there be any serious danger of Parliament's passing an enactment so Satanic? [And their arms felt also we hope.—Ed. T. W.]

**Extracts from the Bill to Prevent Forcible Detention in Religious Houses.**

"That the justices for every county in which any religious houses shall be registered under this act shall at the Michaelmas quarter sessions of the peace in every year appoint six or more justices of the peace to act as visitors of each house registered under this act, situate within such county, and such visitors so appointed shall be and are hereby authorized and empowered, not being less than three in number, together to visit every such house in manner directed by this act.

"That every registered religious house shall be visited and inspected by the visitors appointed for that purpose under this act at the least twice in every year, on such days and at such hours of the day, between the hours of eight in the morning and six in the evening, from the twenty-first of September to the twenty-first of March, and between the hours of six in the morning and eight in the evening, from the twenty-first of March to the twenty-first of September in each year, and without notice, and for such length of time, as they shall think fit, and they are hereby empowered to see all and every the inmates therein, either separately or collectively, as they shall see fit, and for that purpose there shall be kept at every such house for the use of the said visitors a book containing a list fully entered up of all the persons residing therein, setting forth the true Christian and surname, the age, the last place of abode, the names and residences of the parents, guardians, or next of kin, as the case may be, of every such person, together with the date of her entry into the house, the style or title by which she is called or known therein, the office, if any, held by her; and in case any such person shall die, or leave the said house, or be removed therefrom, an entry shall be made in the list in the said book of such death, departure, or removal, as the case may be, opposite to the name and description of such person, together with the date thereof.

"That if it shall appear to the said visitors, upon the occasion of any such visitation, that any female is desirous of leaving the religious house in which she shall for the time being be resident, then and in every such case it shall be lawful for such visitors, if they shall think fit, to make inquiry in relation thereto of such person or persons, including the superior, if any, of such house, as they may deem capable of giving information on the subject, and also with or without such inquiry to remove such female from the house in which she shall be so resident.

"That if it shall be determined by the said visitors to remove, under the provisions of this act, any female from the religious house in which she shall for the time being be resident, then and in every such case it shall be lawful for the said visitors to place such female, if she shall so request, under the care of the matron of the workhouse of the union or parish within which such house shall be situate, and such matron shall be and is hereby required to take charge of every female who shall be so placed under her care, as an inmate of her own family, and not as a pauper, for the space of one month: provided always, that nothing in this act contained shall be construed or taken to make it compulsory on any such female to remain as such inmate for any longer period than she shall think fit.

"That if at any time after the 15th day of September next ensuing the passing of this act any religious order, community, or establishment consisting of females bound by religious or monastic vows shall reside or associate in any house in England or Wales, and such house shall not have been previously registered pursuant to the provisions of this act, then, and in every such case, the superior of such house shall be deemed guilty of a misdemeanor.

"That if any person shall wilfully obstruct or impede any of the visitors in their way to, at, or in, or returning from any such religious house, such person

shall be deemed guilty of a misdemeanor, and if any person shall assault any visitor in any such house or the curtilage thereof, he shall be deemed guilty of a felony, and being convicted thereof shall be liable to be transported as such for ten years, or to be imprisoned, either with or without hard labor, and for any time the court may direct, not exceeding two years."

**CATHOLIC INTELLIGENCE.**

TO THE RIGHT HON. LORD JOHN RUSSELL.

St. Jarlath's, Tuam, March 9, 1851.

My Lord,—It would seem as if you imagined that the people of Ireland, exhausted by a long and terrible famine, would sit down the silent and apathetic spectators of your disregard of the Divine law in endeavoring to annihilate their Apostolic Hierarchy. The signal discomfiture which you experienced, coincident with this aggression, when, flushed with the hopes of success, you proposed your fatal measure, is a triumphant attestation of the vitality and vigor of Ireland. You may starve the bodies of the people, an experiment that has been submitted to in all the variety of patient suffering during the inauspicious years of the Whig ministry—you never can subdue the energy of their immortal souls. The survivors have not yet recovered from this emaciating infliction; coroners' inquests still attest the frequency of deaths from starvation. But, accustomed to neglect, the people have ceased to complain, deeming it a superfluous labor to convey their remonstrances to a ministry by whom they have been so cruelly unheeded. This neglect might admit of some excuse under financial embarrassment. The people are told, however, that the exchequer is filled to repletion. Yet, though the treasury is thus supplied with funds pressed down, and flowing over, and embarrassing ministers only with the difficulty of finding channels for its expenditure, the lands of Ireland, so long untenanted, are still left waste and unproductive, without any legislative attempt to apply to them the vast amount of unproductive labor that is going to waste in the workhouses, and to create by this united produce of the land and labor a wholesome and virtuous sustenance for the people, instead of the irksome and melancholy and vicious idleness to which thousands of them are now doomed.

To the astuteness of worldly wisdom no period could be deemed more propitious to assail the Faith of a people. But Providence, that confounds the wisdom of the cunning, has drawn moral vigor out of the material infirmity of the nation, and converted what was deemed its weakness into a tower of strength. Those who could see with the holy resignation of a Job their dearest friends snatched from them by famine, and who would rather die than lay hands on what they deemed in the last extremity was unlawful to touch, have become loud and courageous on finding that the Faith is menaced which alone sustained the nation throughout the agony of its unprecedented suffering. They lost their friends, they bore the tortures of famine, they endured a martyrdom more painful than that of the forty heroic martyrs we commemorate on to-morrow, and after such sacrifices, which have left but little for life to enjoy, it was not to be imagined, but by the Materialists who have no hope beyond the grave, that a nation of confessors would be indifferent to any attack on their religion by an attack upon the Hierarchy through whom it is derived. No sooner has the alarm been sounded than the hearts of the Catholic people gave back a significant response, and those who seemed dead to every impulse, as if they had no tie in this world, have been seen suddenly starting into their wonted animation, and pledging themselves that they will not endure this last and cruellest, because the most treacherous, persecution of their religion.

I state those things preparatory to Friday, in order that, admonished, your Lordship may learn justice, and that the faithful representatives of Ireland, who have already brought such persuasion to your councils, may be encouraged to persevere in their truly patriotic career. They have Ireland with them. Never, perhaps, in any former period of its eventful history, has there been such a strong union of all classes—a union, thanks to your lordship's policy, brought about by the conviction of the hostility with which they are threatened, and the necessity of the most strenuous exertions to avert it. You now, forsooth, condescend to bring in your penal bill in a more mitigated form. No mitigation, short of its utter rejection, will satisfy the Catholic people of Ireland. We are conscious of no crime; our allegiance to our beloved Sovereign is beyond reproach or impeachment. Why, then, threaten us with a bill of pains and penalties under any form? There are laws of higher and holier obligation than those which are enacted by men; and your lordship must be aware how powerless must be all enactments that may clash with the paramount obligations of the laws of God. The history of all the persecutions of the Church, from the days of Nero to that now meditated, is nought but the unallowed efforts of men to substitute arbitrary and unjust enactments for the inviolable obligation of the Divine laws. The boast of England in asserting her independence of all foreign dominion, is easily resolvable into an ambition of independence of the laws promulgated by our Redeemer Himself. How absorbing and unsated is this mistaken pride of national independence! We are as impatient of a foreign yoke as ever England was, but we are not free, in our impatience of a foreign yoke, to confound spiritual with temporal jurisdiction, or to conclude that we ought not to obey the Pope as the successor of St. Peter, because he is also the temporal Sovereign of Rome. Your lordship may fancy, and insist on this fancy, that England was peculiarly excepted in the commission given by our Redeemer to his apostles to preach and plant churches throughout all the nations of the earth, as well as to the commission given to St. Peter in particular, to govern the entire of that vast flock,

including people as well as all the gradations of their Pastors. And following up this fancy, you will, no doubt, pronounce the first establishment of the See of Canterbury, by the Missionary of Pope Gregory, an unhallowed Papal aggression. If so, as the rights of the heir cannot be more sacred than those of the first Episcopal occupant, you place in the same category the Archbishops of Westminster and Canterbury. But whatever your lordship may think to the contrary, we firmly believe that Ireland is included among the nations handed over to the spiritual dominion of the apostles, and St. Peter, their chief; nor have we the morbid ambition of nationality, which, by freeing us from the sweet yoke of Rome, would also deprive us of the graces that flow from a communion with that Apostolic See. The truly heathenish ignorance and brutal vices into which that portion of the English population is sunk who have no instructors but those who have broken off all communication with the Apostolic See, is a lamentable commentary on the folly as well as error of mere national or secular Churches. What wonder that they should become worse than heathens, when their High Priests tell them that the great Sacrament of Baptism, by which sinful man passes from the state of heathenism into God's Church, is not necessary for salvation!!

The eyes of all are turned now to parliament, watching to see whether their members are at their posts, though, like the Roman senator of old, they should be carried thither on their couches. No apology can henceforth plead with the people if those members do not exert themselves in stopping the present penal enactment. Opposition—stern, persevering opposition—to your hateful measure, in season or out of season, is the paramount duty of every Irish member of parliament, as well as opposition to every other measure you propose until you abandon the bill which you in an evil hour proposed, or until once more you abandon the helm.—I am your obedient servant,

† JOHN, Archbishop of Tuam.

**THE CATHOLIC UNIVERSITY—MUNIFICENT CONTRIBUTIONS.**

LETTER FROM THE PRIMATE TO DR. COOPER.

Drogheda, March 16, 1851.

My dear Dr. Cooper—Will you have the goodness to announce a munificent contribution of £500, which I have this morning received by the English post for our Catholic University. The humility of the generous donors will not suffer us to do honor to their names, or otherwise know them than as—

- A. M., Liverpool ... .. £300
- D. G., Manchester ... .. 100
- L. M. ... .. 100

and it is therefore that I am obliged to request this acknowledgment through the papers.

With such a proof of the generous feelings that animate our brethren in England, how can any one reasonably doubt of the possibility of the glorious undertaking in which Catholic Ireland is engaged? Should not such an example be sufficient to dissipate the misgivings of the wavering and of the men of weak faith, and make them have more confidence in the cause of Catholic truth? Were we all more under the influence of faith and charity, every symptom of hesitation and diffidence would soon vanish.

But, notwithstanding the obstacles that may be thrown in our way, I am confident, as soon as the good work which has been so warmly recommended by the Vicar of Jesus Christ becomes better known, other large contributions will flow in, and our resources will be most abundant. Every day will bring new arguments to corroborate the statement of the Synod of Thurles, "that we have within ourselves here at home, and in the persons of our brethren who are scattered not only through the sister kingdoms and the British colonies, but the continent of America, ample resources—zeal, learning, talent, and the pecuniary means—for the accomplishment of such an object, the foundation of a University."

As yet I am not able to give you an accurate account of the sums contributed to the fund in this diocese; but I think it may be safely stated that both Clergy and laity are acting with the greatest generosity, having all entered most warmly into the spirit of the undertaking. They all ask, why should Ireland be the only Catholic country in Europe without a Catholic University?—why should the ten millions of Catholics now in these kingdoms be left without such an institution?—why should they be compelled to send their children to schools where their faith and morals are exposed to grievous and intrinsic dangers? Why should they not have the same advantages that are enjoyed by their Protestant fellow-subjects? If Protestants insist upon having their children educated under Protestant control, though they have no fixed principles—and many change their belief every day without ceasing to be true and good Protestants—why should Catholics be indifferent or careless upon so important a matter, when their faith is so inflexible that they cannot sacrifice one iota of their creed without losing every claim to the name of Catholic? The eyes of all are now open to the great want of Catholic books for the education of youth, and to the necessity of endeavoring to form a Catholic literature. The people will not be satisfied with books, merely because they do not insult and impugn our doctrines; works must be furnished, written not on latitudinarian but on Catholic principles, and breathing a Catholic spirit. Our deficiencies in this respect, and our crying wants, should be continually before the public.

The more closely this matter is examined, the more support shall we receive for a Catholic University, the object of which is to create and cherish a Catholic feeling in society, and to establish a literature not infected with error and immorality. If a Catholic University were once in full operation, we would not have to weep over the many apostacies which, to our affliction and disgrace, have taken place in other es-

establishments in this kingdom; nor would we be obliged to deplore the loss of Catholic feeling and the total abandonment of Catholic practices which have been too frequently observed in those that were obliged to frequent Protestant and latitudinarian colleges. The fate of such young men is melancholy. Indeed, in the innocence of youth they were thrust into the furnace of temptation, and they often-times perished before they were well alive to a sense of their danger. What a dreadful account will parents have to render who thus immolate their children to the Moloch of avarice or pride!

Whilst I state that every class here is doing its duty, I do not mean to say that there may not be some few exceptions.

There are, perhaps, some good men keeping back through timidity, or because they are influenced by certain high authorities. I say nothing of them, for they will soon yield to reason and the impulse of charity, and come forward generously. But I regret to add, that avarice or a carelessness for religion may prevent a few others from joining in the good work. However, we are not to be surprised that there should be in a large community men swayed by such vices, and indifferent or hostile to the progress of every good undertaking. There are, and there will be always, such men among the frail children of Adam; but is it not very consoling to think that they are so few in Ireland? Is it not most cheering to contemplate the zeal, the devotedness, the generosity, the charity of our people, the consideration of whose noble virtues forbids us to despair for Ireland? Our poor dear country is indeed reduced to great misery and destitution; but whilst such a spirit is alive, and burns within her, that God who has promised to watch over and protect the charitable will not abandon her, but will hasten to her relief, and change her mourning into gladness. May our glorious Apostle, whose feast we are about to celebrate, always keep alive the same spirit of charity in His children, and never allow them to be robbed of their Faith, "that victory which overcometh the world."

As soon as I shall have received an accurate account of the various subscriptions in this district, I will write again. Local arrangements previously made have probably impeded the collection in some few parishes; but they will do their duty in due time.

Believe me to be, with sincerest esteem, your devoted servant,

† PAUL CULLEN.

The Rev. Dr. Cooper, Dublin.

**CONVERSIONS.**—The Rev. Edmund Coffin, M.A., student of Christ Church, and late Curate of East Farleigh, Kent, (of which parish Mr. H. W. Wilberforce was Rector,) was received into the Catholic Church, on Monday week, at St. Trond, in Belgium, the Noviciate of the Redemptorist congregation. It may be interesting to mention that on Mr. Coffin's leaving East Farleigh, the parishioners presented him with a testimonial, which leads us to hope that many of them may be influenced by his pious example.—*Tablet.*

On the same day (March 10th) the Rev. J. Fanning received into the Catholic Church, at the Convent Church of Taunton, Somerset, Charles R. Dashwood, Esq., son of Sir Charles Dashwood, Bart. In the course of the week there were also received into the Church, at Tor Abbey, by the Rev. M. Power, Mrs. Dashwood (wife of Mr. C. R. Dashwood), Miss Caroline Dashwood, Miss De Courcy Dashwood, and the Rev. Mr. Coghlan, late Curate to the Rev. Park Smyth.—*Id.*

**FOREIGN INTELLIGENCE.**

**FRANCE.**

It has been decided by a majority of 418 against 239 that the elections of the officers of the National Guard, shall be postponed until the electoral privileges of that body are curtailed. The latter part of the debate was exceedingly animated. Cavaignac, Lamoricière, Jules Favre, Lamartine, Madier de Monjan, Lagrange, each made, as on the electoral law of May, once more a daring stand in favor of the people's paramount sovereignty through universal suffrage.

The Socialists are evidently gaining in strength,—there have been several incidents betokening determination and confidence on the part of that section. The *Evenement* publishes a return to show that the National Guard of Paris, which consisted in 1848 of 250,000 men, has been reduced by the Government to 56,500 men, so that 193,000 men have been dismissed as *suspicious*. This is exclusive of the artillery of the National Guard, which have been disbanded.

**AUSTRIA AND PRUSSIA.**

The Congress of Dresden has as yet made no progress whatever in the settlement of the affairs of Germany. It has been for some time obvious that the proceedings of the Two Great powers have been viewed with the utmost distrust by the other members of the Confederation. The first demonstration of resistance was made by those who would have been the greatest sufferers by the proposed arrangement; but their example has been followed by the States of the second order, which had formerly been the supporters of the Austrian policy. It is understood that the four kingdoms now advocate a species of popular representation, which Prussia long since disclaimed, and which Austria will not fail to oppose. Thus a new element of discord has been introduced; and if it be true that the ancient contest for supremacy has again disturbed the lately cemented union between Austria and Prussia, more important consequences may follow from the demands of the four kingdoms than could have been expected to be produced by the published letter of the King of Wurtemberg. At present the situation exhibits a renewal of the rivalry between Vienna and Berlin, the balance of which is

held by the other states of Germany; and this inference is borne out by the recommendations of the Dresden Congress, which body, while avowing the doctrines and advising the practice of the most arbitrary Government, proposes, all at once, the introduction of popular representation.

The French Government has, it is said, prepared a third note against the admission of the Slavonic and Italian States of Austria into the German Confederation. This note is couched in even more decided terms than the last. It is further stated, that it is to be presented to the Austrian Cabinet by M. Mercier, who has been lately appointed to a diplomatic situation at St. Petersburg. M. Mercier, it is added, is to present a copy of this note to the Prussian and Russian Governments.

The thirteenth inst. was the anniversary of the Austrian revolution. It passed in the most profound tranquility.

**"HURRAH" FOR THE HESSEANS.**—One day last week, a regiment which had been unfavorably marked by the Government of Hesse-Cassel for its sympathy with the popular cause, was recalled from country quarters into Cassels, the capital of the electorate. The greatest precautions were taken to check anything like a demonstration on the part either of the soldiers or the citizens. The obnoxious regiment was guarded into the town between troops of hussars and gendarmes, who were ordered to enforce the strictest silence. Some of the townspeople complied with the letter but avoided the spirit of the order, by chalking in large letters the word "Hurrah!" on the backs of their coats, and so walking in front of their military friends. Others wore cravats, on the front of which the same word was inscribed. These novel neckcloths are now known as the "Hurrah cravats."

**INDIA.**

Advices by electric telegraph, via Trieste, are from Bombay, to Feb. 17; Calcutta, Feb. 8; and Hong Kong, Jan. 29.

The Bombay journals announce the unconditional surrender of the Fort Dharoor, in the Nizam's dominions, on the 4th of Feb., and gave a report that a portion of the Prince's territory has been made over to the government of the East India Company, as an equivalent for the debt of £60,000 due to it.

In the Punjab, four hundred and fifty miles of canals, nearly half a million acres, were under construction. Lord Dalhousie is occupied with education in the Punjab.

The Governor-General was in Rawul-Pindee on the 31st Jan., en route to Peshawar; the Commander-in-Chief was at Agra on the 8th of Feb.

The China papers confirm the intelligence of the death of Commissioner Lin. Keying had fallen into disgrace at the Chinese court, for showing a predilection to Europeans. Fears were entertained of a new Chinese insurrection in the disturbed provinces.

The *North China Herald* announces the discovery of an interesting race of Jews in the interior of the country, 350 miles from Peking, by some missionaries of the London Society.

**IRISH INTELLIGENCE.**

**ADDRESS OF THE IRISH MEMBERS TO THE PEOPLE OF IRELAND.**

At a meeting of the Irish members on Thursday, March 6th, G. H. Moore, M.P. for Mayo, in the chair, the following address to the electors and people of Ireland was adopted, to be signed by the chairman in the name of the meeting, and published forthwith:—

**"TO THE ELECTORS AND PEOPLE OF IRELAND.**

"Fellow-countrymen—We have no wish, individually or collectively, to obtrude our names or our opinions upon your attention. We are but too conscious of the little value that attaches to either, to wish to make them unnecessarily conspicuous. As long as our duties lay within ourselves, and within our own control, we endeavored unostentatiously to discharge them. Circumstances have, however, enlarged our duties, and forced us to appeal to you.

"It can be scarcely necessary to point out to you the anomalous position which we occupy at the present moment, in the nation on the one hand, and in the legislature on the other. Carrying with us the hearts, and hopes, and feelings of at least one-third of the people of these kingdoms, and probably representing no less than half of their earnest and decided opinions on the question in which we are engaged, we form but a tenth part of the numerical power of an assembly, in which might is right.

"The war of parties and the ambition of individuals throw, occasionally, into the hands of right, a power which it would be otherwise unable to exercise; and the chances of a party battle enabled us, on a late occasion, to avenge a great insult, and vindicate a great principle. But the circumstances that subsequently arose were adverse to our cause; and the mutual convenience of contending parties tends, unfortunately, towards a common agreement to pass a bill which all disapprove; and to hurry over, as fast as possible, the shame and the embarrassment of persecution.

"Even if such a political collusion has been ever contemplated, the elements of the combination are too discordant; and, we believe, there is still too much of truth, spirit and honor, among public men to permit of its being put in practice, if honestly resisted. But the contest will be long and arduous: our adversaries have the advantage over us that numbers, influence, and parliamentary resources can supply; and our only trust, in the face of such formidable odds, is, that the same undying energies that achieved the religious liberties of the Irish people, will still watch over and defend them.

"It was the constituencies of Ireland that won the battle of Catholic Emancipation; it is the constituencies of Ireland that we now invite to the rescue. It becomes our duty to remind them that on a late division, involving their religious rights and liberties, a fourth part of their representatives were absent altogether; it is the duty of Irish constituencies to ensure the attendance of every man upon the division that is about to ensue. Neither business, nor partial indisposition, nor personal circumstances should be allowed

as an excuse. If their own private fortunes, liberties, or interests were endangered, they would be in London; and those whose rights, liberties, and hopes, are now at stake, should not permit them to be elsewhere.

"We have no hesitation in stating our opinion that every Irish representative that is absent on this occasion is a deserter from his post, and that every constituency whose representative is wanting is unworthy of its franchise.

"The necessity of the time calls for plain speaking, and we have spoken plainly; the same necessity calls for immediate action; and, humbly, but resolutely, we call upon the electors and the people of Ireland to do their duty.

"Signed on the part of the meeting.  
"G. H. MOORE."

**DUBLIN CORPORATION ADDRESS TO THE QUEEN.**—The following was the reply of the Queen to the address of the Dublin Corporation against the abolition of the Viceroyalty, presented to her Majesty on Friday:—"I receive with much gratification your expressions of loyal and devoted attachment to my throne and government. I gladly assure you of my warm and unabated interest in all that concerns the happiness and prosperity of my people in Ireland; and you may rely upon my giving full consideration to their wishes and feelings, on a subject deeply involving the welfare of that part of the United Kingdom."—*Evening Freeman.*

At a meeting of Catholics of Limerick, held at St. Michael's Chapel, on the 9th March, the Mayor in the chair, it was proposed by Henry O'Shea, Esq., and seconded by Dr. Griffin—"That the withdrawal of the second and third clauses from Lord J. Russell's bill against the Catholics, shall not cause us to relax in offering to it our most strenuous and determined opposition."

The Duke of Wellington, it is asserted, has recently written a letter to a Catholic priest, in Ireland, consenting to present and to support a petition against the Papal bill.

**MR. FAGAN, M.P.**—Mr. Fagan has written to the *Cork Examiner*, stating his intention to resign his seat for Cork, in consequence of a resolution passed at the late meeting in Cork, censuring those Irish members who supported the government on Mr. Disraeli's motion. The hon. gentleman states that he deferred applying for the Chiltern Hundreds until after the debate on the second reading of the penal bill.

**THE PENAL LAW—PROTESTANT OPINION.**—A correspondent of the *Freeman* states that "on Sunday last the Rev. John Gregg, of Gardiner-street, preached a most eloquent sermon, in the course of which he referred to the Penal Bill against the Roman Catholics now before the House of Commons, and spoke of it as being an unchristian measure, and contrary to the laws of God."

**PROGRESS OF TEMPERANCE.**—Sunday being the eve of the Festival of St. Patrick, the Very Rev. Dr. Spratt held a temperance meeting on the groen of Harold's-cross. It was computed that at least ten thousand persons were present. On the platform we noticed Messrs. Haughton, Reynolds (City Marshall), Marcus, and several other gentlemen. In the course of the evening six hundred persons took the pledge at the hands of the Rev. gentleman.

**TENANT RIGHT IN TIPPERARY.**—At a numerous and influential tenant right meeting, held at Donohill, on Patrick's Day, E. O'Doherty, Esq., in the chair, a number of spirit-stirring resolutions were passed. The meeting was eloquently addressed by the Rev. Mr. Mullally, P.P., Donohill; Rev. Mr. Quirke, Donohill; and Rev. Mr. O'Dwyer, of Doon. The multitudes separated quietly, giving three cheers for tenant right and the Presbyterians of the North.—*Free Press.*

**ST. PATRICK'S BALL.**—The anniversary ball took place on Monday evening at Dublin Castle. The entire suite of rooms, which were, as usual, splendidly illuminated, including the presence-chamber, throne-room, drawing-room, &c., were thrown open. His Excellency the Lord Lieutenant and the Countess of Clarendon entered St. Patrick's Hall shortly after ten o'clock. The ball was opened by a country dance, led off by his Royal Highness the Duke of Cambridge and the Countess of Clarendon, to the air of "St. Patrick's Day in the Morning." The usual fashionable dances immediately followed, and were prolonged to a late hour. The ball was attended by upwards of eleven hundred.

**EMIGRATION.**—On Saturday, no fewer than 600 emigrants left this port, per the Cork steam and city of Dublin vessels for Liverpool, intending to emigrate for the United States. They were all comfortably in appearance, young and healthy, and apparently fit for any description of labor. In the course of the day one of the river steamers conveyed to the Marston, at Passage, about 200 emigrants, which vessel is to leave for New York. These emigrants, like the former, were comfortably clad, and appeared in high spirits at leaving the country. Yesterday the St. Lawrence dropped down the south channel with her full complement of emigrants for St. John's. Wednesday, the Forest States, a vessel of heavy tonnage, which had sailed from Liverpool, arrived in Queenstown in distress, having three hundred and fifty emigrants on board for New York. She had been nine days at sea previous to her arrival in this port.—*Cork Constitution.*

**THE SPRING EMIGRATION.**—In all the Irish seaports the spring emigration has opened with great activity. In Dublin, Cork, Waterford, Limerick, New Ross, Galway, Sligo, and some of the northern ports, vessels of large tonnage are receiving passengers for the United States and Canada; and it is remarked that the emigrants are chiefly of the middle classes, mostly farmers who had a good interest in their holdings before the famine, and who had been in comfortable circumstances. A much larger portion than usual are proceeding by the Canada route.

**PRODUCTIONS FROM IRISH PEAT.**—The process for obtaining chemical products from Irish peat will be commenced on a complete scale without delay. The Irish Peat Company have received a notification from the Board of Trade that their application for a Royal Charter has been agreed to. The capital of the company is £120,000, with power of increase to £300,000, and under the charter the liability of the proprietors will be limited to the amount of their shares. Mr. Reece and Mr. W. D. Owen are the patentees, and their remuneration is made contingent upon the success of the undertaking. The locality selected for the first operations is about forty miles from Dublin, on the banks of the Royal Canal, and, as the contracts for land and machinery are all ready for completion, it is expected that in about three or four months the company will begin bringing their materials to market.

**THE CLOSING UP OF THE ROYAL HOSPITAL.**—It is plain nothing Irish will be spared under the Clarendonian system. After the 1st of April the doors of this institution are to be closed against the Irish veteran, no matter how much of his manhood or of his blood may have been spent in the service of England. This additional cruelty of centralization, exceeds in wantonness, and equals in wickedness, any of the aggressions which have been made upon Irish institutions. There is no ground, not even the pretence of economy, upon which it can be defended. One reason, and one only, exists for the heartless act. The Royal Hospital is an Irish institution, beneath the roof of which many a gallant Irish soldier has found shelter for a head grown grey in the service of an ungrateful country, and, therefore, it must be hewn down. The poor Catholic veterans, too, must not murmur at their transportation to Chelsea, though its English occupants, taught by the letter of the Premier, should receive them as "Irish immigrants," and regard them as being steeped in "healthful ignorance." No, these veterans are mere Irish, and though they may have had hearts to fight England's battles, they shall not, if Fox Maule can help it, be allowed to indulge in the weakness of desiring to close their days upon "the land of their birth" amongst their countrymen and kinsfolk. If the Secretary at War be suffered to have his way, these aspirations shall, from the first of April next, be the exclusive privilege of "Britons." However the measure is not yet carried. There is still time to remonstrate against it, and to make its authors ashamed of so scandalous a scheme.—*Dublin Freeman.*

**THE CROPS.**—The weather has been for the last few days favorable to the operations of the farmer, and a considerable area has been already laid down with potatoes. The vegetation of the wheat crop is slow, and its appearance extremely meagre.—*Waterford News.*

The weather still continues favorable for farmers, and they are taking every advantage of it. We have not seen such a quantity of potatoes set so early a period in former years.—*Ballyshannon Herald.*

The sentence of death passed on Patrick Looby, at the county Limerick assizes, has been commuted to transportation for life.

**A GALLANT WIFE.**—On Friday evening last two men, armed with guns, waylaid a bailiff named Cloran, and fired at him when he was within a few yards of his house near Parsinstown, King's County. The gun missed fire, and one of the men, named Morgan, struck Cloran with the butt-end of his gun, Cloran seized the ruffian by the breast, and loudly called out "Murder, Police!" which no doubt, induced the unknown man to make away. Cloran's wife heard his cries, and ran to his assistance, when a desperate struggle ensued. At last the wife, with a stone, so severely wounded Morgan in the head, that he lay insensible until the arrival of the police, and died the same night. A Coroner's jury returned the verdict of "Justifiable Homicide," and attached a rider to their verdict, recommending Cloran and his wife to the consideration of the Government, for their valorous conduct. It was proved that death was caused by fracture of the skull. The second person engaged in the attack has been captured and fully committed for trial. Cloran has been recently placed in care of a bog, from which his predecessor was dismissed. He also, within the last week, purchased and retains in his possession a cow and ass, which were seized and sold for non payment of rent. These are the causes alleged for the attempt to deprive him of life.

**A RESIDENT MAGISTRATE ROBBED.**—At about three o'clock on Friday morning, the residence of Major Roberts, R.M., Castlecomer, was visited by a gang of robbers, who contrived to effect an entrance by mauling a pane of glass in the fan-sash of the hall-door, which they then noiselessly cut out with a diamond. They carried off a large quantity of plate (said to be valued at £200), wearing apparel, and provisions, and no trace has since been obtained of the frobooters.—*Kilkenny Moderator.*

**OUTRAGE.**—On Wednesday night, Wiltshire's Buss was fired at when about three miles from Castleblayney, on the verge of the county Armagh. The shot, which was fired from a distance, did not take effect. A guard of police was on the buss at the time.—*Newry Examiner.*

**MURDER.**—On Wednesday night, a young man named Flannagan was waylaid at one of the outskirts of Castleblayney by a party of men, who jumped upon his spine and broke it. He lingered for an hour in great agony, when death put an end to his sufferings.—*Newry Examiner.*

**IRISH WOMEN.**—"The women of Ireland—from the highest to the lowest—represent the national character better than the other sex. In the men, very often, energy degenerates into fierceness, generosity into reckless extravagance, social habits into dissipation, courage into profitless daring, confiding faith into slavish dependence, honour into capitiousness, and religion into bigotry; for in no other country of the world is the path so narrow that marks the boundary between virtue and vice. But the Irish women have—taken in the mass—the lights without the shadows, the good without the bad—to use a familiar expression, "the wheat without the chaff." Most faithful; most devoted; most pure; the best mothers; the best children; the best wives;—possessing pre-eminently, the beauty and holiness of virtue, in the limited or the extensive meaning of the phrase. They have been rightly described as holding an intermediate space between the French and English; mingling the vivacity of the one with the stability of the other; with hearts more naturally toned than either; neither sacrificing delicacy, but entirely free from embarrassing reserve; their gaiety never inclining to levity, their frankness never approaching to freedom, with reputations not the less securely protected because of the absence of suspicion, and that the natural guardians of honour, though present are unseen. Their information is without assumption; their cultivation without parade; the influence is never ostentatiously exhibited; in no position of life do they assume an ungrateful or unbecoming independence; the character is, indeed, essentially and emphatically feminine; the Irish woman is "a very woman," with high intellect and sound heart. In writing of Irish women, we refer to no particular class or grade; from the most elevated to the most humble, they possess innate purity of thought, in word and in deed; and are certainly unsurpassed, if they are equally, for the qualities of the heart; mind, and temper, which makes the truest friends, and afford the surest securities for sweet and upright discharge of duties in all the relations of life."—*Mr. and Mrs. S. C. Hall's "Ireland."*

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, APRIL 11, 1851.

ARRIVAL OF THE AFRICA.

The telegraph announces the arrival of the steamer; the most important part of the communication is, that the Penal law has passed the second reading, by a majority of 448 to 95, but that it will not go into Committee until after Easter, that is, supposing that nothing occurs in the interim to increase the Ministerial embarrassments.

We may hope soon to hear that the Catholics are finishing the organisation necessary to prevent the law being enforced in Ireland, even supposing that the bill be carried through its remaining stages, in the Commons, and in the House of Lords.

We have given in another page, a condensed abstract of the proceedings in the House of Commons, upon the second reading of the Ecclesiastical Titles Bill. On Friday, 14th March, Lord Arundel and Surrey, seconded by Mr. Reynolds, moved "that the bill be read a second time that day six months." Upon this a stormy debate ensued, continued by a adjournment for four nights, without the house coming to a division. The speech of Sir James Graham was certainly the best delivered upon the occasion; opposed as a Protestant, to the restoration of the Catholic Hierarchy, the Honorable baronet deprecated all legislative enactment, as all enactments upon the subject, must prove either inoperative or tyrannical. Not only was the speech of Sir James the most forcible, but it was also the most remarkable for its temperate tone, in which he had not many imitators. One fellow, Drummond by name, true to his own vile nature, had the effrontery to designate all nunneries "as prisons or brothels," for such is the way that your evangelical Protestant bespatters those abodes of purity, from whose chaste inmates their revilers would do well to take a lesson. We wonder that some of the Catholic gentlemen present, whose daughters or sisters were thus insulted, did not kick the malignant slanderer out of the House; it could hardly have amounted to a breach of privilege. Should the fellow ever come to Canada, he will find some worthies of his own stamp, ready to receive him with shouts of applause, for chastity is a virtue, of whose existence, evangelicals cannot conceive the possibility. However, the Protestant legislators of Great Britain seem determined to do their utmost to render the convents worthy of Mr. Drummond's epithets. A measure has been introduced, authorising laymen to intrude themselves into the retreats of Catholic piety, where, weary of the world, the virgin spouses of the Lamb, are occupied day and night in singing His praise. By this bill, should it become law, some lewd and filthy official, may compel to appear before him, singly or collectively, as he in his wisdom, or lust may think fit, the timid female, to whom the very breath of the wretch before her must be pollution; and then, after putting to her such questions as his prurient imagination may suggest, he may order her to be removed to the nearest poorhouse, one of those accursed prisons which Protestant charity has erected for the punishment of the poor. Such is the system of legislation in preparation for the Catholics of England and Ireland. Will they tamely submit to it? God forbid. We hope that whilst there is an Irish Catholic, who can handle a pike, or whose finger can pull the trigger, that this, and all the other measures of Protestant tyranny, may be courageously resisted. Three centuries of degradation and oppression, are enough, in all conscience, for men to bear; and we think that we may with safety predict, that whilst they have life to resist, the Catholics of Ireland will never allow those buildings, which they have devoted to the service of God, to be defiled with the presence of the heretical intruder; or permit the beloved inmates of their convents, to be exposed to the lewd gaze and filthy ribaldry of some Whig government official, or half-drunk orangeman, fresh from his beastly orgies.

I have been struck with some curious things in the Report of the Kingston City Mission. Here is an instance:—

Jan. 2.—Visited a poor widow in a state of wretchedness. She had no fuel: the house being out of repair, she was exposed to the cold atmosphere. She cried bitterly, and asked if I would do something for her in the way of procuring her some wood. Found another widow hovering over a few embers: she had no stove, nor any way of procuring one. Read the Scriptures and prayed with her.

The starving widows ask for bread and they get a stone. This is not a very practical kind of religion. Cold and hunger are but poorly antidoted by the reading of a few verses of Scripture. I am tempted to make another extract:—

Efforts having been put forth by the Missionary to reclaim those who have wandered from virtue's path, and whose "steps take hold on hell."—

Dec. 22.—Visited 15 houses, 4 of which were inhabited by poor unfortunate females. I conversed with them. I fully expected to get abuse; as I was hooted at and ridiculed by them the day before, on passing. I, at that time, passed on without seeming to take notice of them. I called to-day at the same house; they all appeared civil and attentive, and some appeared affected with what was said. At another house I conversed with 5 of the same class. I asked what they thought would become of their souls if called into the eternal world, while in their present state? Some of them burst into tears. One with deep sighs, said, "I would soon be away from this, if I only had

a place to go to, but I have no home." Another bewailed her wretched state, and said, "I hope I may soon be better situated, but I have no home to go to." I left them several tracts, for which they seemed thankful.

July 9.—Left tracts and held conversation with several of these poor wretched females. One with whom I was speaking said, "She would gladly leave that place and live differently, if any one would employ her, or if she knew where to go." She is a person who, to all appearance, has received a religious training. Said she was once a Sabbath School Teacher, but it was through giving way to strong drink that first brought her into these circumstances. I felt at a loss to know how to direct her in the way of obtaining a livelihood, for no one likes to employ such persons.

The common sense of the community ought to frown down such wretched cant as this. The City Missionary visits these unfortunate females; they express their desire to escape from their present mode of life, and implore his assistance to accomplish that object; he can do nothing to forward their good resolutions—he states, very coolly, that no one likes to employ them; he leaves them as he found them, without giving them the slightest hope that he can point them to any reputable means by which they could obtain a subsistence; he gives them to understand that their present doom is irreversible—but he leaves them a bundle of tracts! He goes straightway to his employers, to whom he reports that he has made efforts to reclaim these unfortunates. What mockery! what arrant humbug!—*Correspondent of the Courier.*

Such is Protestant charity! we speak not to ridicule, or scorn the inefficiency of the probably well intentioned individual of the Kingston City Mission, who, without the pecuniary means, and still more without the light of our holy Religion, set out with a vague idea of *philanthropy*, and a consciousness of some unfulfilled duty to suffering humanity, to perform his fruitless visits. We give him rather, credit for kindness and goodness of heart, for we know that it is not the wont of Protestants to engage in such works; that old-fashioned Gospel, which taught us that for good works done in the name of our blessed Saviour, we were to receive at the last day a crown and a reward, has become to them a remnant of Popery and superstition, and we find in its place a "holy horror" of good works, which would excite the admiration even of the monk of Wittenberg, could he from "his place" ascend to revisit the earth. So rare have these virtues become, that among Protestants, a Howard, or a Caroline Fry, are looked upon with wonder, as prodigies of goodness and heroism; while Catholicity shows us every day examples of a heroism far surpassing theirs, in the humble, self-denying priest, or in the maiden, who, with wealth, youth, and beauty, and the pleasures of the world before her, renounces them all, and devotes herself for the love of "Him who though He was rich, yet for our sakes became poor," to instruct the ignorant, to watch the sick and the dying—in her life of modesty and humiliation to "die daily." She seeks not the praise of men, the public press records not her every act of charity as a "noble instance of philanthropy," and when she dies, no proud monument records her virtues; but the sick, and the orphans, rise up and call her blessed, and breathe the sweet prayers for her departed soul, while redeemed spirits, who have been reclaimed by her ministrations, await to receive her into everlasting habitations.

When we have such pictures daily before our eyes, we cannot scarcely, but turn away with disgust from the Moral Reform Societies, Seamen's Friend's Societies, Bethels, and the thousand other engines which Protestantism is ever devising to accomplish charitable ends. Plans, just like labor-saving machines, which shall dispense entirely with Divine charity. Protestantism can contrive, can speculate, can form very fine societies on paper, for any purpose, from that of evangelising the Papists, or Kalmuck Tartars, to that of providing baby linen for the negroes of the Gold Coast; but when we ask what these have done, we pause in vain for a reply.

If the distributors of tracts, and the agents for un-Catholicising our people, fail in making perversities thousands, it is not from any lack of industry. If the harvest is not plenteous, it is not because the laborers are few. There is hardly a corner in this city which is not more or less infested with them; it is as if the very dust of the earth had been smitten, and had become as lice in all our quarters. We will record some of the exploits of these proselytising gentry, which have lately come to our ears, and for the truth of which we can vouch. There is, in this city, an institution for the reception of the most abandoned women of the town, into which these unfortunate creatures are received, immediately after their discharge from prison, in the hopes that by thus affording them a refuge from actual starvation, and by bringing them within the holy influences of the Church, they may be reclaimed from the error of their ways. Of course the only agent that can be relied upon for the effectual accomplishment of this great work, is Religion; any thing, therefore, which has a tendency to raise doubts upon the truths of religion, has a tendency to prevent the reformation of these unfortunate victims of drunkenness and debauchery. And yet here, regardless of the mischief which they are likely to produce, the colporteurs are especially busy. One brings in a heap of *orthodox* tracts, in which the Trinity is respectfully spoken of; another a bundle of *Unitarian* do., in which the Divinity of our Lord is positively denied; whilst another, not to be behind his brethren in zeal for the holy Protestant cause, earnestly presses upon the attention of the inmates, the evangelical narrative of the "light of the conventicle," the young Maria Monk. This is a positive fact: and we have now before us a pile of these pamphlets, some the product of Trinitarian, others of Unitarian, Protestants. Such

are the means employed, to counteract the zealous exertions of our Catholic clergymen, in the conversion of sinners, and which we think all honest men, of all persuasions, will unite with us in condemning; even the bitterest bigot who ever groaned or snivelled in a conventicle, will admit, that the Papist who lives chastely, is not so injurious to society as, and less offensive to God than, the most evangelical Protestant prostitute that forswears penance, or damns the Pope as she tosses off her quarter of gin. How different is the conduct of Catholics towards Protestants. The latter also have establishments in town, of a nature similar to the one we have described; and if because of the religious differences which exist between us, we cannot assist our separated brethren in their attempts at the moral reformation of the inmates, we will at least abstain from putting any obstacles in their way. We respect their motives too much to interfere with them; and the Catholic who should endeavor to force his way into the Protestant Magdalene Asylum, in order to preach religious controversy, would find no sympathy with his brother Catholics. Besides, before Protestants attempt to make converts, they ought to agree amongst themselves, as to what is *the truth* in which they desire their victims to believe. They should settle their own differences—try and come to some agreement amongst themselves, as to, who is God—the nature of Christ, and of the Holy Spirit, before they begin tampering with the faith of others. Protestantism should define its creed, before offering it to our acceptance; at present we can see in it nothing but a mass of discordant opinions, one more ridiculous than another. And what effect must not this discordance have upon the poor ignorant sinner, whose eyes are for the first time opened to the awful consequences of sin, to the necessity of penance, and reconciliation with God? Why, to convince her that all religion is false, and Christianity a great humbug. "Here is the Gospel for you, young woman," cries an orthodox Calvinist, "here is the regular Gospel in all its purity," and proceeds to explain Election, Final Perseverance, and the doctrine of the Trinity, as he understands it. "Be off with you, and don't be bothering the young woman," sings out another, "Christ was no more God than you are. He was a great man—a very great man—a little blinded perhaps by his narrow views; but that was the fault of his time and country. I have a great respect for his memory notwithstanding." "Don't listen to that Unitarian infidel," shouts the first. "Hell fire for all eternity." . . . "Who talks about Hell?" says the Universalist. "That's gammon, young woman, and if you want a nice Gospel, which opens the kingdom of Heaven to all, without regard to character, come to our Gospel shop. It's ours that's the pleasant doctrine." "For God's sake, Protestants," would we say in our turn, "leave the poor creature alone. You admit that she may be saved even as a Catholic; think you to improve her chances by making her an infidel? Keep your 'Dairyman's Daughter,' your 'Maria Monk,' and your 'Miller of the Mountain' to yourselves. Try the effect of them upon the poor and ignorant amongst your own people, and Lord knows you will have no difficulty in finding plenty of subjects; but leave us alone, and even if you do think we are all on the high road to Hell, let us at least have the liberty of going our own way. It will be none the more agreeable for your company." Seriously, we would beg of all honest men, to discountenance, by every means in their power, the dirty system of tract distributing, which is now becoming so common with a certain class, who, it is well known, are actuated by the most mercenary of motives—to augment the number of the frequenters of their conventicle, and thus have larger collections when the plate goes round. Proselytism, by colporteurs, is a public nuisance, which ought to be abated.

There seems to be a singular fatality attending the speakers at French Canadian Missionary Meetings. They cannot open their mouths, but out there flies a string of falsehoods. It seems to be a maxim with them, that all means are lawful against the Church, and more especially against those devoted soldiers of the Cross, the much abused Jesuits. Take, for instance, the following report of a meeting of the "French Canadian Missionary Society," held at Woodstock, and which we copy from the *Woodstock British American*. A certain Mr. Black, who, we believe, claps a reverend to his name, and who is also one of the secretaries, or scavengers in ordinary to the "F. C. M. Society," thus addresses the meeting:—

"Mr. Black noticed the fact of their ('the Jesuits') having obtained a grant, from a former French Monarch, of 1-26th of all grain grown by the Roman Catholic population, and of vast estates in support of their order; and that their character was so aggressive, and their principles so dangerous, as to become objectionable even to the Roman Pontiff, and that for a certain period, their existence was suppressed in Canada, but that in 1843 they re-appeared in Montreal, and that since that period they had been indefatigable in their insidious and secret efforts to obtain absolute control, civil and religious, in Lower Canada; that the 1-26th of the grain was now exacted, and that if means were not found to check their encroachments, he apprehended the most lamentable and degrading consequences." The Italics are our own.

Now, in this extract from Mr. Black's speech, there is, first, the express assertion that 1-26th of all grain grown by the Catholic population of this country, was granted to the Jesuits; secondly, the implication, that since 1843, the Jesuits again exact, that is, claim of right, 1-26th of all grain grown by the same Catholic population. We hardly know how to treat these falsehoods, which are the more detestable as coming from a person who has the impudence to call himself a Minister of the Gospel of Truth. One-twenty-sixth of the grain grown by the Catholics

of Canada, was, as Mr. Black very well knows, never granted to the Jesuits, neither do they exact, nor ever dream of exacting it at the present day. The tithes, which were altered from the tenth sheaf, to one-twenty-sixth of the grain, in order to compensate to the Canadian grower, for the difference between the modes of tithing, in France and in Canada, were guaranteed, not to the Jesuits, but to the *Curés* of the different parishes. One of the former might, by becoming the *Curé* of a parish, which sometimes, though very rarely happened, acquire a right to the tithes, not as a Jesuit, but as the *Curé*. This was, and is the case at the parish of Laprairie de la Madeleine, one of the few parishes in which a Jesuit officiates as *Curé*; but in no other case, could, or can a Jesuit exact any part of the tithes. If, therefore, Mr. Black means that the tithes were granted to the Jesuits, we tell him his statement, on the Woodstock platform, is false; and if he means that, besides the tithes, one-twenty-sixth of all grain grown by Catholics in Canada, was granted to the Jesuits, we tell him that this statement is equally false. We hardly think it worth while to contradict the second part of the story, that since 1843, the Jesuits again exact, one-twenty-sixth of the grain. The payment of the tithes has always been exacted, before, as well as since 1843, not by the Jesuits, but by the *Curés* of the parishes. We do not notice Mr. Black's speech because we think that there is anything derogatory to the character of the Jesuits, even if it were true, that one-twenty-sixth of all grain grown by the Catholics in Canada had been granted to them; our object is, to show, how, from the highest to the lowest, by plain Mister, or sanctified-looking Minister, truth is systematically disregarded, by the members of the "F. C. M. Society." Like the lately convicted evangelical slanderer of the lamented mother of his Eminence the Cardinal Archbishop of Westminster, they will shrink from no act of meanness, they will not scruple at any lie, which they think can further their object of calumniating the Clergy. Throw dirt enough, is their maxim, some of it is sure to stick.

The Toronto *Church* gives us the following list of Holy Days recognized by law in Upper Canada—"The only public Holy Days recognized or allowed by law in the public offices here, are the Queen's Birthday, Christmas Day, and Good Friday." What do the Anglicans say to this abrogation of their Rubric by law in Upper Canada? The twenty-seven Holy Days, which, besides all Sundays in the year, it commands to be observed, are cut down to three. First and foremost in this singular category, stands, as one would naturally expect in the Church by Law established,—the Feast of the Nativity of our Most Gracious Sovereign Lady the Queen. Next in order, and inferior in dignity only to the preceding, comes the Feast of the Nativity of our Blessed Redeemer. This is, of course, a high compliment to the Divinity of our Saviour, to whom the law yields an homage almost as reverential as that which it pays to Her Most Gracious Majesty. Last in the list figures Good Friday, or, as we suppose it must be termed in the new Rubric, The Feast of the Crucifixion, suddenly transformed by the magic power of the law, from a day of fasting and deep humiliation, to the dignity of a holy day, or festival. Pleasant, paternal kind of law this, in Upper Canada, which regulates, with such exquisite discrimination, the Festivals of the Church.

The *Transcript*, of Tuesday, again favors us with a few remarks; not with the object of answering the plain question we put to him—What portion of the property held by the Catholic Ecclesiastical Corporations in Montreal, was there given by Edicts of the French Monarchs? This question he tries to shuffle out of, giving in lieu of an answer, a long rigmarole about "Quebec Act of 1772"—Clergy Reserves—Protestants of Lower Canada—George the Third and his Parliament—Tithes and cereal grains—with a little personal abuse,—but not one syllable about the only matter which is of the slightest consequence in the question before us. It would have been just as much to the purpose, if he had given us a long description of the chrysalis palace, or the breaking up of the ice on the St. Lawrence; his object being clearly to bury the only point at issue between us, under a heavy load of words, and thus to avoid answering our question. The *Transcript* says, that, "What we spoke of as the most valuable endowments, was tithes included, not excluded." If such was his meaning, it is a pity he did not express it more clearly. We will quote his very words, "In point of fact, the whole of the tithes, and the most valuable property the Roman Catholic Church possesses, were given by Edicts of the French Monarchs." The impression that this passage is calculated to convey, is, that besides the tithes, the most valuable property the Church possesses, was given by Edicts of French Monarchs. Under such an impression, we called upon the editor of the *Transcript*, to specify what property was so given, or else to avow his "mistake." Instead of doing either the one or the other, we have now a kind of admission, that there was a "mistake in logical position," and that we mistook his meaning. Why could he not have said so at first? If he only meant to say, "that the tithes, which are the most valuable part of the property, were given," &c., he might have, at once, put an end to the whole discussion, by simply explaining his meaning. At all events, the inability of the *Transcript*, to point out any portion of the property held by the Catholic Ecclesiastical Corporations, as given by the French, or British governments, is the most complete admission of the truth of what we asserted, that all such property was acquired either by purchase, or in some few cases, by donations from private individuals; and is, therefore, as sacred in the eyes of every honest man, as the property of any private individual in Montreal.

**EFFECT OF PROTESTANT POOR-LAWS IN IRELAND.**—We learn from a letter in the *Times*, signed S. G. Osborne, that the in-door mortality of two Unions, was, in four weeks, 429. "I am not sure," he says, "but that in the week ending February 8th, the number is not understated, but only perhaps to a child or two! and all the outlying houses may not be included." Four hundred and twenty-nine victims to the brutality of Protestant Poor-laws, in four weeks! How long, O Lord, Holy and True, dost Thou not judge and revenge their blood on them that dwell upon earth!

We learn from the *Pilot*, that Mr. Isidore Mallon is appointed surveyor of the Customs at this port, and that very general satisfaction is given by this gentleman's appointment. We learn also that Messrs. F. Campion and Hampson are to receive appointments as Clerks in the Customs Department, and that Mr. Jordan has been named first landing waiter, and Mr. J. B. Routier, locker.

We learn from the *Montreal Herald*, that it is intended to publish in Montreal, a journal which will be specially devoted to advocating the interests of the Church of England in Canada. His Lordship the Anglican Bishop will have no connection with the paper, further than occasionally using it as a means of communication between himself and the clergy and laity of the district, nor will he be responsible for any matter contained in it, with the exception of documents avowedly emanating from himself.

We have been informed that it is proposed to establish, under the auspices of the "Addisonian Society," a monthly journal, to be called the *Provincial Journal of Literature, Science, and Art*. We have reason to believe that the services of a highly talented gentleman, well known in the literary world, have been secured to superintend the editorial department.

We see in some of our city cotemporaries, the announcement of a row, which is said to have taken place in the County of Renfrew, near Bytown, in which a grave charge is made against a Catholic clergyman. Until such time as we shall have seen the accounts of the affair on both sides, we will not presume to offer any remarks upon the transaction.

We have received Brownson's Quarterly Review, for the month of April, but must defer any notice of its contents, until our next issue.

**LONDON LABOR AND LONDON POOR.** Harper & Brothers, New York; John McCoy, Montreal.

We copied from the *Tablet*, a few weeks ago, a notice of this little work, which originally appeared, in the form of letters, in the *London Morning Chronicle*, and will be found well worthy the attention of those who do not despise the simple annals of the poor. The curious in matters of political economy, will find herein much to interest, and the moralist much to disgust him. Awful are the revelations of the social condition of a large portion of the inhabitants of the capital of the Protestant world. We see to what a state of bestial degradation, three hundred years of estrangement from the Church of Christ has reduced vast masses of the poor; and whilst we shudder at the inevitable results of Protestantism, the brutal sensuality it engenders, its cold indifference to the sufferings of the needy, and its blighting influence upon every generous, every ennobling faculty of the human heart, we may learn to thank God, that He in His mercy has been pleased to visit his rebellious children, offering them means of escape from the worse than Egyptian bondage in which their souls have been long enthralled, by bringing back, with a mighty hand, and a stretched-out arm, the Priests of His Holy Church, through whose ministrations, we may confidently hope, that ere long, the foul and loathsome dens of Protestant England, shall be cleansed, and her desert places made to rejoice, and blossom as the rose.

The first letters of the series are devoted to a description of the habits of the "Costermongers" of London, who compose about one-fortieth of the population of the huge metropolis. These are the itinerant vendors of fish, fruit and vegetables, whose capital consists, with the more wealthy, of a small donkey cart, and with the poorer members of the fraternity, of a tray or barrow. The number of those who gain a livelihood by this traffic, is estimated by Mr. Mahew, at from thirty, to forty thousand,—of whom not three per cent. have ever been in the interior of a Church, or any place of worship, or know what is meant by Christianity; of whom not above one-tenth of the couples living together, are married, and amongst whom, not above one in ten, can be found possessed of the slightest education. If such be the condition of the laboring classes, what must be the moral and intellectual condition of that other vast portion of the population, who, scorning to work, and accustomed from their youth upwards, to despise all honest industry, terminate on the scaffold or in the hulks, the career which they commenced in the streets as pickpockets or prostitutes. We intend, from time to time, to lay before our readers portions from this highly instructive publication, but want of space to-day, compels us to defer this until our next issue.

We have to acknowledge the receipt of the following amounts:—Rev. Mr. Madden, D.D., Trent Port, C. W., 10s.; Mr. O. Quigley, Lochiel, £1; Mr. E. Burke, Bytown, £2; Rev. Mr. Higgins, Norwood, £1 5s.; Mr. A. R. McDonald, Ogdensburg, 12s. 3d. and 10s.; Mr. M. Enright, Quebec, £5; Rev. L. E. Bois, Maskinongé, 10s.; Rev. L. A. Bourret, Ste. Anne de la Pocatière, 10s.; Rev. P. Dollard, Kingston, £2 10s.

**MONTREAL CITY AND DISTRICT SAVINGS' BANK.**

The Fifth Annual General Meeting of the Directors was held at the office of the Bank, St. François Xavier Street, on Monday, the 7th of April, at Noon.

Hon. A. N. Morin, Speaker of the House of Assembly, was called to the Chair, and Mr. Collins, the Actuary, officiated as Secretary.

The Chairman having explained the objects of the meeting, the following Report was read by the President, Wm. Workman, Esq.:

Fifth Annual Report, by the Board of Managing Directors of the "City and District Savings' Bank," from first of January, 1850, to first of January, 1851.

To the Patron and Honorary Directors:

In accordance with the Act of Incorporation and the Bye-Laws under which this Savings' Bank is conducted, you are now met to receive from the Board of Managing Directors for the past year, a general account of their administration.

In submitting for your examination detailed Statements of the Affairs of this Institution, the Board has much pleasure in directing your attention to the continual proofs of its increasing usefulness and growing prosperity.

The amount due to Depositors on the first of January last was £63,498 10s. 10d., shewing an increase within the year ending that day, of £30,055 18s. 3d., and since that period a still further augmentation has taken place. These increased receipts have compelled your Board to seek additional investments, and in doing this they have chiefly confined themselves to Government securities of the best description, and such as can be realised at the shortest notice. With respect to Investments and Assets of the Bank, the statements before you exhibit the following:—

Endorsed Promissory Notes held by the Bank.....	£13,611	19	10
(The Bank also holding additional securities, viz., the Champlain and St. Lawrence Railroad, Water Works Bonds, City Corporation Bonds, and Bank Stock against the same to the amount of £14,777 6s.)			
Court House Debentures, Road Trust Bonds, Provincial and Quebec Fire Debentures, guaranteed by the Province, and Interest thereon.....	12,381	7	10
Champlain and St. Lawrence Railroad Bonds.....	2,006	2	8
Sundry Bank Stocks.....	27,535	19	3
City Bonds and Interest due by the City Corporation and sundry other parties..	5,086	14	8
Office Furniture, improvement on premises, and Lease account.....	169	15	3
Balance due by other Banks.....	71	1	7
Balance of Cash on hand.....	8,582	9	5
	£69,445	10	6

By a Resolution at the last Annual Meeting, the Board of Managing Directors was reduced to Ten; it is your duty now to proceed to the election of those Directors.

Having examined the statements now submitted, it is also your duty to ask such questions, or to seek such information on any matter or thing connected with them or the Institution, as you may consider necessary, and the Board will feel pleasure in meeting your enquiries with the fullest explanations.

The receipts of deposits during the past year have been of the most healthy character, the great majority of them small sums from the operative and industrious classes. This is a pleasing feature to record, and exhibits a growing demand for labor in the country, and a return of prosperity amongst a valuable class of our population, who for some years past have experienced sad reverses from the want of remunerative or permanent employment; this latter circumstance compelled large numbers to leave the Province during the years 1848 and 1849, to seek a livelihood in the United States. But it is gratifying to remark, that although this state of things frequently occasioned the withdrawal of deposits on an extensive scale, in no one instance was the slightest inconvenience felt to meet the demand, a circumstance which warrants the Board in expressing their belief, in submitting this their Fifth Annual Report, that the plan of conducting the Institution is a safe one, fully realizing the expectations of its projectors, and well deserving the public confidence with which it has hitherto been favored.

The whole nevertheless respectfully submitted, &c., &c., &c.

Some conversation then took place on the general features of the affairs of the Institution, after which the following Resolutions were moved, seconded and unanimously agreed to:—

Resolved,—That the Report and Statement of the Affairs of the City and District Savings' Bank, now submitted by the Board of Managing Directors, are very satisfactory, and that the same be approved and received.

Resolved,—That the thanks of this Meeting and of the Depositors are justly due to the Board of Managing Directors, for their services in conducting the business of the Bank for the past year.

Resolved,—That the thanks of the Meeting be hereby tendered to John Collins, Actuary, for his indefatigable exertions in the discharge of his duty.

The Meeting next proceeded to the election of the Board of Managing Directors for the ensuing year, when the following gentlemen were duly elected:—

- Hon. A. N. Morin, Edwin Atwater,
- " Joseph Bourret, Luther H. Holton,
- William Workman, Henry Judah,
- Alfred LaRocque, Alex. M. Delisle,
- H. Mulholland, J. B. Smith.

The Chairman having left the Chair, and Mr. Mahony being called thereto, thanks were voted to the Hon. A. N. Morin for his obliging conduct in presiding over the Meeting.

JOHN COLLINS, Secretary.

The Meeting then separated, and in conformity with the Rules of the Institution, the Managing Directors newly elected, met the following morning at Ten o'clock, to take the oath of office, and to elect a President and Vice-President, when William Workman, Esq., was unanimously re-elected President, and Alfred LaRocque, Esq., Vice-President for the ensuing year.

Office Montreal City and District, Savings' Bank, St. François-Xavier Street.

Died.—In this city, on Thursday, the 10th inst., John, eldest son of James Prendergast, aged 3 years and 6 months.

**IMPERIAL PARLIAMENT.**

**HOUSE OF COMMONS—MARCH 14.**

The motion for the second reading of the Ecclesiastical Titles Bill being put from the Chair, Lord Arundel and Surrey moved that the Bill be read a second time that day six months.

Mr. Reynolds seconded the motion in a most brilliant speech. He wished to mark his detestation of the Algerine Act of the Ministry, by refusing his vote to the Supplies, or any other Government proposition, and all sincere Catholic, and liberal Protestant Irish Members would follow his example.

Sir Robert Peel, in his maiden speech, supported the Bill. After some other speeches, for and against, the House adjourned.

**HOUSE OF COMMONS—MARCH 15.**

**THE ECCLESIASTICAL TITLES BILL.—ADJOURNED DEBATE.**

The adjourned debate on this question was resumed by Mr. Moore, who, at great length, attacked the Bill and the policy of Lord J. Russell in reference to it, ridiculed the idea of any temporal jurisdiction being sought by the Pope, and declared the Bill itself an aggression upon the Catholics.

Mr. E. B. Roche saw nothing in the entailment of the Bill to entitle it to any indulgence. He promised the noble lord "opposition at every step."—Mr. H. P. Seymour objected to the interference with ecclesiastical titles, and non interference with monastic establishments. He knew that he was hazarding his seat, but he could not vote for the Bill.—Mr. Goulburn saw in the Bill nothing inconsistent with the Emancipation Act, he thought that the Pope had violated the compact of 1829, the laws of the realm, and the authority of her Majesty. He thought the Bill by no means proportionate to the feeling which the aggression had excited, but he had not now to deal with the question *ab initio*. The measure gave an opportunity for protesting against the Papal Aggression, and therefore he should support it.

Sir H. Barron said that Ireland, more than ever, would be "a difficulty." There would be no insurrection, but there would be distrust, irritation, a disposition to thwart the Government.

The Solicitor General deeply regretted the necessity for including Ireland in the Bill.

Mr. Cardwell must refuse his concurrence in the second reading of the Bill.

Mr. Blewitt, who resumed the debate on the second reading of this Bill, opposed the measure as most impolitic. He objected to it in any shape or form whatever—(hear, hear). "It was a mere nonentity as it now stood, and only reminded him of the statute passed in the year 1745 for the purpose of making the Highlanders wear breeches—(laughter)—but which the Highlander successfully evaded by throwing the breeches over his shoulder—(hear, hear, and laughter). Speaking seriously, he believed that law would be of no earthly use, and would therefore vote against it?"—(hear, hear).—Sir R. Lopes said that the Bill was "weak and meagre," but he would support it in the hope that some more salutary measure would hereafter be introduced.

Mr. Walter would support the second reading, in the hope that during its progress through the Committee it would be made more worthy.

Mr. Anstey recommended the Government to drop this Bill, and to introduce another, dealing not with names, but with realities.

Lord Ashley defended the Bill (so far as it goes) in a speech of considerable length.

Mr. S. Herbert said that the reasons alleged for the abandonment of the second and third clauses were equally valid against the first. The Bill was passed to satisfy the popular feeling, and would deceive it.

Lord Palmerston was pained to hear once more a doctrinal controversy in Parliament. But the fault lay not at the door of the Government. They had to repel an aggression which possessed a political character and as such only would he consider it. Judging from past experience of the Irish Catholics, he did not contemplate that this measure, if passed into a law, would be disobeyed by the Catholic bishops of this country—(hear). He believed, too, that the measure would meet the general feeling of the British people; and it was not to be forgotten that there was nothing in the measure to preclude the Legislature from taking further steps, if further steps were required, which he earnestly hoped would never be the case."

On the motion of Mr. H. Berkeley, the debate was then adjourned to Thursday.

**HOUSE OF COMMONS—MARCH 19.**

Mr. W. S. Crawford gave notice, that if the Ecclesiastical Titles Assumption Bill should be read a second time, he would move in Committee that Ireland be exempted from the Bill.

**HOUSE OF COMMONS—MARCH 20.**

**THE ECCLESIASTICAL TITLES BILL.—ADJOURNED DEBATE.**

Mr. Newdegate resumed this debate and said, although he considered the Bill defective, as it did not interfere with synodical action, monastic establishments, or the Jesuits, he should support it.—Mr. Stuart Knox complained of the weakness of the Bill, but would support it nevertheless.—Mr. Power said it was a persecuting measure, and fraught with danger to the best interests of the country.

The moment the hon. member sat down, at least a dozen gentlemen rose to address the House. The Speaker unfortunately called upon Mr. Drummond, and a scene shortly occurred rivalling the displays of the French Assembly and the American Congress. In the course of his argument, Mr. Drummond, apostrophising Catholics, observed, "Your nunneries are prisons or brothels, and you may take your choice." This expression called up

The Earl of Arundel and Surrey, who, with some emotion, appealed to the Speaker whether Mr. Drummond had not transgressed the rules of order.

The Speaker decided in the negative, and Mr. Drummond resumed his argument. In one place he said the Jesuits "appeared to be like Thugs."

Mr. O'Flaherty rose to order.—"I most respectfully submit, he said, to the English House of Commons—a body which I have always understood to be composed of men of gentlemanly feeling, and who would not permit any portion of the Members of this House or any portion of her Majesty's subjects professing, conscientiously, no matter what creed, to be insulted—whether, even at the present moment, there ought not to be, on the part of the House, some expression of feeling with respect to the language employed by the

hon. gentleman whom I have called to order—(cheers, and cries of 'No, no!')? I think the language that gentleman has used is as worthy of his taste as it is of his judgment!"—(cries of 'Order,' and cheers).

Mr. J. O'Connell and Mr. P. Howard moved the adjournment of the House—(uproar).

The Speaker: "I have to ask gentlemen not to interrupt the regularity of the debate, and I hope that on a question of so much delicacy as one relating to religion, gentlemen will abstain from the use of all expressions tending to create excitement or to injure the feelings of others"—(cheers).—Mr. Drummond rose amid loud cries of "Adjourn, adjourn!" during which a voice from the bottom of the House exclaimed, "We can't sit here to be insulted!" "An hon. Member last night (preceeded Mr. Drummond), pointed out to you that Cardinal Wiseman had specially selected as"—Mr. J. O'Connell: "I rise to order—(renewed confusion, and cries of 'Chair!') I wish to know if I am not in order in moving the adjournment of the House? An hon. Member having been reprimanded by you, is it not due to him and to us that he should apologise to the House?—(uproar, and cries of 'No, no!') He is called upon by every sentiment of good feeling"—(loud cries of 'Order,' and 'Chair!')—The Speaker: "The hon. Member is himself guilty of a breach of order in the course he is now taking. I did not venture to reprimand the hon. Member for Surrey, nor did I venture to call him to order—(cheers)—I only took the liberty of expressing the hope that no Member, in the course of the debate, would say anything calculated to produce ill feeling, and that every gentleman would abstain from the use of expressions likely to excite or offend"—(cheers).

Mr. J. O'Connell, Mr. Moore, and Mr. Drummond, all rose at once, and each attempted to address the House. Another scene of extraordinary confusion was the consequence; the old noises, including the cock-crowing, were renewed, and there were incessant calls for order, and the interference of the Chair. At length the three hon. gentlemen resumed their seats, when—The Speaker said: "I must call on hon. Members to support me in the maintenance of order—(great cheering). I have already stated that the hon. Member for Surrey is not out of order, and I trust he will now be allowed to proceed"—[immense cheering].

Mr. Drummond accordingly proceeded, observing that he was not out of order, and that he had not been reprimanded. He had been provoked by repeated and offensive interruptions to say things which, in the heat of argument, escaped his lips—[hear, hear]. He did not retract one word of what he had said; but if he had given offence, whether merited or unmerited, to any individual, he humbly begged their pardon—[cheers].

The Speaker having withdrawn, the House immediately presented a scene of the greatest excitement. Mr. Grattan crossed the House and addressed Mr. Drummond, apparently with considerable warmth. Mr. Feargus O'Connor interposed his person between the honorable gentlemen. Mr. Grattan returned to his seat. Mr. Drummond followed Mr. Grattan, addressed some observation to him, and left the House. Several honorable members [the majority of whom were Irish] crowded round Mr. Grattan, and entered into eager discussion, and Mr. Feargus O'Connor repaired to the Treasury Bench and made some communication to Sir George Grey.

The Speaker having returned, order was restored, and Sir James Graham, Mr. Grattan, and Mr. Moore rose to address the House. The honorable baronet was called upon—

Sir James Graham commenced by condemning in very strong terms the expressions used by Mr. Drummond, he said:—"I have seen a gentleman, an accomplished gentleman and a scholar, so much heated by the subject we are now discussing, as entirely to forget what I must say is due to the feelings of a large body sitting in this House on terms of perfect equality—[loud cheers, principally from the Roman Catholic Members]. I will not sully my lips by repeating the words which fell from him, not only as respects the individual honor of Members of this House, with reference to their veracity, but also as respects what I shudder to think of, the allusion which he made to the female relatives of those gentlemen who had devoted themselves to the service of God according to their consciences, in lives of seclusion, but of chastity—[renewed cheers]. Although the order of the House, according to its letter, may not have been violated by the hon. gentleman, yet, if Catholics are to sit here and take part in our debates, I must say that the rules of order can hardly be said to be preserved in spirit if scenes like the one we have just witnessed are allowed to be repeated—[hear]. I say that assertions have been broadly made in a tone and manner which must not be repeated, if the freedom of debate and the rules of order be anything else than a name"—[prolonged applause]. Referring to the bill, he said:—"We have no occasion for a bill like this—[cheers]. I say there is no danger in England which justifies it—every feeling in Ireland condemns it. It is a brand of discord cast down to inflame the passions of the people; and with confidence in the wisdom of Parliament, I hope, and confidently predict, the Bill will never pass into a law"—(The right hon. baronet resumed his seat amid bursts of cheering, which were renewed repeatedly and were continued for several moments).

Lord J. Russell was received on his rising with a renewal of the cheering, and with ironical cries from the Irish members, which prevented his proceeding to address the House immediately. He rose, he said, to defend the general principle of the Bill. "Other questions, however, may arise, and I do not attempt to conceal from the House, any more than I attempted to conceal from them before, that you will not by this Bill be able to meet every danger which you may be called upon to encounter. I do not contemplate the framing of a code by which all the relations between the See of Rome and this country will be regulated. But this I say, that if the spirit which you have seen lately is not checked—if it is not checked by the display of Protestant and national feeling which we have seen in this country—if it is not checked by the simple and mild enactment now before Parliament—if further aggressions take place—if the attempt is made to deprive the people of Ireland of the benefits of mixed education—if it is attempted to deprive Parliament of its power in this respect, and if those who serve the Crown are to be deterred by menaces to deprive them of the benefits of religious consolation—if they attempt to carry out the system of mixed education, which the Catholics themselves asked for only a few years ago—(cheers)—then I will not deny that in such a case other measures may be necessary"—(loud and vehement cheering). The debate was again adjourned, and the House rose at one o'clock.

VINDICLÆ CELTICÆ.

WHO ARE THE CELTS?

"The lazy, idle, barbarous, blood-thirsty Celts. White Savages. We have given them our language and civilisation, and this is our reward. The Celts are incapable of enjoying liberty; they cannot endure Institutions."—London Papers, passim. Who are these much abused Celts? Are they a race peculiar to Ireland, and is this a true character of them? The Celts or Celtæ are the original inhabitants of Europe. The words Celtica and Europe are used by Ortelius synonymously. The name itself is variously derived, but the history of every European country begins with the Celts. "It is demonstrably certain," says the learned Noah Webster, "that the primitive settlers in Greece and Italy were Celts." The Spaniards and French are of Celtic origin, and in Arragon, the Basque Provinces, Brittany, and Picardy, they are Celts to this hour. The people of Wales, Cornwall, the Scotch Highlands and Ireland, are chiefly Celts. It is of this race, so historic and universal, that these Cockney scribblers speak so contemptuously, and so ignorantly. They foster sedulously the idea of Celtic incapacity and inferiority, and talk of a Teutonic or Caucasian, or Anglo-Saxon race, that is themselves, as the born drivers and riders of these good-for-nothing Celts. "This conceit," says the eminent traveller, Malcolm Laing, "has been revived of late, in Germany and in America; and people talk of the superiority of the Gothic, Germanic, or Anglo-Saxon race, as if no such people had ever existed as the Romans, the Spaniards, the French—no such men as Cæsar, Bonaparte, Cicero, Montesquieu, Cervantes, Ariosto, Raphael, and Michael Angelo." These great men are, what the Nation once called, "Celts with the O at the wrong end of their name." The Celtic spirit pervades their nations to this day.

As for Language and Institutions, it will appear that the Germans and Saxons borrowed much of theirs from these very Celts their ignorant writers now try to asperse. "It was not the Latins, it was the Gauls," says Julius Liechten, "who were our first instructors." Celtic Spain produced Seneca, Lucan, Columella, Martial, and Quintilian. Christianity, which the Saxons slowly received as "an Institution," was taught by Aidan, Rumold, Gall, Frodolin, Furseus, Killian, &c.; all Celts, every Saint of them. As to the English language, let us hear how it is analyzed by its greatest master, Webster. He says:—

- The English language is composed of
1st. Saxon and Danish words of Teutonic and Gothic origin.
2nd. British or Welsh, Cornish and Armoric, which may be considered as of Celtic origin.
3rd. Norman, and mixture of French and Gothic.
4th. Latin, a language formed on the Celtic and Teutonic.
5th. French, chiefly Latin corrupted, with a mixture of Celtic.
6th. Greek, formed on the Celtic, Teutonic, with some Coptic.
7th. A few words directly from the Italian, Spanish and German.
8th. A few foreign words introduced by commercial intercourse.

Thus five out of the eight parts of this very language these Celts have contributed to give those English!

Nay, some authors think that the Saxons themselves were only Celts, cooled and hardened by colonization near the Baltic. Logan has grouped some of these authorities:—

"Watcher shows that the Celtic-Scythians, being the most ancient Germans, and the progenitors of the Goths, Saxons, and other nations, their tongue, although from the mutations of ages now very much altered, must have originally been the Celtic language." The Anglo-Saxon itself, derived from the Ingevoines, "is the maritime daughter of Celtica, and the first born, from her nativity neither entirely similar, nor altogether unlike." Schilter † and Gebelin ‡ also prove this family connexion. These vastly learned authors demonstrate, without intending it, that the Celtic and Teutonic languages had a common origin. The similarity of the Greek and Teutonic has often been observed. This fact first struck Camden, Stephens, and Scaliger; but Salmasius, Francis Junius, and Meric Casaubon, first inferred that the Greek and Gothic languages, which were so similar in many respects, must have come from a common parent: ¶ and this evidence of speaking the same tongue, may be acknowledged as one of the surest proofs of original descent. \*\*

Of the wisdom of the Celts, we need say no more than to refer to the ancient Proverbs of Spain and Ireland. In Ray's superb "Collection of National Proverbs," those of Spain, for truth, humor, and originality, find the first place. Mr. Hardiman has made a collection of Irish Proverbs, which cannot be read without emotions of reverence. Let us give a few relating to Education and Conduct:—

"Tig ionchar re foghlain—From Education, comes Conduct.

\*Glossarium Germanicum. Prefatio, c. xxviii. †Ibid. Lingua Anglo Saxonica, cum sit ab Ingevo-nibus oria, filia est Celticae maritima et primogenita, natalibus suis nec ornio similis, nec ornio dissimilis, c. xli. ‡Thesaurus Ant. Teutonicum. §Caledonia, l. p. 12. ¶Mondè primitif, ix. 41, 51. \*\*Clarke, on Coins, p. 77. The similarity of weights and measures offers to this intelligent writer an additional evidence of identic origin. A Mr. Knithan recently published a work, to show that not only were the Greek and German languages alike, but that the people were originally the same.—Cluverius thinks the German is the purest relic of the Celtic.

"Ragh Mioshoghlamtha is asal coranto—An ignorant King is a Crowned Ass.
"Foghlain Mian gach Eagnaadh—Learning is the desire of the Wise.
"Fa-da Ciimhne, Sein-leimbhe—The memory of an old child is long.
"Sarnigheann Eagra gach saidhbheas—Wisdom exceeds Riches.
"Fearclun'a comach—Character is better than Wealth.
"Saiddhbheas stor subhailce—Virtue is Eternal Wealth.
"Ni uis'eachi gan subhailce—No nobility without Virtue.
"Dionhaoineas mian Amadain—Idleness is the desire of a Fool.
"Eadrom or ag Amadain—Gold is light with a Fool.
"Dearbhualtain leadanachta Olachan—Drunk-ness is the Twin-brother to Robbery.
"From a n-din, usge Amarach—Wine to-day, Water to-morrow."

Such are a few of the Proverbs of these savage, unreflecting Celts! Would we had such brains among us now as conceived these truths two thousand years ago in Ireland. We have not space now to enter into the examination of what laws these Saxons borrowed or plagiarized from our older or more progressive race, but we may some day show how very little they improved on the laws of the Latins, Gauls, Britons, and Irish, through all their thousand years of codification. Enough is said to serve our present purpose, which is to show—that these London newspapers know not what they are about, when they use the terms Celts and Saxons as synonymous with inferior and superior.—M.—Nation.

MONASTIC INSTITUTIONS.

(From Blackwood's Magazine.)

Lovers of the Fine Arts—and they ought to be the whole civilised world—owe an especial regard and reverence to the monastic orders, without whom there would have been, and would be now, no art at all. Taking the fine arts at their lowest value, as a mere source of pleasure, from the love of imitation or representation of agreeable objects—the remembrance of scenes of interest, the elegant accomplishment by which homes are embellished and made more beautifully homely—surely some little gratitude is due, where it has been the fashion to be sparing of any praise, to those good and pious men who in their convents prepared, improved, and invented colors as well as implements of art; were themselves the early painters, and by their extensive patronage may be called the fathers of the arts. Had the world derived from the monastic orders no other good, that one should have insured them perpetual respect.

History has unfortunately too often been the work of infidel hands and hearts. Whatever is of religion has been viewed with prejudice; the vices of mankind at large have been tenderly treated; while such as could with truth or untruth be charged upon religious orders, have met with little mercy, and have been exempted from the common apology of the age. In this, little candor has been shown. It would be fairer, speaking of any class of men, to inquire whether they were worse or better than others—a benefit or a plague spot on society; and it would be fairer to see what efforts they made for their own and for the general improvement, and rather to estimate their success, where few but themselves struggled for amelioration, than to single out every fault, every corruption, and of every age, and to bring the accumulation to bear upon the head, as it were, of one generation. The monastic orders have been the theme of general abuse by many a slippant writer, as if they lived but at one particular period, and were but examples of ignorance and vice—the encouragers of superstition for their own selfish ends. The "dark ages" have been indeed dark to those who have shut their eyes to the light which, small and glimmering though it appeared from our broad and open way of life, might, if followed with a gentle curiosity, have led into undreamt-of recesses, found to contain great treasures; and as the bodily, so the mental eye would have accommodated its vision to the degree of light given, and would have seen distinctly both form and beauty, which would have burst with a kind of glory upon them through the gloom, and met them as goodness would meet willing seekers.

"Virtue makes herself light, through darkness for to wade."

"I knew nothing," says one writer, "of those ages that knew nothing." As it has been justly retorted—how did he, knowing nothing of them, know that they knew nothing? It might be more easy to show that, if he knew anything about anything, he was mainly indebted to those very ages which kept within them the light of knowledge, preserved and cherished from utterly going out with the sanctity of a vestal fire. Turn where we will, we see the monuments of the labor of the monastic orders—wonderful monuments. And surely if any age may be said with truth to be dark, dark were those of the two last centuries which, with the wondrous edifices before their eyes, saw not their beauty mutilated, and with most unwarrantable conceit thought they had improved upon them. Whose was the ignorance? Look at our architecture. Great advancement has been made, and is making daily; and what is the consequence of this revived taste? A proper appreciation of the architecture of the "dark ages." Our best hope is, to imitate successfully. Who were they who designed these miracles of art? Devout men—the monastic orders! Who furnished every species of decoration—the sculpture, the painted glass, the pictures, that were a language? Men who themselves lived humbly and sparingly, that they might devote themselves, their talents, and their possession to make an exalted and visible religion upon earth, as the one thing need-

ful for future generations of men. Such, undoubtedly, was the one mind of the great religious orders—we speak of their purpose and of their doings. It was their mission over every land: we say not that corruption did not find them out, that there was no canker in their fruit. The enemy knew where to sow his tares; but perverse people tore, uprooted, and cast from them the wheat, and loved to lay waste; and, as is ever the case, hating whom they injure, they vilified per jus et nefas; and, upon the plea of others' corruption, became themselves robbers, plunderers, and, too often, assassins.

CALIFORNIA.

(From the Montreal Herald.)

CANADIANS KILLED BY INDIANS.

We translate the following interesting letter from La Minerve. It is from a son of Dr. Charlebois of Cote des Neiges, and is dated February 11, 1851:— Since I wrote you last, I have been much afflicted by a misfortune to four of our friends, E. Rochon, of St. Thérèse; A. Lavolette, (brother of G. Lavolette) of St. Edouard; C. Pérus, of Lotbinière; and A. A. Fortier, of St. Martine, who were killed on the 24th January by the Indians.

Nine of us set out to discover some mines; but after having walked three days, we were forced to return to our camp for want of provisions. Three days after, seven others again took the road. After one day's march, they came near an Indian encampment, where the dogs began to bark. Our friends fearing to be attacked during the night, turned back for about a half a mile, and they were so imprudent as to make a great fire, and erect a tent. After supper six went to sleep, and poor Pérus took the post of sentinel. Towards 11 o'clock at night an arrow struck him in the breast, and he cried "to arms!" At this cry, the arrows began to rain from all sides on the tent, and the death cry was raised by two or three hundred savages. Rochon, Brière, Desjardins and Chouinard left the tent to defend themselves. Rochon alone had a gun; the rest seized upon shovels, hoes, &c. After some moments of combat, Brière, Chouinard, Pérus and Desjardins, being more or less wounded, were forced to take shelter in the woods, and unhappily were thus forced to leave behind them Lavolette, Fortier, and Rochon. Lavolette and Fortier had been overwhelmed by the tent, which had fallen upon them. To endeavor to disentangle them would have been to expose the rest to certain death. During their flight they heard the Indians massacring Lavolette, Fortier, and Rochon, who cried for help. But what could be done without arms? The four who had thus saved themselves were in a sad state. Pérus was dangerously wounded, having received seven or eight arrows in his body, and lost much blood, which his friends staunchly by putting paper on his wounds. Brière had also received seven arrows and a ball fired at the Indians by Rochon. Desjardins and Chouinard had also been wounded. Pérus with difficulty dragged himself along, and after being helped for about four miles, he begged to be left under a tree, which was done, his friends having first lighted a fire. After having gone eight or ten miles farther, Brière finding himself incapable of going farther, desired Desjardins and Chouinard to leave him at the foot of a tree; but not to forget to send some one to him. Next day Desjardins and Chouinard arrived at Passo Delphino, and found Dr. Colas, and Mr. Lacroix, brother of Mr. Languedoc, of St. Edouard, who immediately started to succour poor Brière. The same night we went to Columbia to demand a reinforcement, that we might succour our friends. In the morning we set out, sixty-five in number, Americans and Canadians, well armed, and provisions for four days. Some American hunters having found Brière, took him to their camp, and lavished their cares on him. Seven others who set out to aid Brière, found him dead..... As for us, we pursued our route against the Indians, and reached their camp, after a day and night of continual marching. You may guess if we were not fatigued. At our head was a captain who had fought the Indians in Mexico. The barking of their dogs announced the presence of the savages. Then the captain chose twenty-five among us to march upon the camp. You should have heard the death cries they raised, when they heard us running, and saw us at their sides. Their arrows fell like hail, but when they saw several of their men fall, they took to flight, and concealed themselves under a precipice. We left twenty-five Indians on the ground, many of whom had received three balls. We found Rochon's trousers, and Lavolette's waxed cap, and burnt their camp and provisions before setting out again. None of our party were killed, and only a young Irishman wounded in the arm.

As to mining—in company with young Mr. Noad (brother of F. Noad of Montreal) and a Mexican, I dug a hole, 6 feet by 11, and 17 feet deep. When we began, our friends laughed at us; but we have already got our \$700, and hope to get more. It is curious that out of fifty or sixty holes near us, this is the only one that has yielded anything. We have got \$100 in a day, in pieces of \$10, \$20, up to \$24.

A. CHARLEBOIS.

A LETTER FROM ROME.

(From the Catholic Telegraph, Cincinnati.)

Rome, January 17, 1851. Rev. Mr. Parcell—Having heard that the Bishop is probably on his way to Europe, I direct to you the letter which it is now full time for me to write home. I did intend to write to you on the day of the Epiphany, but what with the various rites in the morning, followed by the pontifical mass of the Most Rev. Archbishop Hughes of New York, with the sermon of the same after the gospel, and in the evening the solemn vespers, kept me nearly all day in the church; and since then my time has all been taken up in things if not so pleasant as writing home, at least more neces-

sary. The scene the little church presented on that morning is still present to my mind. You should see it before you can judge of its beauty and its effect. There are in it five altars—one high altar, and two small altars on either side of the high one. The floor of the church is unencumbered with aught save kneeling worshippers or standing spectators—for in Rome they have not the custom of filling a church with benches or cribs. At each one of these altars there was mass of a peculiar rite. At the high altar you would see an Armenian pontifical, with a splendor of vestments and of numerous acolytes and thurifers, and attendants—not equalled even by the Latin pontifical mass in a Catholic country. At the first side altar to the right, was a Latin low mass by a Polish bishop; at the second, a Maronite mass, in which either the assistant of the priest is continually singing—and in which the vestments are the same as in the Latin. At the left, on the first altar, you saw a Chaldean with his long vestments and flowing beard, carrying you back to the time when the Apostles themselves first said mass in Syro-Chaldaic. In this mass also there is a continual chaunt either of the celebrants or of the assistants. And, finally, at the second altar on the left, you might have observed an aged priest saying mass in the Slavonic rite, dressed in the long white robe similar to that used by the Latin celebrants at vespers. I have seen nothing more beautiful and impressive in my whole life; no symbol so striking of the Church's vastness and unity—vastness that comprehends all lands and all time—unity not strained, external, material, a union of forms and ceremonies while hearts and intellects remain far asunder: but unity internal, spiritual, real, in the seeking of the same great end by means of the same faith, the same baptism, by the same holy sacrifice, through which faith is possible, and baptism efficacious. The Protestants who were present in great numbers, as you could see by their eye-glasses and vacant looks, might have seen silently refuted that demagogic objection they make about concealing the Gospel and Liturgical prayers from the people. All the rites, except the Latin, are either in the tongue once the language of the nation, but which has been left in its purity to the Liturgy in the downward "progress" of ages.

Yours &c., S. H. R.

PROTESTANT TOLERATION.

(From the Weekly Despatch.)

It is impossible to look at the dramas acted on the parish platform, the solemn farces of Exeter Hall, or the grave melodramas published in the leading articles of the fourth estate, or performed at the two national theatres of St. Stephen's, without being convinced that the civil acts of the Catholics are challenged through the sectarian aversion entertained to their religious opinions; and that, had the Pope been Jabez Bunter, or Cardinal Wiseman the Archbishop of Canterbury, those proceedings which have been characterised as insolent and insidious, would have been applauded as guarantees of sacerdotal industry, and the sure evidences of pastoral zeal and faithfulness. The whole country, hounded on by demagogue rescripts from the chief minister of the crown, have cast upon the Catholics every epithet of insult; in the pay of a well-dressed mob, have burned the chief of their religion and his Vicar in effigy, amidst brutal jests—have encouraged their bullock of the fourth estate to ridicule their most sacred convictions, and lacerate their most sensitive feelings by weekly caricatures—have poisoned the equal justice of the judicial bench, from the Lord Chancellor down even to Alderman Challis, by partial counsel and unfair prejudgments—and have deluged parliament itself with petitions to banish from the realm all who shall exercise even the office of Bishop, without the permission of the Sovereign. Such is our Christianity; and it is not to be doubted that a considerable portion of the constituency and the government are restrained only by the fears of the formidable power of eight millions of Catholics from carrying into active force the worst crimes that the malice of bigotry can suggest.

A CONFESION.—The Rev. Mr. Killen, an Episcopal clergyman of Baltimore, recently delivered an address in Alexandria in which he made the following remarkable confession:—"Our Church is diseased, (the fact must not be denied or covered up, because some may not like to hear it,) she is sick, nigh unto death, and there are many among us who would, without an effort, hand her over to the fond embraces of Rome."

THE NEW-VERSION BAPTISTS are pushing forward their work with great assiduity. Rev. Isaac Moore, Agent of the "American Bible Union," has been preaching in the chapel of the Mercer University, on the importance of a revision of the English Scriptures, and some of his hearers resolved to become contributors to the Society.—Christian Inquirer.

The Vladika or Prince-Bishop of Montenegro, lately visited Popu Pius IX., accompanied by three of his countrymen. As they were armed to the teeth with sabres, pistols, and yatagans, it was observed to them, that in order to be received by his Holiness, they must deposit their arms first: when one of them answered, "A Montenegrin quits his arms only with his life." The Pope being informed of this, and being desirous of seeing them in their ordinary costume, allowed them to be introduced to his presence with their arms about them.

It has been ascertained by Ehrenberg that the dust or yellow sand which falls like rain on the Atlantic, near the Cape de Verde Islands, and is sometimes transported to Italy and even the middle of Europe, consists of a multitude of silicious shelled microscopic animals, "Perhaps," says Humboldt, "many of them float for years in the upper strata of the atmosphere, until they are brought down by vertical currents or in accompaniment with the superior current of the trade-winds, still susceptible of revivification, and multiplying their species by spontaneous division, in conformity with the particular laws of their organization." Further research may show too that the sand in the Chinese Plain contains animalculæ.—Ed. Chinese Rep.

TWO SCOURGES.—Horace Vernet has just published at Paris an engraving of his picture called the Two Scourges of the Nineteenth Century. These two scourges are the Cholera and Socialism. The picture represents a public square, with a scaffold and a guillotine. The scaffold is covered with corpses, and the French tri-color is cast like a shroud around the body of a soldier. The two scourges sit in the foreground before the scaffold; the cholera is playing a triumphal air on a flute made from a human bone, while Socialism, represented as a skeleton, is reading a number of Proudhon's journal, Le Peuple.

GREAT BRITAIN.

The Earl of Winchelsea, in a letter to the *Times*, denounces the government bill as "a grovelling, contemptible measure," and calls upon all Protestants to address the Throne for a dissolution of Parliament.

The Rev. W. J. E. Bennett, of St. Paul's, Knightsbridge, has given the "most unqualified contradiction" to the report that he was about to be elected a Bishop of the Scotch Church. Such statements he declares to be "altogether destitute of truth."

**CATHOLIC MEETINGS IN GLASGOW.**—The Catholics of Glasgow came out in great force against the iniquitous bill now before the House of Commons. On Sunday evening the Catholic inhabitants of St. Andrew's held their meeting in the large school-rooms, Stockwell-street, which were crowded to overflowing, as also the rooms and avenues leading to them. The Rev. Wm. Gordon was in the chair, and among the speakers were Mr. H. Mauley, Mr. Blyson, Dr. W. McDonnell, Rev. Mr. Rae, Mr. McLaren, &c. A suitable petition was adopted, and a committee appointed to superintend its signature and presentation.

The same evening, the Catholics of St. Mary's parish held a meeting. Considerably over a thousand persons must have been present. The Rev. Thomas Jones was in the chair, and among the speakers were Rev. W. McGowan, Dr. Keenan, the Rev. Mr. Forbes, Mr. P. Renzie, &c. &c.

The Catholic inhabitants of the parish of St. John's, Gorbals, also held a meeting in the large hall of the Catholic school, Portugal-street, the Rev. J. Gray in the chair; and the principal speakers were Mr. Grace, Mr. J. Sheridan, and Mr. J. Walsh.—*Tablet*.

**THE FEELING IN SCOTLAND.**—Mr. Wm. Chambers writes to the *Times*, in answer to the Duke of Argyll's assertion that the public feeling concerning the Papal Aggression is as decided and unanimous in Scotland as in England. Mr. Chambers maintains that the feeling on the subject has been much more moderate in Scotland than in this country. It has done little more than awaken the attention of that portion of the public who were accustomed to take an active part in controversial religious matters. The mass of the public of Scotland have felt little beyond a curiosity and wonder at the fervor which the subject has excited in the sister country. "Nor is this very surprising, when we remember that the feeling regarding the invasion of the royal supremacy is necessarily wanting here, there being no religious body in Scotland which entertains that principle. Even the consideration of ecclesiastical titles is in a great measure foreign to the Scottish mind, nineteen twentieths of the community repudiating them wholly." Mr. Chambers concludes—"I am a good deal among people of most grades, and my conviction is, that were the unfortunate attempt at legislation on the Papal Aggression to be abandoned to-morrow, the bulk of the Scottish public would hear of the fact without the slightest emotion."

A letter of the Roman correspondent of the *Times*, published March 4th, makes a lame attempt to defend his veracity of Lord Minto, on the ground either of inattention or of ignorance. Either he was so occupied with the Quixotic scheme of regenerating the Peninsula and with honoring Ciceroacchio, that when the Apostolic letters to establish our Hierarchy were pointed out to him, he answered in an absent way, "We don't want to interfere with your private affairs, or the management of the Church in England," or else he literally did not understand what the word "hierarchically" meant. Lord Minto, according to the *Times'* correspondent, is an imbecile, and utterly unfit for any mission of importance.

**THE NEW HOUSE OF COMMONS.**—Mr. T. Greene said, in the House of Commons, on Tuesday night, that Mr. Barry expected the new House to be ready for the reception of the Members at Whitehall.

**SUPERSTITION IN 1851.**—A farmer in Cheshire, within a few miles of Rock Ferry, having apprised his brother, who resides in Wales, that he had recently lost several cows by distemper, he received the following letter in reply:—"Dear Brother, I hope you and your family are all well. I am sorry to tell you that some ill-disposed person has been wishing you all your losses that you have had. I have been to the well on Monday last, and the man that kept it told me that I had come in time to stop it, before you had lost all you had. He said you would lose all, and yourself after them. Please to read the 109th Psalm, and then you will see what ill-fate they wished you. There was one doing the mischief and your enemy reading the Psalm. Please to do what I tell you in this note, or else the man cannot do anything for you. He has got work enough for 18 or 21 days before he can finish the job. You must read the 35th and 38th Psalms, beginning on Friday night next, after the clock has struck nine; and take 1lb of salt in a cup, and take one of your boys to throw a little of it now and then into the fire whilst you are reading the Psalms; do that the three following nights, and what you have left of the salt on the third night, throw all of it in the fire at once, and then give it a poke. Be sure and do it, for I must do it at the same time. I had to go 21 miles, where he lives; he charges me 10s. 6d.; he would have charged me two pounds, but the man whom I have under me being acquainted with him. Dear Brother, I cannot do anything more for you now. Please to write soon, and let me know how your sow is going on. The man said you are safe from any man in the world; they cannot do you any more injury. He said you have been falling out with some person, and struck some person; was very hot tempered, and could tell all about you. I have no more to tell you, but, thank God, the thing is stopped in time.—P.S. Be sure and do what I tell you, and at the time appointed, or else you will do great mischief. Do it unknown to any one, but the one that is with you. The following is the direction to the man who attends the well:—*J. E. Moddeant Llanelan, near Colwyn, Wales.*"—*Cheshire Courant*.

**ADULTERATION OF COFFEE.**—On Monday there was a very crowded and uproarious meeting of the importers of, and traders in, coffee, at the London Tavern, for the purpose of considering the best means to render effective the Act of Parliament, 43 Geo. III., cap. 129, for preventing the adulteration of coffee. Mr. Thomas Baring, M. P., was in the chair, and the only speaker publicly known was Mr. Moffatt, M. P. There were two parties in the meeting contesting for supremacy—the importers, and the retail grocers. The former want, in a word, coffee to be sold as coffee, and chicory as chicory. To this, the other party will not consent. One man said, "that the wholesale dealers would never get their debts in unless the retail dealers were allowed to use the chicory. He had never adulterated his coffee, but he owned he had mixed chicory with it"—(hear, and laughter). Mr. Dean, on the other

side, declared that, "Articles had been offered him which were a compound of burnt peas, dog biscuit, powdered earth, and other ingredients too disgusting to mention. Four tons of this was now ready—(uproar)—and this was to be the substitute of chicory and snuff. He would ask the simple question, how could any honest man stand the competition with those who were grinding tons of this stuff every week?—(uproar). They ought to be protected against such a system, for by selling such an article they were hurrying persons to a premature grave." The resolutions were carried, and the Chairman was empowered to seek an interview with the Premier and the Chancellor of the Exchequer. Almost every speaker on behalf of the amendments acknowledged that coffee was adulterated by being mixed with a stuff which was not even chicory, but that this was necessary for the interest of the trade! The resolution that caused most opposition was the following:—"That in the opinion of this meeting, the lower class of consumers of coffee in this country, pay a most exorbitant price for what is supplied to them under that name, and that they have not the power to protect themselves from imposition, the practice of adulterating coffee with various deleterious ingredients being too general in low neighborhoods."

**SOMETHING RICH.**—The following recently appeared as an advertisement in a weekly contemporary.—"Wanted immediately, a single man, a member of the General Baptist denomination, to supply a small congregation in a village, principally on the Lord's day. A small salary would be given. If acquainted with the general shoemaking business, an opportunity now presents itself where a constant situation as a journeyman can be secured. The qualifications for the ministerial duties required are humble piety, a desire to be useful, and a general knowledge of the Gospel, with ability to make it known.—*Leeds Times*."

**REINFORCEMENTS FOR THE CAPE.**—The military authorities at Southampton have received intimation of the intended arrival at that port, this day (Saturday), of reinforcements for the 6th Regiment from the depot at Nenagh, in Ireland; for the 45th Regiment, from the depot at the Isle of Wight; for the 73rd Regiment, from the depot at Naas, Ireland; and for the second battalion of the 91st Regiment, from the headquarters of the 1st battalion of that corps at Liverpool. The reinforcements will amount to about 280 men with officers, or nearly the strength of half a Regiment, and they will embark on board the Peninsular and Oriental Company's new steamship the "Singapore" on Monday next, for conveyance with the least possible delay to the Cape of Good Hope.

**ANOTHER ARCTIC EXPEDITION.**—The intense interest and anxiety still felt in the safety of Sir John Franklin and the heroic crews of the *Erabus* and *Terror*—in particular the anxious solicitude of Lady Franklin, and probably the fact of the Government reward of £20,000 for the discovery of the missing voyagers being still obtainable—have led to the undertaking of another expedition, to sail from this port. It will be remembered that the *Prince Albert*—a trim and manageable little craft, arrived here in October last, after about three months absence in the Polar Seas. During the period she was in these northern regions much was accomplished; traces of the missing expedition, the only distinct and unmistakable ones that had ever been found, having been discovered. Circumstances, however—and chiefly, perhaps, the state of the ice—prevented Commander Forsyth and his crew from fully accomplishing what had been intended in the way of a search for Franklin and his associates. An attempt, under hopeful auspices, is, however, to be made this season to effect, if possible, a search in the same quarter and to the full extent, as proposed last year. The *Prince Albert* will again be fitted out and manned, and will proceed to Prince Regent's Inlet, where the ship will be laid up in such state and convenient harborage as can be found. The party will then proceed in boats so far as can be reached by open water; they will cross the Isthmus of Boothia, and follow out their search as far to the eastward as possible. Where boats cannot be worked, "Kyaaks" will be used, which, with the assistance of the Esquimaux, will enable the party to proceed one or two hundred miles farther than boats could carry them, as the "Kyaaks" can be rolled up and dragged over the ice. It is proposed that the expedition shall remain out one season, and, if the state of the weather and the ice be favorable, it is expected that a very extensive search will be effected. The *Prince Albert*, which has lain here all winter, will be got ready as soon as possible, and it is hoped she will be able to reach Lancaster Sound by the middle of June. The expedition will be under the command of Captain William Kennedy, who has come from America for that purpose. Mr. Kennedy has a very intimate acquaintance with the Arctic Regions, having served for a considerable period in the employ of the Hudson's Bay Company. He wintered eight years in the Labrador, and was the first European who explored the northernmost point of that icy coast. Capt. Kennedy, who possesses inflexible determination, courage, and enthusiasm, is very hopeful of success. He speaks highly of the courtesy and even affection everywhere shown him, and which the sympathy felt both in America and this country, for the success of his noble object, has inspired. He proceeds to Orkney probably on Thursday, (to-morrow,) to engage landmen for the expedition; those who have been in the service of the Hudson's Bay Company will be chosen. They will be twelve in number, and with six able-bodied seamen and the commander, will complete the expedition. We heartily pray that they may succeed in their noble enterprise.—*Aberdeen Journal*.

We add the last intelligence received via the Sandwich Islands.

H. B. M. *Enterprise*, which left the Islands in June last, in search of Sir John Franklin, had returned from the polar regions to Hanalei, Kanai, on the 10th of December, and having refreshed there, was, on the 29th, only waiting a fair wind to proceed to Hong Kong, thence to return to the Arctic seas, in April. A report in the *Honolulu Times* says:—

"The *Enterprise* reached as far north as 74 deg. 10 min., and west as far as 152 deg. 75 min., or 80 miles east of Point Borrow, when she encountered heavy gales of wind from the N. E. The ice, as far as the eye could reach, was at this time (August 21st) quite solid. Captain Collinson put back to Norton Sound, where he ascertained from some Russians that five white men had been seen, four months previous, at a place called "De Robbin," situated some 150 miles S. E. of Point-Borrow. Lieut. Barnard, and Ass't. Surgeon E. Adams, with one seaman, were dispatched from Norton Sound with orders to proceed to "De Robbin" in quest of them. They left on the 10th of December."

UNITED STATES.

**CHARGE OF BRIBERY AND CORRUPTION AGAINST THE NEW YORK SENATE.**—The papers received from the United States, during the last few days, contain a somewhat singular statement, accompanied by affidavits, by a Mr. S. A. Snydam, apparently the keeper of a gambling house in the City of New York; in which he charges Mr. Geo. W. Bull, the Sergeant-at-arms to the Senate at Albany, with procuring, through his influence with the members of the Legislative Committee of that body, the "bunking" of a certain bill for an act "for the more effectual suppression of gambling, &c.," for which service he had received compensation from the keepers of gambling houses in the City of New York. The evidence published, certainly looks bad so far as Mr. Bull is implicated; but we cannot see that it at all affects the characters of the Senators, whose names are mixed up with the alleged transaction. If Snydam is worthy of credence, Bull has been levying "black mail" upon those very "black sheep," the keepers of gambling houses, under the pretence of his influence with the members of the Legislative Committee of the Senate; but, beyond the fact that the members of that Committee communicated to Bull, that they would not report or take any further action, on the Bill in question, we cannot discover that they are in any way implicated in the matter. The following is the alleged correspondence, which Snydam says was handed to him by Bull, in proof of his success in preventing the passing of the Act. It, no doubt, has a singular appearance, that Bull should put such a question in writing, and request that the answer be given "on the other side"—but this might easily occur without any guilty knowledge on the part of the Senators, as to the use he intended making of the correspondence:—

THE SERGEANT-AT-ARMS TO THE LEGISLATIVE COMMITTEE.

Astor House, New York, March 21, 1851.

Messrs. Robinson, Johnson and Stone: You were appointed a committee of the Senate on the bill introduced "for the more effectual suppression of gambling, &c." I desire to ask if the said bill is finally disposed of for this session, and if I am right in the opinion that it will not be reported back to the Senate?

Your answer on the other side of this will greatly oblige your sworn officer,

W. BULL, Sergeant-at-arms of the Senate.

THE LEGISLATIVE COMMITTEE TO THE SERGEANT-AT-ARMS.

Astor House, March 24, 1851.

In reply to your inquiry on other side, we have to say that other business pressing upon the time of the Senate will prevent any report or further action upon the bill mentioned by you on the other side of this sheet.

C. D. ROBINSON, Chairman  
S. H. JOHNSON,  
A. C. STONE.

—*Montreal Herald*.

**MOST HORRIBLE OCCURRENCE.**—We regret to learn that a most tragical occurrence took place on Monday last, within a few miles of Pittsburgh. A young lady, whose family is of the utmost respectability, was eluding her little brother or sister, when her mother interfered for its protection, upon which, horrible to relate, the young girl struck her mother with a poker. The blow rather took effect in her abdomen, which it penetrated, and the unfortunate woman instantly fell to the ground. She only lived a short time after the fatal blow.

A disgraceful lynching affair was perpetrated at Milwaukee, upon a man named Evans, accused of having stolen \$250 from a hotel in that place. A rope was put around his neck, and he was suspended until nearly dead, to make him own the deed. There was not a particle of suspicion against him.

Boston, April 7.—This morning Marshal Tuckey was arrested at the suit of a colored gentleman named John Randolph, for trespass, and searching his pockets for concealed weapons. Mr. Tuckey gave bail in the sum of \$1,000 to appear for trial.

An attempt has been made to take Sims from the custody of the United States Marshal, by means of an act passed by the Legislature in '36, intitled: an act to restore the trial by jury in questions of personal freedom. A writ passed upon this act was served upon Mr. Devins, but he refused to go up. Since which the city remains quiet. The crowd around the Court House is large. The Military Companies are still at their armories, in case of trouble.

**UNITED STATES FREE SOIL VOTE IN THE OHIO LEGISLATURE.**—On the 17th inst., Mr. Burns moved that the House proceed to elect a Major General of the 11th Division Ohio Militia. He was of opinion that the expression of sentiment at a meeting to denounce the Fugitive Slave Law, held at Cuyshoga Falls on the 25th of Oct. last, over which E. N. Sill, now the most prominent candidate for Fund Commissioner, presided, rendered it probable that occasion might soon occur to call out the Militia. The resolutions of that meeting condemned the President of the United States for not vetoing the bill, and denounced all that voted for its passage as traitors to freedom. The phraseology of one of the resolutions, an motion of E. N. Sill, was altered previous to its adoption, so as to read thus:—

"Resolved, That if the price of the Union be treason to liberty, justice and humanity, however much we regret it—let the Union be dissolved."

Garibaldi, whose rumored return to Rome was at last dates so frightening the Pope, is just now manufacturing candles at a factory of his own down at Staten Island, N. Y.—*Baltimore Sun*.

**DEATH BY HYDROPHOBIA.**—Mr. Austin Hutchinson, of Lebanon, died of Hydrophobia last Wednesday morning about 3 o'clock. A dog, afterwards killed for madness, came up to him one day last September, when Mr. H. took compassion on him, and caressed and encouraged him. The animal in return licked the man's hand, which happening to have an open sore at the time, it is supposed imbibed the virus of the dog's malignant distemper, and produced his death. He put a cord round the dog's neck and took him home with him and tied him up: but the animal bit the cord in two and ran away. He was killed a day or two after. Mr. H. never would believe that the dog was mad until he experienced the symptoms of the disease himself. He was taken on the Saturday night previous with the first symptoms of his dreadful malady; a physician, we understood, first called upon him on Monday, and in two days he was dead. The regular spasms were of about twenty minutes duration, and the intervals were of about equal length.—*Wilmington (Conn.) Medium*.

INFORMATION WANTED

Of ELIZA DINNING, daughter of Timothy Dinning and Ellen Coleman, who left Quebec in autumn 1849. When last heard of, she resided in Troy, N.Y. Any information respecting her, addressed to her father, in care of the Rev. Mr. Nelligan, of St. Sylvester, C. E., would confer a lasting favor on her disconsolate parents.  
N. Y. Freeman's Journal and Boston Pilot will please copy.

THE Subscriber being about to retire from Business on the 1st of May next, it will be continued by F. F. MULLINS, on his own account solely. The Subscriber wishes all persons indebted to him to settle their accounts, and parties to whom he is indebted to send in their bills for payment.

He offers the following to close off his stock:—Braziers' and sheathing Copper, Canvas, Anchors, Chain Cables, Deck Spikes, 150 Raft Sails, 50 Bails, East India Twine, 45 lbs. each, 5 Tons of Hemp.

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

MONTREAL CLOTHING HOUSE, No. 233, St. Paul Street.

GALLAGHER, MERCHANT TAILOR, has for Sale some of the very BEST of CLOTHING, warranted to be of the SOUNDEST WORKMANSHIP and no humbugging.

N. B. Gentlemen wishing to FURNISH their OWN CLOTH, can have their CLOTHES made in the Style with punctuality and care. Montreal, Oct., 19th 1850.

DR. TAVERNIER

HAS the honor of informing the Citizens of Montreal, and the Inhabitants of its vicinity, that, having returned from Europe, he will begin anew to attend to practice, on the first of March next.

Surgery—in his former residence, No. 2 St. Lawrence main street. Montreal, Feb. 12, 1851.

THOMAS BELL,

Auctioneer and Commission Agent, 179 NOTRE DAME STREET, MONTREAL.

SALES OF DRY GOODS, BOOKS, &c., EVERY TUESDAY, THURSDAY, & FRIDAY EVENING.

L. P. BOIVIN,

Corner of Notre Dame and St. Vincent Streets, opposite the old Court-House,

HAS constantly on hand a LARGE ASSORTMENT of ENGLISH and FRENCH JEWELRY, WATCHES, &c.

JOHN PHELAN'S

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

MRS. MURRAY,

Licensed Midwife, No. 60, SANGUINET STREET.

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

JOHN M'GLOSKEY,

Silk and Woollen Dyer, and Clothes Cleaner, (FROM BELFAST,) No. 33 St. Lewis Street, in rear of Donegana's Hotel,

ALL kinds of STAINS, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., CAREFULLY EXTRACTED. Montreal, Sept. 20, 1850.

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.



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

CONTROVERSIAL WORKS (which we recommend to be read by the Rev. Gentlemen who rail against the Catholic Faith, without knowing it):— The History of the Variations of the Protestant Churches, by Bossuet, Bishop of Meaux, 2 vols., price 7s. 6d. Miller'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, 4d. Hughes and Breckenridge'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. Moehler'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 PUBLISHED by the Subscribers, and for Sale Wholesale and Retail, "THE GENERAL HISTORY OF THE CHRISTIAN CHURCH," from her birth to her final triumphant state in Heaven. Chiefly deduced from the Apocalypse of St. John, the Apostle and Evangelist, by Sig. Pastonni—(Bishop Walmsley). Price only 3s. 9d. D. & J. SADLER, Publishers, 179, Notre Dame Street. Montreal, March 13, 1851.

JUST RECEIVED, at Sadler's, MARY, the STAR OF the SEA; a story of Catholic devotion. Price 1s. 10jd. Montreal, March 13, 1851.

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

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

R. TRUDEAU, APOTHECARY AND DRUGGIST, No. 111 SAINT PAUL STREET, MONTREAL.

HAS constantly on hand a general supply of MEDICINE and PERFUMERY of every description. August 15, 1850.

PROSPECTUS For Publishing, in 8 Semi-Monthly Numbers, at 25 Cents each, THE CATHOLIC PULPIT, CONTAINING A Sermon for every Sunday and Holiday in the year, and for Good Friday. FROM THE LAST REVISED LONDON EDITION.

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

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

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

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

57. Twenty-fourth Sunday after Pentecost.—The Last Day.
58. Corpus Christi.—On the Festival.
59. Festival of SS. Peter and Paul.—On St. Peter's Denial.
60. The Assumption of the Blessed Virgin Mary.—On the Festival.
61. All Saints.—On Sanctity.
CONDITIONS.—The work will be printed from large type, on fine paper, and will be completed in 8 numbers, making an 8vo. volume of nearly 800 pages, at the low price of \$2. It will be issued in semi-monthly numbers of 96 pages, at 25 cents per number. The first number will be issued on the 15th of March, and regularly thereafter on the 1st and 15th of each month, until completed. 1 copy will be sent regularly by mail for \$2; 3 copies for \$5; 6 copies for \$10—if Paid in Advance. J. MURPHY & Co., Baltimore. Subscriptions received by JOHN MCCOY, Great St. James Street, Montreal. March 26, 1851.

STRAW BONNETS. MRS. DOYLE returns her sincere thanks to the ladies of Montreal and surrounding country for the liberal patronage she has received during ten years she has been in business in St. Mary Street, and begs to intimate that she has removed her Bonnet Making Establishment to 164, Notre Dame Street, opposite Gibb & Co., merchant tailor, where she keeps constantly on hand an extensive assortment of Straw and other BONNETS, TRIMMINGS, and RIBBONS, at extremely low prices. Tuscan, Dunstable, and Fancy BONNETS cleaned and altered to the latest shape. Bonnets dyed Black or Slate color if required. Montreal, March 26, 1851.

EDWARD FEGAN, Boot and Shoe Maker, 232 SAINT PAUL STREET, OPPOSITE THE EASTERN HOTEL. BEGS leave to return his sincere thanks to his Friends and the Public, for the liberal support afforded him since his commencement in business, and also assures them that nothing will be wanting on his part, that attention, punctuality and a thorough knowledge of his business can effect, to merit their continued support. On hand, a large and complete assortment, WHOLESALE AND RETAIL, Low, for Cash. Aug. 15, 1850.

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



WM. CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE, MONUMENTS, TOMBS, and GRAVE STONES; CHIMNEY PIECES, TABLE, AND BUREAU TOPS; PLATE MONUMENTS, BAPTISMAL FONTS, &c., wishes to inform the Citizens of Montreal and its vicinity, that any of the above-mentioned articles they may want will be furnished them of the best material and of the best workmanship, and on terms that will admit of no competition. N. B.—W. C. manufactures the Montreal Stone, if any person prefers them. A great assortment of White and Colored MARBLE just arrived for Mr. Cunningham, Marble Manufacturer, No. 53, St. Urbain Street. Montreal, March 6, 1851.

GROCERIES, &c., Wholesale and Retail.

THE Undersigned respectfully informs his friends and the Public, that he still continues at the Old Stand, Corner of MCGILL and WILLIAM STREETS, where he has constantly on hand a general and well-selected assortment of GROCERIES, WINES and LIQUORS, consisting in part of:— SUGARS—Refined Crushed and Muscovado TEAS—Old and Young Hyson, Gunpowder and Imperial Hyson, Twankay and Twankay of various grades, Souchong, Pouchong and Congo WINES—Maderia, Port and Sherry, of different qualities and various brands, in wood & bottle LIQUORS—Martel's and Hennessy's Brandy, De-Kuyper's Gin, in wood and cases, Old Jamaica Rum, Scotch and Montreal Whiskey, London Porter and Leith Ale FLOUR—Fine and Superfine, in bbls. SALT—Fine and Coarse, in bags MACKAREL—Nos. 1 and 2, in bbls. and half-bbls. HERRINGS—Arichat, No. 1, and Newfoundland Cassia, Cloves, Allspice, Nutmegs, Indigo, Copras, Blue, Starch, Mustard, Raisins, Macaroni, and Vermicelli All of which will be disposed of cheap, for Cash. JOHN FITZPATRICK. August 16, 1850.

BOARDING SCHOOL FOR YOUNG LADIES, (CONDUCTED BY THE SISTERS OF CHARITY,) BYTOWN.

THE SISTERS OF CHARITY beg leave to inform the inhabitants of Bytown and its vicinity, that they will instruct Young Ladies placed under their care, in every branch becoming to their sex. The Sisters engage, that every thing in their power will be done to contribute to the domestic comfort and health of their pupils; as well as their spiritual welfare. They will likewise be taught good order, cleanliness, and how to appear with modesty in public. The position of the town of Bytown will give the pupils a double facility to learn the English and French languages. As it stands unrivalled for the beauty and salubrity of its situation, it is, of course, no less adapted for the preservation and promotion of the health of the pupils. The diet will be good, wholesome and abundant.

TUITION. The branches taught are, Reading, Writing, Arithmetic, Grammar, both French and English; History, ancient and modern; Mythology, Polite Literature, Geography, in English and French; Use of the Globes, Book-keeping, Geometry, Domestic Economy, Knitting, Plain and Fancy Needle Work, Embroidery, &c., &c. Lessons in Music, Drawing and Painting, will be given; and, if desired, the pupils will learn how to transfer on glass or wood. They will also be taught how to imitate Flowers and Fruit, on wax: but these different lessons will form an extra charge.

Table with 2 columns: Item and Price. Board, 15 0 0; Half-board, 7 10 0; Quarter-board, 3 0 0; Music, 4 8 0; Drawing and Painting, 1 7 0; Washing, 2 0 0. For articles wanted during the year, 0 8 3.

[This is to be paid when entering.] Postage, Doctor's Fees, Books, Paper, Pens, are charged to the Parents. No deduction will be made for a pupil withdrawn before the expiration of the month, except for cogent reasons.

DRESS AND FURNITURE. No particular dress is required for every day, but on Sundays and Thursdays, in summer, the young Ladies will dress alternately in sky-blue or white. In winter, the uniform will be bottle-green Merino. On entering, every one must bring, besides the uniform dresses,—

- Six changes of Linen, A white Dress and a sky-blue silk Scarf, A net Veil, A winter Cloak, A summer and a winter Bonnet, A green Veil, Two Blankets and a Quilt, large enough to cover the feet of the Baudet, A Mattress and Straw-bed, A Pillow and three Covers, Three pairs of Sheets, A course and a fine Comb, A Tooth and a Hair Brush, Two Napkins, two yards long and three-quarters wide, Two pairs of Shoes, Twelve Napkins, A Knife and Fork, Three Plates, A large and a small Spoon, A powder Goblet, A bowl for the Tea.

REMARKS.—Each Pupil's Clothes must be marked. The dresses and veils are to be made conformably to the custom of the institution. Parents are to consult the teachers before making the dresses. All the young Ladies in the Establishment are required to conform to the public order of the House; but no undue influence is exercised over their religious principles. In order to avoid interruption in the classes, visits are confined to Thursdays, and can only be made to pupils, by their Fathers, Mothers, Brothers, Sisters, Uncles, Aunts, and such others as are formally authorised by the parents. There will be a yearly vacation of four weeks, which the pupils may spend either with their parents or in the Institution. All letters directed to the Pupils, must be post-paid. 22nd Oct., 1850.

PATTON & MAHER, Dealers in Second-hand Clothes, Books, &c., ST. ANN'S MARKET, MONTREAL.

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THIS Establishment is extensively assorted with WOOL, COTTON, SILK, STRAW, INDIA, and other manufactured FABRICS, embracing a complete assortment of every article in the STAPLE AND FANCY DRY GOODS LINE. INDIA RUBBER MANUFACTURED BOOTS, SHOES, AND CLOTHING, IRISH LINENS, TABBINETS, AND FRIEZE CLOTHS, AMERICAN DOMESTIC GOODS, of the most durable description for wear, and economical in price. Parties purchasing at this house once, are sure to become Customers for the future. Having every facility, with experienced Agents, buying in the cheapest markets of Europe and America, with a thorough knowledge of the Goods suitable for Canada, this Establishment offers great and saving inducements to CASH BUYERS. The rule of—Quick sales and Small Profits—strictly adhered to. EVERY ARTICLE SOLD FOR WHAT IT REALLY IS. CASH payments required on all occasions. Orders from parties at a distance carefully attended to. Bank Notes of all the solvent Banks of the United States, Gold and Silver Coins of all Countries, taken at the AMERICAN MART. Quebec, 1850. T. CASEY. Printed by JOHN GILLIES, for the Proprietors.—GEORGE E. CLERK, Editor.