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THE VERY REV. DR. NEWMAN'S LECTURE AT BIRMINGHAM.

"THE STATE OF CATHOLICISM IN ENGLAND."

(From the Tablet.)

On Monday, the 30th ult., the Very Rev. Dr. Newman delivered the first of a series of lectures on "The state of Catholicism in England," in the Corn Exchange, High-street, Birmingham. The public were admitted by tickets; although the lectures were addressed to the members of the Oratory, the room was crowded. Among the Clergy present were the Rev. Dr. Weedall, the Rev. Dr. Moore, (President of Oscott College,) the Rev. George Jeffries, Rev. F. Amherst, Rev. Mr. Wilberforce, Rev. H. A. Manning, (late Archdeacon,) Rev. Mr. St. John, the Rev. J. Bond, the Rev. Mr. Estcourt, the Rev. J. Mills, the Rev. Mr. Flannagan, many of the brethren of the Oratory, and many respectable Protestants of the town.

Dr. Newman, who wore the habit of his order, was received, on entering the Exchange, with prolonged applause. He took his position on a slightly elevated platform, at the back of which, and immediately over his chair, was a painting representing St. Philip Neri, the founder of the Order of the Oratory. The Rev. Doctor read his lecture, and sat while he delivered it. He began by observing that there was a well-known fable, of which it was his purpose to remind them, by way of introducing the subject of the lectures. He was going to inquire how it was that in this intelligent nation, and in this rational nineteenth century they—Catholics—were so despised and hated by their own countrymen; that they were prompt to believe any story, however extravagant, that was told to their disadvantage, as if they were either brutishly deluded or preternaturally hypocritical; and the other, on the contrary, were, in comparison of the Catholics, absolute specimens of sagacity, wisdom, uprightness, manly virtue, and enlightened Christianity. He was not attacking another's belief, nor defending himself; he was not engaging in controversy; he did but propose to investigate how Catholics came to be so trodden under foot, and spurned by a people who were endowed by nature with many great qualities, moral and intellectual; how it was that the Catholics were cried against by the very stones, and bricks and tiles, and chimney pots, of a popular busy place, such as this town. The clearer the sense they had of their own honesty, of the singleness of their motives, and the purity of their aims—of the truth, the beauty, the power of their religion, its exhaustless fund of consolation for the weary, and its especial correspondence to the needs of the weak—so much the greater might well be their perplexity, to find that its advocates for the most part, did not even gain a hearing in the country; that facts and logic, and justice and good sense, and right and virtue, were all supposed to lie in the opposite scale; and that it was bid be thankful and contented if it was allowed to exist. Such a state of things was not only a trial to flesh and blood, but a discomfort to reason and imagination; it was a riddle which fretted the mind from the difficulty of solving it. Now for this fable:—The man once invited the lion to be his guest, and received him with princely hospitality. There were many things to admire in this palace. There were large saloons and long corridors, richly furnished and decorated, and filled with a profusion of fine specimens of sculpture and paintings. The subjects represented were various, but the most prominent had an especial interest for the noble animal who stalked by him. It was that of the lion himself; and as the owner of the mansion led him from one apartment into another he did not fail to direct his attention to the indirect homage which these various groups and tableaux paid to the importance of the lion tribe. There was, however, one remarkable feature in all of them, that diverse as were those representations, in one point they all agreed, that the man was always victorious, and the lion was always overcome. The man had it all his own way, and the lion was a fool, and served to make him sport. The lion was not only triumphed over, mocked, spurned in the works of art, but he was tortured into extravagant forms, as if he were not only the slave and creature, but the very creation of man; he became an artistic decoration and an heraldic emblematism. After he had gone over the mansion, his entertainer asked him what he thought of the splendors it contained; and the lion in reply did full justice to the riches of its owner and the skill of its decorator; but, he added, "Lions would have fared better, had lions been the artists." They would see the application of the fable before he made it. There were two sides to everything; there was a Catholic side of the argument, and there was a Protestant. If a person listened only to Protestantism, and did not give fair play to the Catholic reply to it, of course, he thought Protestantism very rational and straightforward, and Catholics very absurd, because he took for granted the Protestant facts, which were com-

monly fictions, and opened his mind to Protestant arguments, which were always fallacies. A case might be made out for any one or anything. The veriest villain at the bar of justice was an injured man, a victim, a hero, in the defence made for him by his counsel. There were writers who dressed up vice till it looked like virtue. Goethe, he believed, had invested adultery with a sentimental grace, and Schiller's drama of "The Robbers," was said to have sent all the young Germans of his day upon the highway. The same had been reported of Gay's "Beggar's Opera;" and in their own time, a celebrated poet had thrown an interest over Cain, the first murderer. Anything would become plausible if they read all that could be said in its favor, and exclude all that could be said against it. Thus it came to pass, that every one, as he might say, had his own sphere of ideas, and method of thought, and unless he was a philosopher, he would be apt to consider his own views, principles and tastes, just and right, and to despise others altogether. He despised other men and other modes of opinion and action, simply because he did not understand them, and yet he would commonly be forward in criticising and condemning the circle of ideas and the atmosphere of thought which was the life of another, not as having heard what it had to say for itself, but simply and precisely for the very opposite reason, because they had not. What was true of individuals was true of nations. However plausible, distinct, or complete the national view of this or that matter might be, it did not follow that it was not a mere illusion, if it had not been duly measured with other views of the same. No conclusion was trustworthy which had not been tried by enemy as well as friend; no traditions had claim upon them which shrunk from criticism, and dared not look a rival in the face. Now, this was precisely the weak point of Protestantism in this country. It was jealous of being questioned, it resented argument, it flew to protection, it was afraid of the sun, it forbade competition. How could they detect the sham but by comparing it with the true? Artificial flowers had the softness and brilliancy of nature till the living plant was brought in fresh from the garden: they detected the counterfeit coin by ringing it with the genuine. So it was in religion. Protestantism was, at best, but a fine piece of waxwork, which did not look dead only because it was not confronted by the Church, which really breathed and lived. The living Churches: therefore get rid of her at all hazards, tread her down, gag her, dress her like a felon, starve her, bruise her features, if they would keep up the mumbo-jumbo in its place of pride. By no manner of means give her fair play: they dared not. The dazzling brightness of her glance, the sanctity beaming from her countenance, the melody of her voice, the grace of her movements, would be too much for them. Blacken her, make her Cinderella in the ashes, do not hear a word she says. Do not look at her, but daub her in your own way: keep up the good old sign-post representation of her. Let her be a lion rampant, a griffin, a wivern, or a salamander. She shall be red or black, always absurd, always imbecile, always malicious, always tyrannical. The lion shall not draw the lion, but the man shall draw him, and he shall be always worsted in the warfare with Protestantism; ever prostrated, smashed and pounded, ever dying, ever dead: and the only wonder was that she had to be killed so often, and the life so often to be trodden out of her, and her Priests and Doctors to be so often put down, and her Monks and Nuns to be exposed so often, and such vast sums to be subscribed by Protestants, and such great societies to be kept up, and such millions of tracts to be written, and such persecuting acts to be passed through parliament, in order, thoroughly, and once for all, and for the last time, and for ever and ever, to annihilate her once more. But had not free born Britons a right to think as they pleased? They ruled Popery to be what they said it was, not by history, but by act of parliament; not by sight and hearing, but by the national will. It was the will of the legislature; it was the voice of the people which gave facts their complexion, logic its course, and ideas their definition. Now, he repeated, in order to avoid misconception, that he was neither assuming nor intending to prove that the Catholic Church came from above, (though of course, he would not have become one of her children unless he had firmly held her to be the direct work of the Almighty;) he was only investigating how it was she came to be so hated and despised amongst them. And the reason was this: that reasons of state, political and national, prevented her being heard in her defence. She was considered too absurd to be inquired into, and too corrupt to be defended, and too dangerous to be treated with equity and fair dealing. She was the victim of a prejudice, which perpetuated itself, and gave birth to what it fed upon. The Rev. Doctor then gave several instances of his meaning, taking the popular notion that Christianity was very

pure in the beginning, very corrupt in the middle ages, and very pure in England now, though still corrupt everywhere else. In illustration of this fallacy, he quoted the Protestant historian Guizot, Dr. Waddington, the present Dean of Durham, so far as regarded the middle ages. With respect to modern times, he alluded to the outcry against the Jesuits. If there was any set of men in the whole world who were railed against, as a pattern of all that was evil, it was the Jesuit body. It was vain to ask their slanderers what they knew of them. Did they ever see a Jesuit? Could they say whether they were many or few? What did they know of their teaching? "Oh! it is notorious," was the reply; "you might as well deny the sun in heaven; it is notorious that the Jesuits are a crafty, intriguing, unscrupulous, desperate, murderous, and exceedingly able body of men; a secret society, ever plotting against liberty, and government, and progress, and thought, and the prosperity of England. Nay, it is awful; they disguise themselves in a thousand shapes—as men of fashion, farmers, soldiers, laborers, butchers and pedlars; they prowl about with handsome stocks and stylish waistcoats, and gold chains upon them, or in fustian jackets, as it may be; and they do not hesitate to shed the blood of any one whatever, prince or peasant, who stands in their way." Who could fathom the inanity of such statements, which were made, and therefore, he supposed, believed, not merely by the ignorant, but by educated men, who ought to know better, and will have to answer for their false witness. In refutation of these opinions, he quoted from the late Rev. Joseph Blanco White, and going back to primitive times, he quoted the opinion of the Protestant German historian, Dr. Neander. *Audi alteram partem*, hear both sides, was generally an Englishman's maxim; but there was one subject on which he had intractable prejudice. Rome was his Nazareth: "Can any good come out of Nazareth?" settled the question. And here he might conclude his subject; but he was tempted to go on to try whether something of a monster indictment, similarly frightful and similarly fantastical as that which was got up against Catholicism, might not be framed against some other institution or power of parallel greatness and excellence, as the communion of Rome. For this purpose he would take the British constitution; and he took it for the very reason that it was one of the greatest of human works, as admirable in its own line—to take the productions of genius in very various departments, as the Pyramids, as the walls of China, as the paintings of Raffaele, as the Apollo Belvidere, as the plays of Shakspeare, as the Newtonian Theory, and as the exploits of Napoleon. He would show them how even the British constitution would fare when submitted to the intellect of Exeter Hall, and handled by the instruments of those whose highest efforts at dissection is to chop and mangle. The Rev. Doctor then supposed a speaker, who never saw England, a member of parliament, a policeman, a Queen, or a London mob, who had merely dipped into Blackstone and several English historians, and picked up facts as third and fourth hand, addressing the inhabitants of Moscow on occasion of an attempt by one or two Russian noblemen to spread British ideas in that capital. This imaginary speech, of which we can only give a slight sketch, was a travesty of some recently delivered. The supposed speaker accused the system of John Bullism of being atheistical and fiendish. It claimed the attribute of divinity. Antichrist was most literally and exactly fulfilled in the British constitution. Antichrist was not only to usurp, but to profess to usurp, the arms of Heaven—he was to arrogate its titles. This was the special mark of the beast. He turned to Blackstone's Commentaries on the Laws of England; and the first words which met his eyes were, "The King can do no wrong." To the Sovereign was assigned "absolute perfection." Nay, more, the writer continued, that the King not only could not do wrong, but was incapable of thinking wrong: "He can never do an improper thing; in him is no folly or weakness." More, the English Sovereign distinctly claimed, according to the same infamous work, to be "the fount of justice," the author declaring "that she is never bound in justice to anything." She only did acts of reparation and restitution as a matter of grace. Now, let it be observed, continued the imaginary speaker, the Apostle called the predicted Antichrist "the lawless," because he was to be the proud despiser of all law; and wonderful to say, this was the very assumption of the British parliament. "The power of parliament," said Sir Edward Coke, "is so transcendent and absolute that it cannot be confined within any bounds. It has sovereign and uncontrollable authority." Blackstone even said, "Some have not scrupled to call its power the omnipotence of parliament." "Now," continued this supposititious speaker, "have you not heard enough of this hideous system of John Bullism? Was I wrong in using the words fiendish and atheistical? and need I proceed further with impure details, which

cannot really add to the monstrous bearing of the passage I have already read. If the Queen 'cannot do wrong,' if she 'cannot even think wrong,' if she is 'absolute perfection,' if she has 'no folly, no weakness,' if she is 'the fount of justice,' 'the fount of grace,' if she is simply 'above law,' if she is 'omnipotent,' what wonder that the lawyers of John Bullism should also call her 'sacred,' and 'majesty'? Here again," continued this imaginary speaker, "I am using the words of the book I hold in my hand. 'The people (my blood runs cold while I repeat them) are led to consider this Sovereign in the light of a superior being.' 'Every one is under him,' says Bracton, 'and he is under no one.' Accordingly the law books call him 'Vicarius Dei in terra,' 'the Vicar of God on Earth'—a most astounding fulfilment of the prophecy, for Antichrist is a Greek word, which means 'Vicar of Christ.' What wonder, under these circumstances, that Queen Elizabeth, assuming the attributes of the Creator, once said to one of her Bishops, 'Proud Prelate, I made you, and I can unmake you.' The subjects of James the First called him 'the breath of their nostrils,' and my Lord Clarendon, the present Lord Lieutenant of Ireland, in his celebrated History of the Rebellion, declared that the same haughty monarch actually on one occasion called himself 'a god;' and in his great legal digest, commonly called the Constitutions of Clarendon, he gives us the whole account of the same King banishing the Archbishop St. Thomas of Canterbury, for refusing to do him homage. Lord Bacon, too, went nearly as far when he called him 'Deaster quidam,' 'some sort of little god.' Alexander Pope, too, calls Queen Anne 'a goddess,' and Addison cries out, 'Thee, goddess; thee, Britannia's isles adore.' Nay, even at this very time, when public attention has been drawn to the subject, Queen Victoria causes herself to be represented on her coins as the goddess of the seas, with a Pagan trident in her hand. Gentlemen (continued the supposed speaker) can it surprise you to be told, after such an exposition of the blasphemies of England, though, astonishing to say, Queen Victoria is distinctly pointed out in the Book of Revelation as having the number of the beast? You may recollect the number is 666. Now, she came to the throne in the year '37, at which date she was eighteen years old. Multiply, then, 37 by 18, and you have the very number 666, which is the mystical emblem of the lawless king." The Rev. lecturer continued to draw this parallel in the person of the imaginary Russian, showing farther that according to Blackstone the King of England was immortal; "the King never dies; that he was omnipresent. A consequence of royal prerogatives is the legal ubiquity of the King!" After drawing the supposed meeting to a close, the Rev. Dr. protested that he had not caricatured this parallel at all; and that no absurdities contained in the sketch of the supposed meeting could equal the absurdities which were firmly believed of Catholics by sensible, kind-hearted, well-intentioned Protestants. Such was the consequence of having looked at things all on one side, and shutting their eyes to the other.

The lecture, which occupied fully an hour and a half in the delivery, and of which we have given merely a sketch, was frequently interrupted by bursts of applause.

DISCOURSE DELIVERED BY THE REVEREND FATHER TELLIER, S. J., AT THE CELEBRATION OF THE FESTIVAL OF ST. JOHN THE BAPTIST, IN TORONTO.

(From the Toronto Mirror.)

"Eccce dedi te in lucem gentium, ut sis salus mea usque ad extremum terrarum."

GENTLEMEN,—It is the prophet Isaiah who announces to the inhabitants of the earth the Messiah so ardently desired: darting his eagle glance across the dark vista of ages and of nations, he exclaims: "Hearken, ye isles, and all ye distant people, listen: the Lord has spoken it to me: you aid me but little to lift up the tribes of Jacob, and to convert the remnant of Israel; the Gentiles are likewise my domain: and behold I destine you to be the light of nations, and to carry to the ends of the earth the favors of salvation." Noble words, which the Church applies on this day to the Divine precursor, and which starting from the hills of Judea, have prolonged their echoes, even on our distant shores. In rallying round the banner of St. John the Baptist, we salute the cross; and the world should understand that the Society of St. John the Baptist is, and can only be, a Catholic association. Descendants of a most Christian kingdom—of the beautiful country of France—we are indebted to birth or the kindness of laws for a new country; and as French Canadians we carry with us the double character of the ancient faith, which has distinguished our mother country, and of the chivalrous bravery which has immortalised the colony. They constitute, gentlemen, unless I deceive

myself, the germ of that national spirit, so pure and so noble, which the Society of St. John the Baptist is called upon to protect among the *élite* of our Franco-Canadian population, and of which we this day recommend the precious deposit to the powerful intercession of St. John the Baptist.

The national spirit can only be preserved by the aid of a strong will, and 'tis union that gives strength. Union, when carried to its highest point of perfection—when it is sustained with energy and perseverance—when it embraces principles and men—then it is that union overthrows every obstacle, paralyses every germ of dissolution, and carries all before it; unless that adorable Providence, which governs the world, has otherwise ordained. A country considered from this point of view is easily understood; and in the eyes of the most casual observer the various phases of its grandeur and its decay coincide with the tightness or laxity of the sacred knot of national union. Is it possible to establish and preserve this perfect union in the midst of a great people, among whom there is necessarily a conflict of views, interest, ambitions? Is there a hand sufficiently powerful to guide, to control, to harmonise such a diversity of movements? The only principle of an intimate and real union—of a union at the same time lasting and inactive—is evidently, gentlemen, the principle which subjugates all selfishness, which frees from undue restraint the action and resources of a people, which secures and develops the plans and the views of Providence. You have anticipated my idea: religion alone is the firm bond of this union; and the more liberty religion has, the more complete, the more practical, the more general she becomes; the more also is the salutary influence of her action insured.

The epochs of Canada's prosperity and glory, as of every other people, are those epochs in which religion prevails: this religion so pure and spotless in the eyes of God, of which the Apostle St. James so admirably speaks; (ch. 1, 27) this religion which visits the orphans and the widows in the midst of their tribulations, and which at the same time preserves from the corruption of the age those upright souls whom the vortex of business retains in it. It is she that consecrates the warrior's sword, and shelters beneath the national flag the love of country, the regard for right and equity. It is she that enhances the professions, traces the habits and moulds the customs and manners of a people. It is she that creates and multiplies institutions as varied in their objects as they are uniform in their principle. It is she that gives to a language and a country that peculiar and charming feature, which becomes it so well. She rouses men to action, develops their talents, enriches their faculties, vivifies their imagination, mollifies their hearts. Is it not true that when these religious influences exist and operate, not partially and in a limited measure, but in full liberty and in all the branches of a good government, they produce an exquisite happiness—an invincible force of harmony and union.

I appeal to the first epochs of the colony: I appeal to that spirit, which, imbued as it was with a strong tincture of adventure and chivalry, possessed nevertheless so rich a fund of religion. Behold the success which it obtains and the magnificent future which it prepares along the vast line which joins the mouth of the St. Lawrence to that of the Mississippi; visit, for example, the splendid settlements of Tadoussac, of Quebec, of Montreal, of Kaskasias, of New-Orleans and a thousand others! And do you believe, gentlemen, if the epoch so thoroughly religious of the Great Monarch had not become the prey of a degenerate regency and a slothful lasciviousness, that the *feur-de-lys* would have faded as it did—would have so miserably perished on the American soil? Montcalm, your noble spirit and your youth (48 years) deserved a better fate! But his virtues were too sublime for such times. Thus heaven did not condemn him to survive a domination that was fast sinking beneath effeminacy—a power that an impious pseudo-philosophy was about to shatter to atoms.

Since that ever-memorable day, which saw two heroes descend into the tomb, the one with the calmness of victory on his brow, the other with the more solid consolations of religion and faith—two heroes through whom two mighty nations disputed the future destinies of the Colony—since then, gentlemen, we no longer belong to ourselves; we perceive that another impulse directs our movements. Was this revolution of 1763 a benediction or a calamity?—The misfortunes that have since befallen the mother-country, scarcely permit us to think that it was a calamity. But, had the power which succeeded been more uniformly paternal and sympathetic, the problem had evidently been solved in favor of the catastrophe. Be that as it may, gentlemen, union more than ever—a union founded upon religious influence—is our sole strength: it is the future of your wives and children; it is the life of our institutions; it is the salvation of the country.

But this union is no longer, as in other times, the result of a fusion of homogeneous elements. What matter after all? A well understood amalgamation of heterogeneous elements, can produce an entirely perfect compact, of good and even of better, of excellent alloy. Let us learn to understand, to esteem, to love the nobleness of another race, the firmness of another character, the boiling energy of another blood. Our national institutions, to which we glory in being attached, while appreciating the advantages of an age of progress; our ancient traditions, to which we desire to remain faithful, will be respected—will be held sacred—in conformity with a generous suggestion which has lately fallen from the throne. In the meantime we quadruple our strength in this so desirable a fusion of races. But let us labor under no illusion, let us not seek after a change; the religious principle is the only element of a permanent cohesion, of public prosperity, of general happiness.

We are assembled here to-day on the borders, in the centre of those vast lakes, to solemnize the festival of St. John the Baptist. Oh! gentlemen, how many touching reflections, how many emotions, I would say almost alarming for christian modesty, crowd together in our souls at this reflection. Have not our fathers been here the first pioneers of religion, of civilisation, of humanity? And when I say our fathers, I speak of the settlers; the traders, the officers, the noblemen, as well as of the missionaries of the Colony. What labors had they not to endure, what dangers had they not to encounter, to ascend those rivers and lakes, over whose surface we are at present wafted with lightning speed through the agency of steam? Where our magnificent canals rock us on our travels to-day, long portages had then to be made by them, while torrents of perspiration flowed down their toil-hardened features. The cities in which laws are framed by us now, the towns which our commerce and our industry have called into existence, and which increase every other day, were but two short centuries ago an interminable forest, in which our fathers ventured to erect their miserable huts, in the midst of savage Indians, and ferocious wild beasts, that contended for the sovereignty of this immense country. Was it not our ancestors who cemented, with their blood, the humble chapels, the rude fortifications, that for the first time afforded shelter to religion and humanity in these fertile pastures? Was it not our ancestors who first made known to the world those fresh water seas? Was it not our ancestors, such as a Joilet and a Marquette, who observed the elevation of the land on this Continent, and revealed to the universe the sources of the Mississippi, and the St. Lawrence—those kings of rivers? The shores of Lake Huron, within some miles of this city, in this very province, have they not witnessed the frightful massacres in which our Apostolic men were burned over a slow fire, with all the refinements of the most brutal barbarity? Have they not been flooded with the blood of your first settlers, of your best allies, of your bravest soldiers?

A closer union, a higher degree of religious energy, would have secured us the fruits of these immense labors, of this heroic devotedness: a closer union, a higher degree of religious energy, would have handed down to us not only the inheritance of a great name, of a solid glory, but also the enjoyment of rights so dearly purchased, of immense possessions; a closer union, a higher degree of religious energy, would have shattered selfishness, curbed cupidity, sanctified ambition, concentrated strength, consolidated power, civilised and peopled vast regions to the profit of France, for the propagation of the faith, and for the salvation of these unfortunate Indians. The tare has been sown in the field of the father of the family, and his hopes have been deceived. Do we wish to secure a part from the wreck of this immense fortune? Union, cemented by religion, is the only guarantee left us. May that spirit which vivifies and retrieves, the spirit of union and of faith, be the soul of our laws, the soul of our administration, the soul of our education, of our commerce, of our industry, of our agriculture, of our institutions! May that spirit of life shine forth in our manners, and in our writings; may it predominate in our large cities, in our towns, and in our rural districts; may it be propagated from generation to generation in all our families; may it preserve in them that faith, that domestic tranquility, that suavity of character, that temperance, those charitable and benevolent tendencies, that love of justice and that golden simplicity, which forms the striking features of the real Franco-Canadian model—of the national character! and history will consecrate some honorable pages to us, and civilisation will give us a place among those people worthy of praise, and heaven will bless us—us and our posterity.

Vouchsafe, O thou greatest among the children of men, our glorious Patron—St. John the Baptist, to shed the choicest blessings of heaven upon us, and to obtain for us from the Divine Lamb, this sweet union which consecrates religion, and which is a foretaste of that eternal peace which is reserved as the reward of perseverance in good. Amen.

* The people of Canada, while they justly appreciate the requirements of an age of progress, are attached to their institutions, and faithful to their early traditions; and I am confident that you will endeavor, in humble reliance on the divine blessing, to promote in this spirit their best interests.—Lord Elgin's speech, 20th May, 1851.

SPREAD OF CATHOLICITY IN ENGLAND. (From the Catholic Standard.)

How triumphantly may the Catholics of this country exclaim, in the fullness of their reliance upon the Divine succour, and in the exuberance of their exultation at the marvellous progress our holy religion is making in the very midst of the "No-Popery" howl,—"If God be with us, who can stand against us?" It cannot be denied that Catholicity has made more gigantic strides in England, within the last eight months, than it did in the preceding half-century; and that its progress has only been accelerated by the persecution with which our Hierarchy is menaced. More foundations of Churches have been laid; more Churches have been consecrated; more schools have been commenced and opened; more convents have been established in what used to be called the London District, since the publication of the Apostolic letter, which raised that District to the dignity of a Metropolitan and Archiepiscopal See, than in the twenty years preceding that glorious event. As the blood of the Martyrs, in the early ages of the Church, made the Gospel fructify a thousand-fold in the hearts of the Jewish and Pagan populations, so in this country—so deplorably cut off from the One Fold of the One Shepherd, by its chismatical pride and heretical errors—the more violently bigotry lashes her sides, the more spitefully intolerance hisses, the more

furious fanaticism rages, and the more outrageously the Pope and the Cardinal and the other English Bishops are reviled, insulted, calumniated, threatened and ignored; the more deeply does Catholicity strike root in this land; the more miraculously does the grain of mustard-seed increase, until, becoming a huge tree, its branches spread far and wide, affording shelter and solace to God's creatures. A whole nation is roused into hostile attitude, by the Chief Minister of the State, against the Catholic Church in this realm—a session of parliament is wasted in forging futile chains for our Hierarchy; and in the midst of the senseless clamor and unprincipled opposition, the Church waxes stronger daily—daily grows too mighty for the puny attacks of her pigmy assailants. So true is it that, God with us, none can withstand us, and so manifest is the Divine interposition, in behalf of His Church.

Two instances have just happened which must, we think, shake the scepticism of the most inveterate doubter, and cause the extremest anti-Catholic ranters to doubt the propriety of their conduct. Exactly ten months ago, the little school at the top of Harmer street, in Gravesend, which was used temporarily as a chapel, was in so dilapidated a state as to cause serious apprehension for the safety of the Priest and flock, during Mass. What was to be done? The Priest was estimable, zealous, and popular; and the flock were charitable and well-disposed. But they were—with two or three exceptions—not endowed with worldly wealth, and it became necessary to appeal to some benevolent Catholics in the metropolis, in order to raise the requisite funds for indispensable repairs. The appeal was cordially responded to, especially by one worthy family—whom God has blessed not only with wealth, but more important still, with the disposition to use it well—a family whose zeal for the glory of God's house has been nobly exhibited and immortalised in one of the superb chapels of St. George's Cathedral, (we allude to Mr. Knill) and the result was a collection which sufficed to make the temporary chapel secure, and the sanctuary decent. It is now our grateful task to announce that the temporary chapel will be no more required. The Catholics who reside in, or may in future sojourn at Gravesend, will henceforth enjoy the consolation, the pleasure, the delight of seeing the Adorable Sacrifice offered up in one of the most beautiful churches in the kingdom. *Mr. Blew's church is now ours.* Glory be to God in the highest! The transfer has been effected—the deeds are executed—one-half the purchase money—£4,000, has been paid, and the most satisfactory arrangements are made for the liquidation of the other moiety: and on Sunday week we are in hopes the church will be opened for the first time for the service of God, according to the sublime ritual of His Church. "Not to us, O Lord, not to us, but to Thine Own name give glory."

The other instance to which we have alluded, has occurred nearer home. Our town readers are probably aware of the unhandsome manoeuvres of Archdeacon Sinclair, to evict the Nuns from their tenement at Kensington. To turn these pious ladies out of the district in which they devoted their lives to charitable deeds, the Bishop of London's venerable Archdeacon for Middlesex, put every available machinery in motion, and he partially succeeded; for, by some flaw in the title-deeds of the property, an ejectionment was effectually brought, and the Religious, after having expended a large sum of money in adapting the residence to their wants and purposes, were obliged to quit at short notice. Great, doubtless, was the joy in Anti-Catholic circles at this result, and immense must have been the exultation of Mr. Archdeacon Sinclair. But, lo! there was another, a far better and a more convenient house uninhabited in Kensington. Sir John Conroy's fine mansion—a freehold estate too—was in the market, and it possessed the further attraction of being separated from Archdeacon Sinclair's house and grounds, only by a dwarf party-wall. The Nuns have bought it—have paid for it, and are now in actual possession of it; and their matins and vesper bells will, we trust, be the means of arousing the Anglican Archdeacon to a sense of his errors in religious matters—of his folly in fighting against the holy servants of his Maker and Redeemer, and of the necessity of prayer, fasting and almsdeeds, as well as true Faith, sincere Hope, and ardent Charity, in order to gain salvation. He may rest assured that the only revenge the Nuns will take will be to pray fervently for his conversion.

ANGLO-ITALIAN MISSION.

NEW CHURCH OF ST. PETER'S IN LONDON—APPEAL TO THE PIETY AND CHARITY OF THE ITALIANS.

Among all the foreign Missions that of London presents the greatest hopes and demand. Those conversions to Catholicism so frequent and remarkable, that necessity which in the present day Protestants feel for instruction in Catholic concerns, those efforts which the Ministers of error are now making to stop the spontaneous impulse of the nation towards the truth, are strong reasons for conceiving the sweetest hopes of the immediate return of that prodigal daughter within the bosom of its afflicted mother—the Catholic Church. Not only is the small number of Catholic Churches in London a very formidable obstacle to the Propagation of the Catholic Faith in the metropolis, but even to its preservation. Let it suffice merely to remember that of more than 200,000 Catholics who are now in that immense city, scarcely 30,000 can find a place to attend the holy Mass on the days of festival.

The Italians, there most numerous, feel in an especial manner the loss they experience from the want of a Church where they might freely assemble, and without expense listen to the holy Mass, whence they are exposed to the painful alternative either of entirely neglecting all religious duties; or of frequenting Protestant Churches. This danger of losing the holy Faith is still more manifest to them; because some of

their apostate countrymen, stimulated by Protestant gold, and trying every means to seduce them, and have lately opened a Protestant temple for the Italians, which, to deceive and ensnare the simple, has been called, and bears on its facade, the lying title of "Italian Catholic Church." To remove, therefore, from the Italians the danger of perversion, and to procure for them fitting means to keep themselves steadfast in the Faith, and persevering in the observance of Christian duties, the project has been approved by Ecclesiastical authority of building a spacious Church in the centre of London, in a fine position, in one of the most majestic streets in the city, principally for the use of the Italians, and thence of other foreigners, as well as of the natives. In this way there will be in the capital of the British empire a Church Roman, not only in its Faith and principle, but also in its rites, in its ceremonies, and in the practices of sound devotion; a Church similar in its material construction to the ancient Christian temples; a Church which, at the express wish of the Holy Father, will be dedicated to the Prince of the Apostles, St. Peter; a Church which will be always governed by a congregation of Italian Secular Priests founded at Rome, that the Roman spirit may always influence the same; a Church in which no payment will be exacted for admission, but which will be freely open to all, and in which will be found Confessors to confess in any language, and preachers to announce the Divine word in the principal idioms of Europe; a Church which will have annexed to it schools for both sexes, as well as a habitation for the Clergy and other individuals employed in the service of the Church and the schools.

As the spot fixed upon being freehold, and the permanent property of the Church, does not cost less than £6,600 sterling, (or more than 30,000 scudi) it is proposed that for the liquidation of this sum, as well as to provide for the expenses of the building, an experiment shall be made on the generosity of all Italy, for whose advantage the work is principally undertaken.

The Holiness of our Lord Pope Pius IX., has, in his provident zeal for the good of religion and souls, by means of the Holy Congregation for Propagating the Faith; and that of the Bishops and Religious Orders, caused this great work to be most urgently recommended to the charity of Italian believers, and to the zeal of the Bishops of Italy. Moreover, the Most Eminent and Most Reverend Cardinal Wiseman, Archbishop of Westminster, Ordinary of London, has equally recommended this most interesting work. And the Most Eminent and Most Reverend the Cardinal Vicar has published a second notification, dated March 26, 1851, in which he repeats his recommendation to the Roman charity of this same most pious object. Finally, his Holiness himself, by his Rescript to the Holy Congregation for Propagating the Faith, dated March 9, 1851, has granted an indulgence of 100 days to whomsoever shall contribute any alms to this end.

The appeal, therefore, is made in full confidence in the piety and generosity of the Italians, who have already the merit of having first diffused the light of the true Faith in England, to contribute according to their means towards a work so meritorious and honorable for Italy, and for the actual condition of London so urgent and necessary.

A London correspondent of the *Tablet* says—"The Cardinal has purchased a church at Gravesend, which was the proprietary chapel of Mr. Blew, an Anglican Clergyman, who was a little time ago suspended by the Bishop of Rochester for signing an address to the Cardinal, protesting against the un-Christian conduct of the generality of the English Clergy towards him. The contract was signed on the 23rd of last month. Very little alteration will be needed to make the chapel fit for Catholic worship: it is in excellent repair, and contains about 1,200 sittings. The purchase includes organ, pews, and all that will be available or useful for Catholic purposes. All was done in a business-like way, and Mr. Blew behaved in a fair open manner, such as Catholics rarely find. We ought to remember what he has suffered from his own people, and what he has done for us; and sometimes to remember him in our prayers, that he may be one of us. Preparations for opening the church will be at once commenced."

THE REV. MR. MARSHALL.—The Rev. T. M. Marshall, of St. Anthony's, Liverpool, is about to proceed in a few days to Ireland, the Most Rev. the Archbishop of Dublin having, as a high mark of his estimation for the Rev. gentleman, granted him the full powers of a Missionary Priest of his archdiocese. The immediate residence of the Rev. Mr. Marshall will be the College of All-Hallows, where he will continue to reside for twelve months at least, and where he will teach as a professor. Most of your readers are aware that Mr. Marshall is one of the most accomplished of the Protestant Clergy who have of late years become reconciled to the Catholic Church, and that, as a preacher, he is at once gifted, eloquent, and persuasive. I have reason to believe that as a preacher he will be largely occupied during his residence in Ireland—a country to which its unhappiness and its religious fidelity have much attached him.—*Liverpool Correspondent of the Tablet.*

THE REV. DR. CAHILL.—On Sunday, the 29th ult., this distinguished gentleman preached at St. Patrick's Church, Toxteth Park, in aid of the schools of the district, in which 1,200 children receive a Catholic education. There are 5,000 children in the district, to whom the Clergy would be anxious to extend the blessings and advantages of the schools did the limited means at their disposal permit them to do so. Dr. Cahill made two appeals on this occasion—one in the morning during the High Mass, and another in the evening, after Benediction of the Most Holy Sacrament. Both were very effective, and the proceeds amount, I understand, to a considerable

sum. On the 30th ult., at the Catholic school celebration in London, the Doctor has been selected to make the appeal on behalf of the children. From London he proceeds to Stockport, and thence to Bolton and Wigan, at each of which towns he will deliver a course of lectures on the doctrine of the Church. He has also, I understand, received an invitation to Alton Towers, and from the Right Rev. Drs. Smith and Muddock, to visit their respective dioceses in Scotland.—*Id.*

CONFIRMATION.—The Right Rev. Bishop Fitzpatrick confirmed one hundred and sixteen persons at St. John's Church, Boston, on the 10th inst. The children were neatly attired, and their good conduct was a sufficient evidence of the excellent instructions imparted to them by their kind and benevolent spiritual father, Haskins.—*Boston Pilot.*

THE CHRISTIAN BROTHERS.—These excellent teachers held their annual exhibition on Friday, the 18th ult., at the Apollo, New York. The shortness of public notice and the necessary change of the proposed day are the only reasons why the Hall was not crowded. The exercises passed off not only with credit, but proved in the most convincing manner that the education given by the Brothers is more solid, more accurate, and better in every respect than that of our best Public Schools. Archbishop Hughes was present, and it was evident how much he was delighted. His Grace accordingly expressed himself in his remarks at the close of the exhibition. He said that in what he would say he did not want to be considered as speaking as a matter of course, he deeply felt, and was glad to say what he did. He only wished that those who think they know more about education than Catholics do, could have seen this examination. The Archbishop continued his remarks in terms of the very highest commendation of these truly Christian Schools.—*N. Y. Freeman's Journal.*

CONVERSION.—Mrs. Woodward, wife of the late incumbent of St. James's, with all her children, were received into the Catholic Church on Friday. The lady in question is the daughter of the Rev. Mr. Cunningham, of Harro-on-the-Hill.—*Bristol Mirror*

IRISH INTELLIGENCE.

CATHOLIC DEFENCE ASSOCIATION.—We have great pleasure in announcing that the Right Worshipful the Mayor of Cork has communicated to the committee that the requisition for the aggregate meeting, with his name attached, has been placed by him in the Cork Chamber of Commerce, whence it will be forwarded to Dublin, with numerous signatures, in a few days. The Honorary Secretary also requests us to state that copies of the requisition have been returned each day, numerous signed by the Clergy and laity throughout Ireland. In addition to the influential names already announced, we have heard, with pleasure, that the signatures of the Very Rev. Dr. O'Brien (President of St. John's College, Waterford), the Rev. Mr. Foley (Timotheus), Very Rev. Dr. Murphy (Kinsale), the Rev. Dr. O'Doherty (Cappagh), Richard Barnwall, Esq., (Trim), Mark A. Lynch, Esq., (High Sheriff of the city of Galway), P. Blake, Esq., J.P. (Hollypark, county Galway), J. K. Sheehy, Esq., J.P. (Kinsale), and many more, have reached the committee. The Clergy have, in all directions, exerted themselves most honorably in the noble struggle for religious freedom, and have forwarded to the committee the requisition sheets numerous and influentially signed by their parishioners. As the entire list of names will be published in a few days, it is desirable that no time should be lost in forwarding signatures to the committee. From what we have as yet learned, we have reason to believe that no requisition ever appeared presenting a more highly distinguished list of influential names than the requisition which will herald the advent of the Catholic Defence Association.

His Lordship the Bishop of Derry has honored the committee with a communication, expressing his wish to learn when the arrangements for holding the aggregate meeting will be completed.

A large number of the Clergy of the metropolitan parishes (amongst whom was the Very Rev. Dr. Yore, Vicar-General) have forwarded their names to the committee, to be attached to the requisition.—*Tablet.*

THE IRISH TENANT LEAGUE.—The weekly public meeting of the Tenant League was held on Tuesday, the 1st inst., in the theatre of the Mechanics' Institute, Dublin, and was most numerous and respectable attended.

THE CROPS.—We never recollect at any period for the past six years, remarking a finer or more propitious appearance of crops in general. The oat crop has much recovered its sickly appearance, and wheat and barley look most luxuriant. The potato crop promises well, and up to the present there is not the slightest appearance of any disease, but, on the contrary, the stalks are remarkably healthful and vigorous.—*Mayo Constitution.*

The agricultural prospects for miles round Dungarvan, are of a most promising appearance. The cereal crop most cheering, and though last not least, the peasant's hope—the Murphys—are already appearing without as much as a black eye.—*Waterford Mail.*

Thos. Dowling, of Sligo constabulary, was drowned on Saturday whilst bathing. He was a native of Monasterivan.

An Irish Marquis is named for the government of the Virgin Islands, vacant by the death of Sir Murray MacGregor; and Sir Winston Barron, M. P., and the Right Hon. W. Baines, M. P. for Hull, are spoken of as likely successors to the late Mr. Sheil, at the Court of Florence.—*Limerick Chronicle.*

LURGAN, 1st JULY, 1851.—This day—formerly a boisterous one in the province—has passed off so far, in the utmost quiet. In Armagh, Portadown, Lurgan, Lisburn, and Belfast, I have heard of none of the usual displays, nor in fact from any other part have we information to the contrary.—*Correspondent of Freeman.*

THE TWELFTH OF JULY.—This interesting, though exciting anniversary, will not, we understand, be celebrated in any public manner by the Orangemen of this district. We have reason to believe that a similarly prudent course will be generally adopted throughout the North, and that nothing will be done in the way of mere display to cause the enemy "to speak reproachfully."—*Banner of Ulster.*

DINGALS UNION.—On Wednesday last 221 emigrants were clothed and otherwise excellently provided, through the praiseworthy care of the humane and much respected inspector of the union, Captain Sparks, R. N., and were conducted from the Dingle workhouse to Cork, preparatory to embarking for Quebec. Besides a good allowance of bread, fish, &c., with all necessary utensils for cooking, the sum of one pound was deposited for each emigrant on arriving at the destined port.—*Kerry Examiner.*

The nephew of an Irish Earl was an unsuccessful candidate for the mastership of Cashel workhouse on Friday. A man of the name of Murphy was elected.—*Limerick Chronicle.*

EMIGRATION.—The Julia Heyn sailed on Tuesday evening from Belfast, with upwards of 160 passengers for Quebec. Many of the emigrants were young persons, and the majority were, as usual, of the farming class. As the ship moved from the quays the cries and screams of their relatives, who assembled in large numbers, were piteous in the extreme; and the emotion of the emigrants themselves, as they waved a last adieu over the vessel's side, evidently overcame by feelings which they strove to conceal, was equally affecting. The Julia Heyn is the eight vessel despatched with emigrants for North America during the present season.—*Belfast paper.*

REGISTERED ELECTORS IN IRELAND.—According to a return to Parliament, obtained by Mr. French, M.P., the number of registered electors in Ireland is 160,890. In counties there are 132,589; in counties of cities or towns, 20,255; and in boroughs, 8,046. The greatest number is in the county of Cork, 13,192.

EXTERMINATION IN MAYO.—The landlords of Mayo, who have deemed it their interest to clear their lands by the extermination of their tenantry, still carry on this cruel and heartless system, unopposed by a momentary pang of remorse of conscience. At the quarter sessions, held at Castlebar, which terminated on Monday evening last, there were no less than one hundred and eight ejectments at the suit of the Marquis of Sligo, who now heads the list of both in rank and number of ejectments. Decrees were obtained on the hundred and eight ejectments, which gives authority to the exterminators to cast adrift upon the wide world near 500 families, consisting of 2,300 human beings, men, women, and children, without house to shelter, or food to sustain life.—*Castlebar Telegraph.*

The average weekly cost for maintenance per head, in Irish workhouses, exclusive of clothing, is just one shilling. When from that shilling are deducted all the profits of contractors, the losses by difference between articles paid for and articles supplied, the various forms of discount allowed in consideration of delay, and all the pickings and stealings inevitable to the system, how much will remain for the weekly sustentation of a diseased and famine-stricken body, be it infant, aged, or adult? Perhaps the best answer is that furnished by the rate of mortality in these awful places. For the last two months in the return before us, that is for last March and April, the weekly rate of mortality for the whole of the workhouses in Ireland was six in a thousand, being 6.4 in a thousand in the week ending March 23. At such a rate a quarter of a million, the number then in the workhouses, would all die in three years. During the worst period of the cholera it was thought rather a fearful thing that the deaths within the metropolitan districts rose to nearly 1.5 per thousand a-week. The mortality in the Irish workhouse during last March and April was six per thousand per week, or more than four times as much. But even that was a very great improvement on the mortality of the four previous years. What with the workhouse test and emigration, nothing seems more likely than that the Irish Poor Law will die a natural death in three or four years, the paupers themselves being passed, as they certainly will at their present rate, below the sod or beyond the sea. This triumph indeed is rather abated by a glance at Kilrush and Ennistymon, which for the present we will leave alone. The Commissioners, it may be sufficient to say, think that they accounted for the awful mortality in those unions in a satisfactory and creditable manner, by saying that the poor of the union had such a horror of the workhouse that they perished starvation out of doors, and only went in, at last, to languish and die. To us this is by no means satisfactory. The reader has now heard enough to be assured that any sympathy he may be lavishing on the Irish ratepayers is entirely misplaced. Those gentlemen are taking good care of themselves. They are the soundest economists in the world, so far as regards the relief of the poor. In a very short time they will have no rates to pay, for the simple fact that their paupers will have all perished unheard and unseen in their workhouses.

GREAT BRITAIN.

THE SYNOD OF EXETER.—The proceedings of this body were brought to a close yesterday evening, and the acts are to be published "by authority" in the course of next week. The declaration respecting Baptismal Regeneration was unanimously adopted. The *Chronicle* says that, "The thrill of solemn delight which prevailed the synod on the adoption of this important declaration, stamped by the bishop rising from his chair, and solemnly pronouncing 'God be praised!' and followed by a unanimous 'Amen,' is a scene never to be forgotten." Amongst the subjects discussed was that of the "Catechism—the best mode of carrying out the requirements of the Church, as stated in the Rubrics and Canons." The last resolution adopted was, "That this Synod do invite the earnest attention of the clergy of this diocese to the several orders of the Church in the Book of Common Prayer, and in the canons, respecting the saying daily of the Morning and Evening Prayer; also that the earnest attention of the clergy of the diocese be invited to the 13th and 14th canons as to the due observance of holy days, and that it is the firm opinion of this Synod that the due observance of Ascension Day includes the celebration of Holy Communion, a special preface being provided for it."

LONDON UNION ON CHURCH MATTERS.—The body known under the above title is the organised association of the Tractarian party in the Church of England. The report for this year possesses considerable interest, especially on the subject of the Catholic Hierarchy, as to which they are divided between disgust at the outcry raised by the Protestants and anger at the refusal of the Pope to recognise their own Catholicity. They say:—"What is popularly styled the Papal aggression is a continued expression more definite and systematic than heretofore, and therefore more obnoxious to English Churchmen, of that pertinacious refusal of the See of Rome, and of the Churches in communion with it, to recognise the Catholicity of the English Church, which has perpetuated the lamentable schism

of Western Europe. Reasonably as we may enter our strongest protest against a proceeding so repugnant to the Catholic rule of the undivided Church as the intrusion of a new Hierarchy into the territories already occupied by lawful Bishops, we cannot conceal from ourselves that it is to the shortcomings of English Churchmen, in times lately passed, to the forgetfulness of Church principles, and the neglect of Church ordinances, that the continued existence of a separatist Episcopal communion in the British isles may in a considerable degree be attributed. It seemed, therefore, rather an occasion for silent mourning and self-humiliation than for clamorous indignation and angry abuse; and thus it is a matter of congratulation to the committee that the Union has taken no part in the display of fanaticism with which the country has been pervaded."

ROCHESTER ABOMINATIONS.—Sir Benjamin Hall stated in his speech in the House of Commons, on Tuesday night, that when the charter was first granted to the Dean and Chapter of Rochester, it was provided, that six old men, called almsmen or bedesmen, should be allowed £40 a year, to be divided amongst them. It appeared, however, that these men no longer existed; and it seemed by the return from the Signet-office that the last bedesman was appointed in 1776, and the last payment was in 1790; so that for the sixty years that had since elapsed the caputal body must have divided £2,400 amongst them. But "would it be believed that the clerk of the chapter, until very lately, went through the solemn farce of half-yearly saying, 'John Featherstone, come forth and receive your annuity;' 'John Smith, come forth and receive your annuity' (laughter). Although this abominable impostor, who was acting in this manner under the very eye of the dean and canons, knew full well that these men had been in their graves for above fifty years."

The *Bucks Advertiser*, with an irreverence that is becoming sadly prevalent amongst our provincial contemporaries, suggests nothing less than the introduction of a Bill into the House of Commons "making it lawful for the Queen to suspend payment of the State clergy for six months, that she may find out how many of them would preach without it."

JUDICIAL COMMITTEE OF THE PRIVY COUNCIL.—CONNELLY v. CONNELLY.—This was a matrimonial suit, brought by appeal from the Court of Arches to the Queen in Council. As other facts have been disclosed, we may briefly recapitulate the whole transaction. The Rev. Pierce Connelly and his wife Cornelia Augusta Connelly, the parties in the cause, are natives of the United States, and were married in Philadelphia in 1831, being at that time members of the Protestant Episcopal Church in America. Mr. Connelly was then appointed rector of the Church of Natchez, in the State of Mississippi, where he proceeded to reside until the month of October, 1835. At the time, however, the rector's wife became a convert to the Catholic faith, and was received into the bosom of that Church. Mr. Connelly himself was desirous of considering and determining the points in controversy between the two Churches more fully in Europe, and with that view he undertook a journey to Rome with his wife. They arrived early in 1836, and on the following Palm Sunday he, too, was received into the Catholic Church. The converts soon afterwards returned to the United States, and settled in the State of Louisiana, where in 1840 they formed the design of living apart with a view to Mr. Connelly's obtaining orders in the Church of Rome. After another journey to Rome, undertaken by the husband alone, and another return to Louisiana, in 1843, they both proceeded to fulfil these intentions, and again reached Europe in the month of December of that year. A petition of Mr. Connelly was addressed to Pope Gregory XVI., and referred by him to the Cardinal Vicar-General and Judge Ordinary of Rome, who pronounced in effect (as is contended by Mrs. Connelly) a sentence of separation accordingly. In April, 1844, Mrs. Connelly became a nun in the convent of the Sacred Heart on the Monte Pincio, and Mr. Connelly received the first clerical tonsure, and assumed the dress of a Romish ecclesiastic. In the month of June, 1845, Mrs. Connelly bound herself, with the concurrence of her husband, by the following vow:—"Almighty and Eternal God, I Cornelia, the lawful wife of Pierce Connelly, trusting in Thine infinite goodness and mercy, and animated with the desire of serving Thee more perfectly, with the consent of my husband, who intends shortly to take holy orders, do make thy Divine Majesty a vow of perpetual chastity, at the hands of the Reverend Father Jean Louis Rozaven, of the Society of Jesus, delegated for this purpose by his Eminence the Cardinal Vicar of his Holiness for the City of Rome, supplicating Thy Divine goodness by the precious blood of Jesus Christ, to be pleased to accept this offering of Thy unworthy creature as a sweet-smelling savour; and that as Thou hast given me the desire and power to make this offering to Thee, so Thou wouldst also grant me abundant grace to fulfil the same.—Rome, at the Convent of the Sacred Heart of Jesus, on the eighteenth of the month of June, in the year one thousand eight hundred and forty-five. So it is—Jean Louis Rozaven, of the Society of Jesus—So it is—Pierce Connelly—Victorian Bois, of the Sacred Heart of Jesus—Loide de Rochequairie, Rse. of the Sacred Heart of Jesus."

From the period last mentioned until May, 1846, Father Connelly and the Reverend Mother continued to reside in the religious houses in Rome to which they respectively belonged. But at that period Lord Shrewsbury brought Mr. Connelly to England as his private chaplain, and the lady also came to England, where she became, and we believe now is, the Superior of a community of religious women under the title of the "Congregation of the Holy Child Jesus" at Hastings, in Sussex. Subsequently, however, and at some time in the year 1848, Mr. Connelly quitted Lord Shrewsbury and the Catholic Church. After a personal attempt to reclaim his wife from her convent, he proceeded to institute a suit for the restitution of conjugal rights in the Court of Arches. Mrs. Connelly put in an allegation in this suit, in which her claims to separation were strongly stated on the grounds of conscience and humanity, but many important matters in the case, especially the questions relating to domicile, were not raised. The Dean of the Arches rejected this allegation altogether, as an insufficient defence. From this decision an appeal was had to the Privy Council, which has decided, after two days' argument, that Mrs. Connelly's allegation should be reformed, so as to plead the law of Pennsylvania, where the marriage took place, and the domicile of the parties at Rome, where it was interrupted; so that if these points are raised, the cause may come on for further discussion in the Court of Arches in a new shape.

ST. PANCRAS CATHOLIC ASSOCIATION, LONDON.—There was an open meeting of the committee of this association held on Monday evening, the 30th, at the Temperance Hall, Seymour-street, Bunston-square, London. The principal business of the evening was the consideration of an address, calling for co-operation from the Catholics of other districts.

CATHOLIC DEFENCE SOCIETY.—A meeting of this association was held at North Shields, on Sunday evening, June 29th, Mr. Michael Charles Traymer in the chair.

The Mortmain Committee of the House of Commons, at a meeting from which the public were excluded, determined on summoning Cardinal Wiseman to give evidence. The day of his examination is not yet fixed.

THE SEARCH FOR SIR JOHN FRANKLIN.—The Admiralty have decided not to set a steamer this year into the Arctic Ocean, with the object of examining the cairn lying in Jones's Sound.

THE HOUSE DIVIDED AGAINST ITSELF.

TO MY OBTRUSIVE STEPMOTHER, THE CHURCH BY LAW ESTABLISHED.

"The fortunes of thy house shall totter; thy character, which led the way to them, shall bleed on every side of it; thy Faith questioned, thy works belied, thy wit forgotten, and thy learning trampled on."

Madam—Thy Archbishop of Canterbury has struck the fatal blow by repudiating infant baptism; and mired Exeter weeps at what has happened without being able to procure relief.

In the year of Grace, 1851, after having been assured for three long centuries that thou art the only orthodox propounder of our Saviour's never-failing word, behold my Lord Bishop of Chester, alluding to Lord Cantuar's late charge, exclaims—"I could not name any one work of any Minister in our Church which, though of double the bulk, contains half so many heretical statements as are contained in this one charge."

"So then, Madam, thou hast not only one, but a legion" of damnable heresies working mischief in thy impure bosom! Will thy modern Hercules, Lord John of "mummeries," undertake to cleanse the Canterbury stable? No; he is too much engaged at present. He is just now fighting a windmill which he Quixotically terms "Popish aggression." He cannot be spared.

Thy case, then, is absolutely desperate. Be wise in time, and secure for thyself as many loaves and fishes as thou canst conveniently stow away, for thy hour is almost come. No art of thine can help the wound which Cantuar has made; nor can the ablest of thy Divines throw discredit on the remarks of Exeter.

Say, ye admirers of the Law Church creed, is it not time to take its props away, and let the fabric tumble to the mire—the place that most befits it? 'Tis full of rottenness. Lord Exeter has told us so. Thanks to his souring Pastoral. It is worth a kingdom to us.

CHARLES WATERTON.

Walton Hall, June, 1851.

UNITED STATES.

The statement has been made in some of the papers that "Bishop Timon has laid St. Louis' Church under an interdict, because the trustees refused to give up the temporalities of the Church into the Bishop's hands." When we saw this notice we understood the true nature of the case, but we thought it best to wait till the devoted Bishop of that Diocese should himself furnish us with an account of the matter. We do not know of a single one of the trustees personally, nor has anything been told us about them, but we risk nothing in making the following classification of them:—One or two of the number are *Free-Masons*, and are plotting for the injury of the Church. They have probably the sleekest, most gentle and pious air about them of any people in the parish. They look and talk as if the welfare of the Church were the special object of their lives. Five or six have some little pecuniary ends to gain—some Church money to be misapplied and to fill their private pockets. The rest are dupes. This classification will apply to almost any large parish that gets into difficulty with their Bishop about the temporalities of the Church.—*N. Y. Freeman's Journal.*

Altered bank bills are becoming so common, that great vigilance is necessary, on the part of banks as well as individuals, to guard against being defrauded by them. Two twenty dollar bills, altered from ones, were last week sent from a Lowell bank to the Suffolk bank in this city, where the fraud was detected. One was on the bank of North America, Boston, and the other on the Mechanics' Bank of Providence.—When bank officers are deceived, it becomes common traders to keep a bright look out.—*Boston Pilot.*

There was an immense assemblage at St. Louis, on the 4th, to witness the breaking of ground for the Pacific railroad! That was an era in the history of internal improvements in the United States. Let it be remembered—a railroad from St. Louis to the Pacific Ocean, was commenced in 1851.—*Id.*

CHURCHES.—Boston contains 98 churches, of which 20 are Congregational Unitarian, 1 Quaker, 13 Baptist, 14 Orthodox Congregational, (Lynde street and Melodeon,) 6 Universalist, 11 Roman Catholic, 12 Methodist, 1 Christian, 1 Swedenborgian, 1 Lutheran, 1 German Protestant, 1 Second Advent, 1 Free Will Baptist, 1 Jewish Synagogue, and 1 Presbyterian. Seven of these churches were founded previous to 1700, viz: 4 Congregational Unitarian, 1 Orthodox do, 1 Quaker and 1 Baptist. In the next century 12 churches were founded, of which 4 were Congregational Unitarian, 2 Episcopal, 1 Congregational, 1 Baptist, 1 Universalist, 2 Roman Catholic, and 1 Methodist. Since the year 1800, 9 Roman Catholic churches have been established in this city, and 70 of other denominations.—*Id.*

APPOINTMENT.—Mr. Cornelius McCauley, of Philadelphia, has been appointed, by the President, Consul at Belfast, Ireland. This is an excellent appointment.—*Id.*

An anecdote is told in an Ohio journal of a Theological student, who, when asked for the first time to say grace, being rather embarrassed, began in this very benevolent strain:—"O Lord, we thank Thee that while we are enjoying health and prosperity, so many are tossed upon beds of pains, deprived of all the comforts of life." A case somewhat similar to this was that of a Methodist clergyman who I knew, (says the same writer,) and who, not being sufficiently acquainted with the significance of prepositions, prayed "that the gospel might be dispensed with throughout the world."—*Catholic Herald.*

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THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JULY 25, 1851.

We publish to-day, the Penal law, as it has finally passed through the House of Commons. It will be seen, that owing to the adoption of the amendments, proposed by Sir F. Thesiger, the Bill has assumed a perfectly new appearance. These amendments extend the penalties, "to putting in use, any Bulls or Rescripts, Letters Apostolic, or any other document whatsoever, from Rome;" they also authorise private individuals, with the consent of the Attorney General, to prosecute. In spite of the opposition of Lord John Russell, these amendments were carried by large majorities. A still more violently Protestant amendment, proposed by Mr. Miles, on the consideration of the report, and again, by Mr. Freshfield, upon the third reading, the purport of which was, to render all parties convicted under this Act, liable to transportation, or banishment, from the United Kingdom, fell to the ground. We are almost inclined to regret this; for the worse the provisions of the Bill, the better; and the more ultra-Protestant the spirit of its details, the more strenuous will be the opposition offered by the Catholics of Ireland to their enforcement. Another amendment, by Mr. Grattan, to the effect that the title of the Bill should be altered, and that it should go forth to the world for what it is really intended to be—"an Act to prevent the free exercise of the Catholic religion"—though approved of by Sir J. Graham, was not pressed to a division. The result of the debate on the 4th inst., was, that the Bill of Pains and Penalties against the Bishops, Clergy, and Laity, of Christ's Church, passed its third reading in the House of Commons, by a majority of 223—the numbers being, 263 to 40.

As it is not likely that the Bill will encounter much opposition, or undergo any considerable modification in the Upper House, we may safely conclude, that we have now before us the fully developed measure of iniquity, which the middle classes of England, in the wanton exercise of their power, have thought fit to inflict upon the Church of God, and the Catholics of the United Kingdom. We may now look upon the Bill as a *fait accompli*; the fruits of the victory won after many a hard fought field in 1829, have been lost in '51; there remains, however, to the Catholics of Great Britain and Ireland, the great example set them by the men, to whose gallant exertions Emancipation, then conceded, but now retracted, was due. The same tactics to which that victory was owing, will ensure victory again. Ireland is enfeebled, it is true.—Long years of persecution have made fearful havoc amongst her sons; but the memory of the great man—the Liberator of his countrymen—has not, and can never perish. It is, therefore, a good idea to fix upon the 6th of August, the birthday of Daniel O'Connell, as the day for the aggregate meeting of the Catholics of Ireland, to concert measures for the defence of their religious liberties, so grievously outraged. Not only will it be the most appropriate tribute, that a grateful people can pay to the memory of their illustrious leader, but it will be the best guarantee to the Protestants of England, that the spirit which animated the great Liberator during his life, still, after his death, continues to animate his gallant countrymen; that the same invincible determination, to submit to no encroachments upon the rights of the Church, still exists in Ireland; and that the shout of agitation shall once again be heard, from one end of the land to the other. Agitation and Obstruction, such are the politics of the people of Ireland, until the Penal laws shall be finally erased from the Statute Book. Agitation to procure their repeal, and Obstruction, to render impossible their enforcement, constitute now, the first political duties of every Catholic of the British Empire, wheresoever he may be, and in whatsoever station of life he may be placed.

By the following portion of the editorial of the *Tablet* of the 5th inst., it will be seen that the remittance of the Montreal Branch of the Catholic Defence Association, has reached the hands of His Grace, the Primate of Ireland. We are happy to be able to announce, that since the last remittance, additional subscriptions to the funds of the Society have been received, of which an account, with the subscriber's names, will be shortly published:—

It is with feelings of no ordinary satisfaction that we give a prominent place to the following noble address, which His Grace the Primate of all Ireland has just received from the Secretary of the Montreal Branch of the Catholic Defence Society:

"TO HIS GRACE THE PRIMATE THE MOST REV. THE LORD BISHOP OF ARMAGH, &c.

"Montreal, 14th June, 1850, No. 5,
Little St. James Street.

"May it please your Grace—In obedience to the unanimous wish of the Montreal Branch of the Catholic Defence Association, I have the honor to transmit to your Grace in their behalf, the enclosed bill of exchange of one hundred and sixty-eight pounds fifteen shillings currency, of the value of one hundred and thirty-five pounds sterling, to be applied towards the

erection of the Catholic University, with a request that your Grace will do the Society the favor to acknowledge its reception. I am further instructed to inform your Grace, that the Society has been lately organized, that the present remittance is the first fruit of its existence, and that when the arrangements in connection with its establishments are finally completed, other remittances will be promptly forwarded, not only from Montreal, but also from various other parts of the colony.

In the meantime, permit me to assure your Grace, that the Catholics of this city, and I may safely add, of Canada, regard your noble undertaking with no ordinary interest; not only in consideration of the mighty influence it is destined to exercise, nor because its accomplishment will afford another undeniable proof of the triumph of Catholicity, but because it will teach the Government of England, powerful though it be, that the Catholic Church is still more powerful, and that she has but to speak to command the attention, and ensure the obedience of her millions of children throughout the universe.

Anxiously, then, shall we await the day, and fervently do we hope and pray that your Grace will live to witness it, when the Catholic University, based upon the Faith and piety of the one true Church, shall present itself, in all its beauty and splendor, under your wise and judicious government, a monument of your indefatigable zeal for the glory of God, an ornament and an honor to the Christian world, and a tower of strength to Old Ireland.—I have the honor to be, your Grace's most humble and obedient servant,

"BERNARD DEVLIN, Corresponding
Secretary, Montreal Branch of the Catholic
Defence Association."

We have read of late very few documents of a more encouraging tenor than this letter. To take the topics of their order:—The very substantial subscription of £135, from a remote city in another continent; the cheering information that this is only a first instalment, only the beginning of the labors of the Montreal Catholics, and that the other parts of this great colony will be stirred, and are being stirred, to lend their aid; the simple expression of the lofty motive which has animated their exertions, and which gives a value to their gift, far beyond the market price of the bill of exchange—all these things are deeply significant, and supply whatever proof is wanting—if, indeed, any proof were wanting—of the depth and richness of the soil in which this seed of a Catholic University has been cast; of the wide extent of ground into which it is free to strike its roots, and from which it will draw nourishment; and of the lofty, majestic, and spreading branches which it will send out towards every corner of the heavens; which it will wave in triumph in every breeze; which will gladden and grow freshly in the sun of heaven's grace and radiance; and which, generation after generation, will afford covert and shelter to thousands of noble spirits, who, under its shade, will receive nurture and discipline, and will gather from it the wholesome fruit which God will make it abundantly supply.

This event, trifling as it may seem to some, is to us an omen of good days to come from this ill-fated land. The old days of Ireland's real significance and usefulness, are about to be transcendently restored to her. Instead of remaining—as she has been ignominiously described—a beggar, carrying her sores to the door of every country of the world, she is about—it may be not to become very great in worldly prosperity, not to dazzle by the greatness of her arts and arms, by the power of her fleets, the extent of her commerce, and the magnificence of her cities—but, having breathed a little from the long agony by which she has been afflicted, having raised herself from the dunghill, covered herself with decent garments, taken into her mouth the bread of strength, and anointed her head with the oil of gladness—she is about to resume her old function in the history of the world, and to be the school and teacher of the nations round about.

Does any one imagine that the support said to be obtainable from these distant countries exists more in fancy than in fact, and will not in reality be forthcoming? If he does, let him not hastily dismiss the recollection that few men understand both sides of the water better than the Archbishop of New York; that few men are so wholly skilled as he has proved himself in the measurement of what is practical and feasible; and that his Grace pledges himself, that large supplies of funds and students will come to Ireland from America; and that his opinion of the importance of the University to America is so great, that he is willing to interrupt his own most cherished local project—his cathedral—in order to give it all the assistance in his power. It is impossible to misunderstand, and difficult to overrate the value of this fact.

The encouragements of the Archbishop of New York, and the first fruits from Montreal, show that, at least, assistance from without will not be wanting to us.

PROTESTANT FAITH.

Together with the *Toronto Mirror*, the *TRUE WITNESS* has called forth the indignation of the *Kingston British Whig*, for having used insulting language "against the Protestant Faith." We find it very difficult to defend ourselves from a charge of this nature, owing to its vagueness, or perhaps to our ignorance of what is, "the Protestant Faith." As through the exercise of hospitality, some have entertained angels, unawares, it may so happen that through ignorance, we have spoken slightly of the *Protestant Faith*, unawares. By this candid acknowledgment of our ignorance, we fear that we shall have the misfortune to offend, still more deeply, the Editor of the *British Whig*. And yet we see not, why we should be ashamed of it, or why we, as Catholics, should be better acquainted with the common Faith of Protestantism, than are Protestants themselves. It was but the other day that Dr. Philpotts, the government Bishop of Exeter, asked, what is the Protestant Faith? and there was found no man able to answer him. Many other Protestants are in a similar predicament. Hallam, the learned historian of the middle ages, an authority to whom no Protestant can object, could find no surer Protestant rule of faith than the law of the land. Speaking of the variations of Protestantism, when first it broke out, he says:—

"By what light a Protestant was to steer, might be a problem which, at that time, as ever since, would perplex a theologian to decide; but in practice, the

law of the land, which established one exclusive mode of faith, was the only safe, as, in ordinary circumstances it was, upon the whole, the most eligible guide."

But even this throws but little light upon the obscurities of Protestant Faith; the law of the land can make only a national, or local faith, and it would be unfair to dignify, the faith by law established in England, or the different faiths by law established in Scotland, Sweden, and other Protestant countries, by the name of the Protestant Faith (*par excellence*.) Then, again, if we turn from national faiths to the opinions of the numerous sects, we have the same difficulty to contend with. One sect recognises the confession of Augsburg, as the Protestant Faith; another, the confession of Westminster. Some men swear by the visions of Swedenborg; whilst others again put their trust in Joe Smith and the golden plates, or the ravings of Johanna Southcote. Amongst so many, and so conflicting opinions, how is it possible to decide which is the Protestant Faith? One man says: Lo! it is here; another, Lo! it is there; we have not the presumption to set ourselves up to judge betwixt them. We cannot be expected to call the opinions of one sect—the Protestant Faith—to the exclusion of the opinions of all other sects, or to make any invidious distinctions betwixt them, as if any one sect were not quite as good as another. It is so perfectly immaterial, what men out of the Church believe or disbelieve, that it is unnecessary for the Catholic to make any distinction betwixt the professors of one form of heresy or of another; this we leave to the Protestants themselves: meanwhile, we look on, amused at their squabbles, and not without amazement

"that such difference should be,
Twixt Tweedle-dum and Tweedle-dee."

Before, therefore, that the *British Whig* can make good against us his charge of insulting the Protestant Faith, it is incumbent upon him to prove, that there is, or can be, such a thing, in *rerum natura*, and strictly to define, what is the faith which he accuses us of having insulted? Hallam, as we have seen, admits, that to do this would "perplex a theologian;" but the Editor of the *British Whig*, not being a theologian, as he himself indeed very unnecessarily informs us, feels no perplexity in the accomplishment of the task, but boldly rushing in where theologians would fear to tread, propounds the following novel definition of the Protestant Faith:—

"The Protestant Faith, is the faith professed and taught by the disciples of Christ, shewn forth in the Nicene Creed." By the Nicene Creed we suppose is meant the creed commonly called by that name, comprising the additions made to it by councils subsequent to the Council of Nice, and the later addition of the *Filioque*. If, therefore, the *British Whig* means to accuse us of having spoken slightly or disparagingly of the faith shown forth in that creed, we indignantly repel the charge; we defy him, or any one else, to adduce a single passage from the *TRUE WITNESS*, in which the faith, shewn forth in the Nicene Creed, is treated with insult, or the least disrespect; and if the Protestant Faith, is indeed the faith shewn forth in the Nicene Creed, we deny having ever insulted the former. As Catholics, we honor and revere that creed; it is to us as the *Word of God*; of the Holy Spirit speaking by the mouth of the pastors of Christ's infallible Church; and if through *misconception* on the part of any of our readers, or of carelessness of expression on our part, we have ever seemed to speak disrespectfully of the "Faith shewn forth in the Nicene Creed," we most sincerely regret it, and if the fault be ours, we do most humbly beg pardon for the same, of God, whom we have offended, and of man, whom we have scandalised.

But is the "Faith shewn forth in the Nicene Creed" the Protestant Faith? That is to say, Is the Nicene Creed the exponent of the faith of all Protestants? Is it accepted by all the sects? Is a belief in its doctrines the essence, the *sine qua non* of Protestantism? We think we can hear the shouts of thousands, and of tens of thousands of zealous Protestants, protesting indignantly against the creed or faith imputed to them by the *British Whig*; or will our cotemporary tell us, that men who reject the "Faith shewn forth in the Nicene Creed" are not Protestants? If he does, he will at one stroke deprive Protestantism of all the most virtuous and learned names of which it has been accustomed to boast. Was not John Milton a Protestant? Was not Chillingworth a Protestant? Was not Sir Isaac Newton a Protestant? Locke, Channing, were not they Protestants? And did any of them accept the Nicene Creed, as an expression of their faith? Which of them believed in the Consubstantiality of the Son to the Father, or in the Personality of the Holy Spirit? How many Protestants are there, who believe in One Holy, Catholic, and Apostolic Church, or who so much as understand what is meant by that passage in the Nicene Creed? If questioned, they will answer readily enough, as to what they *don't* believe by it, for Protestants are rare hands at a negation, but few amongst them, so much as know, whether there be One Holy, Catholic, and Apostolic Church, in which to believe, or no. With the exception of a small body of Anglicans, we should like to know how many Protestants there are at the present day who confess, "One baptism for the remission of sins." The Nicene Creed the faith of Protestants indeed! It is the Editor of the *British Whig* who insults the Protestant Faith, by such a vain assumption. It is he who really renders Protestantism ridiculous, by attributing to it *Faith* at all. Protestants may have, *impressions, opinions*, but they cannot have Faith, because Faith can exist, only where there is certainty, and certainty pre-supposes infallibility. Protestantism is a denial, a negation, and nothing more; when it pretends to assume the attributes of an affirmation it becomes ridiculous, because it pretends to be what it is not, and what by its very

essence it never can be. The ass, so long as he was content to be, and look like an ass, was not ridiculous; he became so only when he put on the lion's hide; for it is not by being what they are, but by pretending to be what they are not, that men and societies become ridiculous. Thus Protestantism is ridiculous, when not content with denying, it pretends to affirm something; when not satisfied with *opinions*, it pretends to have *Faith*, and dignifies the extravagancies of its votaries with the name of *religion*; and above all is Protestantism ridiculous, when forgetful of the baseness of its origin, and not content with the possession of the riches of this world, the acquisition of which it facilitates by the sensuality and worldly mindedness which it engenders, it presumes to look beyond cotton mills and steam engines, hardware and dry goods, and to lay claim to the inheritance of the kingdom of Heaven.

Not in the Nicene Creed, but in the motto designed for the Great Industrial Exhibition, would we seek an exponent of the Protestant Faith. "The progress of the human race, resulting from the common labor of all men," and not the kingdom of God and His justice, is there declared to be "the final object of each individual;" by promoting which the will of God is most effectively carried out. This we take to be the best, and the only declaration of the Protestant Faith on record; one in which Protestants of every hue will agree, which Lutheran and Calvinist, Arminian, Antinomian, Quaker, Presbyterian, Shaker, Mormonite, Jumper, Baptist, Methodist and Congregationalist, will all readily sign. It is a Faith, the object of which is Man, instead of God, and by which the development of material prosperity is propounded as the great end of all human exertions.

"ECCLESIASTICAL CORPORATIONS.—The *Montreal Witness* objects to our statement that the Roman Catholic Bishops are by law entitled to hold property to an unlimited amount, and says that the *True Witness* recently quoted the very words of the Act, Incorporating the R. C. Bishops, and each of their Corporations sole is limited to £5000 revenue. If the *True Witness* did so, it quoted wrong. The Act we alluded to is 8th Vic., cap. 82, and our cotemporary will see that it not only gives power to the existing R. C. Bishops to hold property to an unlimited extent, but gives the same power to any other Bishops who may hereafter be created by the Pope."—*Toronto Globe*.

"We call the attention of the *True Witness* to the above circumstantial denial of its assertion. The case as stated by the *Globe* is absolutely fearful, and we cannot express surprise enough that legislators could be found to grant such powers."—*Montreal Witness*.

We call the attention of the *Montreal Witness* to our issue of the 23rd May, and beg of him to recollect that we are not responsible for the false quotations which he imputes to us, and the absurdities which he makes us utter. Writing in May last, and pointing out the dishonest, but very Protestant course adopted by the *Patriot*, we quoted two Acts, the first 8th Vic., cap. 82, the second 12th Vic., cap. 136. The first of these, we contended, gave to the Catholic Bishops of Toronto and of Kingston, alone, the same privileges, as had by the 7th Vic., cap. 68, been previously conferred upon the Anglican Bishops and Church Societies of Quebec and Toronto; the right to hold property, without restrictions as to the amount. Our object was to prove from the dates of the passing of these Acts, that nothing had been conferred upon Catholic, but what had previously been conferred upon Protestant, Bishops. We then, with the intention of refuting another falsehood of the *Patriot*, to the effect, that by the Act 12th Vic., cap. 136, the Catholic Bishops of Quebec, Montreal and Bytown, are empowered to hold real estate to an unlimited extent, cited the 6th clause of the Act itself, by which these Corporations are prevented from holding real estate, above the annual value of £5000. In this statement, or in any other statement which we have ever made, we defy the *Montreal Witness*, or the *Globe*, to detect an error. The facts are, as we stated them, and are not, as stated by the *Globe* and *Montreal Witness*. The former says that the R. C. Bishops, leaving, of course, his readers to understand thereby all the Catholic Bishops, both of Upper and Lower Canada, are authorised to hold real property to an unlimited extent. This, which is true, as we stated on the 23rd May, of the Catholic Bishops of Toronto and Kingston, is false when applied to the other Catholic Bishops of Canada; and this the Editor of the *Globe* well knows, only his zeal for broad Protestant principles renders him indifferent to the principles of common honesty. The *Montreal Witness* quotes falsely, gets himself contradicted, and then has the impudence to call our attention to the fact. We know not whether to admire the more, his impudent mendacity, or the quibbling of the *Globe*. *Arcades ambo*.

We read in the *Montreal Witness*, an account of the misconduct of a Catholic clergyman in the United States, and his suspension by the Bishop. We do not believe the charge, because we know how little reliance can be placed upon any statements made in Evangelical papers; with them a lie is only discreditable, when, as in the case of Maria Monk, it is discovered. Still we do not assert the story to be false, because we know that there are occasionally bad and infamous men admitted to Holy Orders; were it otherwise, there would be no apostates, or Priest's Protection Society. In this case, therefore, we suspend our judgment, until we can gather from the American journals, facts, upon which we can rely. If the story be true, we can only congratulate the Protestant Faith, upon the prospect of a speedy addition to the number of its professors, for with such men as this priest is described to be, are the ranks of Protestantism recruited; and we would recommend him to the particular attention of the French Canadian Missionary Society, as one well adapted to be admitted a member, and agent of that very honorable and

gentlemanly body; for out of a lewd priest, there is always the stuff to make a good Evangelical Missionary.

PROTESTANT ETHICS.

The *Kingston British Whig*, by whom we have been so severely taken to task, for speaking lightly of the holy Protestant Faith, contains the following exquisite illustration of Protestant morality. To understand it, it must be premised, that some time ago, an old man of the name of Freeman, who had deserted his wife, to live with an abandoned woman, died suddenly, and with circumstances attendant upon his death, well calculated to give rise to the suspicion that he had been poisoned by his paramour. In the *British Whig*, we find a writer deprecating all excitement or indignation against the crime, in the following words:

"Of what consequence can it be to the people of Kingston, or to any other people, if fifty such men as Mr. Freeman were poisoned by such a woman as Mrs. Freeman, a dozen times over? If a doating old sinner, long passed the mortal span marked by the Deity, thinks fit to desert his wife and family, and take up with a young woman, not a third of his years, he deserves to be poisoned, or drowned, or hurried out of the world by some means. For my part, though not an advocate of cruelty and crime, to extinguish the flickering light in an animal like that, and to check the demoralizing tendency of this wicked example, I would think it no more of a sin or a crime, than to puff out the expiring flame of a rush light."

It is quite needless for the Editor of the *British Whig*, to inform us that he is not a theologian after this; still we do not see anything in it, but what may be expected to flow from the Protestant right of private judgment. A man, according to Protestantism, is to follow his convictions; in the case of poor old Freeman, these convictions led to the administration of Prussic Acid. And what for No? as Meg Dodds would say.

EXAMINATION AT ST. MARY'S COLLEGE.

Thank God, the Jesuits are once more firmly established in Canada. Such was the feeling with which our hearts were filled, and to which our lips gave utterance, when we had the pleasure of witnessing the distribution of prizes, to the pupils of this illustrious order, on Thursday, the 17th inst. Yes! we thanked God, for His mercies to this country, in having been pleased to place once more in the midst of us, the gallant champions of the cross, the faithful soldiers of Jesus, the children of the sainted Ignatius Loyola. Their ancient seminaries, the abodes of virtue and learning, have been profaned; their houses and their lands have become the prey of the spoiler; like Him, whose soldiers they are called, they have been reviled and rejected by men, whilst the enemies of the Church rejoiced, and, as they passed by, wagging their heads, asked scornfully, Where is now their God? They are amongst us once more, we thank God, and amongst us they are likely to remain, destined to be the chosen instruments in the hands of God, to diffuse the blessings of a sound and Catholic education, upon our children, and their children's children.

The vast edifice, which has so excited the ire of our Evangelical cotemporaries, is now nearly complete, and the closing exercises of the scholastic year, took place on the 17th instant, for the first time within its walls. But consoling as it must be to every true Christian, to see the success which has attended the labors of the worthy Fathers in the erection of their college, still more consoling is it to witness the progress of their pupils. By a wise policy, the Fathers commenced by the formation of the lowest classes, and yearly adding one more, now want but two, to have their course complete; so that in a short time they will have adapted their system of education, a system which, it seems almost unnecessary to observe, is the best in the world, to the wants of this Province of Canada, where of old, they founded the first college that rose among the settlements North of Mexico—the College of Quebec. It is difficult to estimate, and impossible to exaggerate, the advantages which may be expected to accrue to all classes of society, in a religious, moral, or educational point of view, from this re-establishment of the Jesuit Colleges. Protestants themselves, the enemies of Catholicity, and therefore the bitter foes of the Jesuits, have been compelled to do homage to their virtues, and to their merits, as the instructors of youth. "One of the first great services which the Jesuits performed," says Hallam, "was to get possession of the universities, or to found other seminaries for education." Discarding, thence, he continues, the barbarous school-books out of use, they devoted themselves for the sake of religion, to impart those accomplishments, which, until their time, had been despised or neglected. "They taught gratuitously; and it was found that boys learned more from them in six months, than in two years from other masters." The result was, that even Protestants withdrew their children from the ordinary gymnasia, and placed them in Jesuit colleges. They took possession of the universities; they conquered us, says Ranke, on our own ground, and in our own homes, and this they did, not for worldly renown, or the love of gain, but in order to fulfill the principle of their order, the object of all their labors.—"The greater glory of God."

But we are forgetting the examination of Thursday. This took place in the vast hall, which, when completed, is destined to form the chapel of St. Mary's College. There being as yet no graduating classes, the exercises consisted of a discussion by Messrs. Charlebois, Vallières, Paquin and Langevin, of the class of *Belles Lettres*, upon the "End and Importance of Literary Studies." The articles read by the disputants were solid, and shewed a fluency and ease, scarce to be expected from pupils of their standing. This rather serious discussion, was followed by a

declamation in French and English, delivered by the youngest scholars. Where all were excellent, it seems invidious to make any distinctions; but we were especially struck, and pleased with one little fellow, who delivered his *Prêtre de l'enfant*, with a grace and feeling which enraptured all his auditory. Dramatic performances followed; and a hearty laugh at the pompous ignorance of a Dogberry, was succeeded by other shouts of laughter, not less hearty, at the follies of Mons. Jourdain, and the philosophic studies of the *Bourgeois Gentilhomme*.

Then came the important business of distributing the prizes. The winners of scholastic honors approached, to receive the rewards of their exertions, which were conferred by the hands of the Rev. Mons. Billaudel, Superior of the Seminary, or some other members of the clergy, and loud plaudits greeted the victor, as the well earned wreath was placed upon his brow.

The next collegiate year will commence on the 3rd of September; a votive Mass of the Holy Ghost will be celebrated at 8 o'clock, to implore on all the gifts of the Holy Spirit.

MONTREAL COLLEGE.—The public Examination of the students will take place on the 29th and 30th instant; in the morning at 8 o'clock, and in the afternoon at 1 o'clock. The last session will be ended by the solemn distribution of the premiums. After vacation, the classes will re-open on the 17th September.

We have just been informed that the Catholic soldiers of her Majesty's 20th Regiment, now in garrison here, have contributed *seventeen pounds* towards the St. Patrick's Orphan Asylum. We cannot help expressing our admiration of the generous devotion which prompted these brave fellows to spare what is, for them, a large sum, out of the poor pittance they receive in return for their services, so as to give their mite to the cause of charity. What makes the donation still more valuable, and more meritorious, is the fact that it is purely spontaneous, being totally unsolicited—for soldiers are never called on to contribute to any Catholic charities, because of their very limited means. May God bless the gallant 20th wherever they go, and reward them for their tender compassion on the orphans of their own nation; for we are well aware that, like many others of our finest regiments, "Green Erin claims them," and that they do honor to the old land, no one can deny. We think we may venture to assure them, beforehand, of the heartfelt gratitude—the *Irish* gratitude—of St. Patrick's congregation, and of the prayers of those innocent children for whom they have thus assisted, in providing a permanent and safe asylum.

We learn from *Le Canadien*, that on Sunday last, at half-past four o'clock, P.M., His Grace the Most Rev. Archbishop of Quebec, attended by Monseigneur Baillargeon, the Very Rev. C. F. Cazeau, V.G., and the Rev. Messrs. Martineau and Langevin, consecrated the corner stone of a chapel now being erected for the *Hospice de la Charité*, St. John's Suburbs, Quebec. An immense assemblage from every quarter of the city were present, and though the rain, which fell at frequent intervals, forced many to return to their respective residences, before the conclusion of the imposing ceremony, the weather cleared up sufficiently after the benediction, to enable the charitable to place their offerings on the consecrated stone. The collection amounted to £62. The band of the Society of St. Jean Baptiste, specially invited for the occasion, played some excellent pieces of music after the benediction.

We copy from yesterday's *Pilot*, the following announcement of the escape from Launceston, Van Dieman's Land, and safe arrival at San Francisco, of Mr. Terence B. M'Manus, one of the Irish political exiles. Without vouching for the truth of the paragraph, because we know what difficulties are in the way of the escape of prisoners from a Penal Colony, and the great jealousy with which every movement of the exiles of 1848 is watched, we sincerely hope for M'Manus's sake, that the news may be true; although, at the same time, we fear that it will tend greatly to increase the rigors of captivity to his fellow exiles. One thing is certain; if M'Manus has really escaped, it is a clear proof how warmly the sympathies of the settlers in Van Dieman's Land are excited in favor of the Irish exiles, and with what detestation, the very severe conduct of the Lieutenant-Governor is generally regarded. How M'Manus managed to escape from Tasman's Peninsula to Launceston, the most difficult part of the whole affair, is not explained.

"Terence Bellew M'Manus, one of the Irish exiles, arrived in San Francisco on the 5th of June, having made his escape from Launceston, Australia, and been carried away on board a British bark. His arrival at San Francisco was celebrated by a public dinner, at which the Mayor presided, and which was attended by the Senators, Representatives, and many of the most distinguished men of the State. M'Manus looks in capital health and spirits. About the time of his escape, a like attempt was made by Smith O'Brien, O'Donoghue, and O'Doherty. The sum of £600 had been put in the hands of an Englishman named Ellis, to purchase a brig, which was done, and after loading and clearing at the Custom House, a concerted signal was to be given by the exiles, on the beach, when a boat was to be sent on shore from the brig. The villain, however, had informed the government officers of the project during the day, and as soon as the signal was given for the boat, the exiles were secured by the officers and carried back. The bark immediately sailed for this port, and arrived on the same day that M'Manus entered the Golden Gate a free man."

We are requested to give insertion to the following resolution, unanimously adopted at the Quarterly Meeting of the St. Patrick's Society, held on the 7th instant:—

Whereas, the St. Patrick's Society deeply deploras the loss of a brother member, and physician to the Society, the late Dr. Coffy,

Resolved,—That this Society desires respectfully to assure Mrs. Coffy of their deep sympathy with her in her bereavement,—that conscious of how vain, on the part of man, must be any attempt at consolation; that from Him alone, from whose Almighty arm the arrow has gone forth, can true comfort proceed; this Society, in their prayers, earnestly commend the care of the widow and the fatherless children, to Him who is the Father of the fatherless, and the Friend of those who have none to help them.

EVANGELICAL CHAUNT.—At the Mormon Conference held at the Freemasons' Tavern, London, a few days ago, a young female Saint, named Johnstone, described as "a vocalist of considerable merit," favored the company with a song,—an improved version of "I'm afloat, I'm afloat." The first four improved lines ran thus:—

"I'm a saint, I'm a saint, on the rough world wide,
The earth is my home, and my God is my guide!
Up, up with the truth, let its power bend the knee,
I am sent, I am sent, and salvation is free."

—*Weekly News*.
[Not a bad song for a revival. We recommend it to the notice of the French Canadian Missionary Society.—Ed. T. W.]

ERRATUM.—In our last we were guilty of a mistake, in the Heading to the Pastoral letter of His Grace the Archbishop of Quebec. It was addressed "to the Clergy and Faithful of the Diocese," and not "to the Clergy and Faithful of Canada," as we erroneously published it.

REMITTANCES RECEIVED.

Stouffville, John McCann, 5s; Kingston, Rev. P. Dollard, £3; Aylmer, James Doyle, £1 5s; Hamilton, Michael Mahony, £1 5s; Drummondville, Patk. Travers, 6s 3d; St. Edouard, Rev. Mr. Foisey, 15s; Norton Creek, Owen Dunn, 6s 3d; Rawdon, John Rogan, £1 5s.

PROVINCIAL PARLIAMENT.

Legislative Assembly, July 16.

Mr. H. J. Boulton, seconded by Mr. Hopkins, moved the following Resolution:—"That no grant of money be made out of the Public Revenue of the Province to any Institution or public body which shall be under the management or control of any particular religious denomination, or which shall be exclusive or sectarian in its character."

Mr. Hopkins said the people of Upper Canada were opposed to *vested rights*; and that they wanted the establishment of the voluntary principle.

Mr. Hineks replied, that as Mr. Hopkins did not believe in *vested rights*, he (Mr. H.) would, possibly, as he was a poor man, manage to get possession of a certain desirable portion of Mr. Hopkins' estate. He would oppose the motion.

The motion was negatived on a division. Yeas, 4; Nays, 48.—*Pilot*.

Legislative Council, July 17.

Hon. Mr. Boulton moved the second reading of the Trinity College Bill. It was a simple act of incorporation, and he hoped it would pass the Council unanimously.

Hon. Mr. Irving was opposed to the incorporation of all religious bodies, and he would move that the clause which admits the connection of a preparatory school with the College should be struck out.

Hon. Mr. Taché said, that despite the truth of what Mr. Boulton said, this bill had caused very considerable excitement to the people of Upper Canada. That being the case, he thought it but right to express the views of his countrymen, the great mass of the inhabitants of Lower Canada, respecting the principles it involved. It was well known, that of the different sects of Protestants who have settled in this Province within the last two hundred years, the Church of England approaches nearest in its forms and organization to the Catholic Church; and yet, strange to say, that was the Church that had always heaped the bitterest insults, and dealt the heaviest blows at the Catholics. He did not wish, however, to retort on the Church of England—if she had been tyrannical, he did not wish to be tyrannical too; if she had heaped insult upon others, he did not wish to insult her; but he regretted to see the bitterness of feeling exhibited towards the Church of England by the sects that had sprung from her, and which was evinced in a manner which he could not but deplore. Every sect must be empowered with certain privileges, so that they may be enabled to carry on their discipline, or instruct their youth according to their own views; but if an attempt were made to grant these necessary powers to the Church of England, there were parties in Parliament, and connected with the Press, that immediately step forward and say, "You must not do so; you are infringing on our rights; we have no Colleges, Dioceses, Bishops, or Ecclesiastical Hierarchies.—These titles hurt our feelings and wound our pride; and as long as they are kept up you cannot expect to have religious liberty or equality." "You will have no peace in Canada," they say, day after day, "as long as an ecclesiastical hierarchy is kept up."—Therefore every existing institution must be pulled down, even if it existed for the last 1800 years, and levelled to the dimensions of these Pharisaical brawlers. That is the part which the people who call themselves tolerant are disposed to pursue towards the members of the Church of England—Englishmen like themselves—Protestants like themselves. He could wish they had a little less tolerance on their lips, and a little more tolerance in their hearts; if it were so, their conduct would appear more like that of Christians. But the Church of England need not depend on account of their hostility, for as long as there is a Catholic in Canada, and that Catholic can raise a hand or a voice to protect his own rights; he will be ready to protect also the rights of the oppressed, no matter to what Church they belong. If hon. gentlemen wished for a proof of what he asserted, he would recall to their recollection what occurred some thirty or forty years ago, when there was a House of Assembly, in one part of the Province,

composed almost exclusively of Catholics. In that part of the Province there were also some Protestants, dissidents from the Church of England. Well, those dissidents went to the House of Assembly, composed of Catholics, Celts, and Normans of the old race, and asked leave to register their births and marriages. The Assembly thought it was but a reasonable request, and introduced and passed a Bill which they sent up to the Legislative Council. But it was composed of different materials altogether; they were a people of heterogeneous race, all Protestants, mostly all Church of England men, and Anglo-Saxons to the backbone from right to left. No doubt it was so framed to work more harmoniously with the Assembly. Well, what was the consequence? The Bill was thrown overboard, and year after year the Protestant dissidents came to the Assembly of Catholics, Celts and Normans, and demanded this favor; year after year the Bill was passed by the Assembly, and refused by the Council, but at last it was forced down their Anglo-Saxon honors' throats. Now, the Lower Canadians make no profession of tolerance, but they are taught to forgive the wrongs they receive, and, above all, they are expressly commanded to love even their enemies, and as long as the Catholics act on those principles, there is not much danger that the Church of England or any other sect will be oppressed. He did not wish to hurt the feelings of the Upper Canadians; he admired them, and perceived that they had many good qualities; but unfortunately they are too much divided by sectarianism. Of that he was convinced, and that it was fortunate that there was some power to counterbalance these feelings of sectarian hostility that are expressed in the House and out of the House. The Lower Canadians form that counterbalancing power, and as long as they possess that influence in the Councils of their country which they now possess, they are determined that they will neither permit, nor be made the instruments in the oppressing of one church to raise up another. The motion for the second reading was then carried unanimously, and the Hon. Mr. Irving moved that the Bill be read a third time to-morrow.—*Transcript*.

Toronto, July 19.

Last night, after the report left, the House in committee of the whole, passed a resolution declaring the propriety of making provision for a Normal School in Lower Canada.—*Ibid*.

The *Gazette* notices the arrival of our excellent and indefatigable Mayor, from his trip to Toronto, where a new and long Act, for the amending the Acts for the incorporation of the city, required to be advanced. —We believe great pains have been taken in drawing this Act up, the City Clerk, Mr. Sexton, not merely exercising the greatest care and diligence himself, but consulting every one whose advice was likely to be useful. It passed as sent up, and not mangled in committee by people who have never given a single thought to the questions they are legislating on, we are confident it will not be "a bungle." Two material changes are proposed.—One is to elect the Mayor; not by the Council, but by the burgesses generally. The other change is the establishment of a Recorder's Court, with summary jurisdiction in certain classes of small offences. This is necessary appendage to every municipality, and will relieve the other courts from business which ought never to trouble them.—*Transcript*.

The 12th passed off quiet quietly. The boys turned out to the number of about one hundred, and marched in procession. No disturbance of any kind occurred. Those processions are fast dying off. At Napanea we learn things went off quiet quietly. There was nothing worthy of remark with the exception of a rotten Roman Catholic, an Innkeeper, who made a jackass of himself by hanging out an orange flag. If the man had any brains he must have known that orangemen would despise him for this very act, while persons of his own persuasion would look on him with the supremest contempt.—*Kingston Herald*.

Births.

In this city, on the 14th instant, Mrs. Jas. Unsworth, of a son.
On the 17th instant, the lady of T. Doucet, Esq., N. P., of a daughter.

In this city, on the 18th instant, Mrs. John Campbell, of the *Pilot* Office, of a daughter.

Married.

On the 17th instant, at the Parish Church, in this city, by the Rev. Mr. Mignault, Curate of Chambly, V.G., Dr. Hy. A. Rolland, second son of the Hon. Mr. Justice Rolland, to Mrs. Sophia Charlotte d'Estimauville, widow Tanner.

In this city, on the 21st inst., at the Parish Church, by the Rev. Mr. Connolly, Mr. Thomas Hanley, to Miss Eliza Lanigan, sister of Mr. Daniel Lanigan, all of this city.

At the French Church, on the 15th July, by the Rev. Mr. Connolly, Mr. John Campbell, only son of Sergeant Fergus Campbell, late Barrack Sergeant, Chambly, to Miss E. Fliveau Amiot, eldest daughter of the late Mr. Louis Amiot, all of this city.

Died.

In this city, on the 20th instant, Eliza, wife of the Rev. John Irwin, Minister of Saint Thomas Church.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.



A SPECIAL MEETING of the above body will be held on TUESDAY EVENING NEXT, in the Rooms, ST. HELEN STREET, at HALF-PAST EIGHT o'clock precisely.

Members are requested to attend, as matters of importance will be submitted for their consideration.

By Order,
DANIEL CAREY,
Secretary.

July 24, 1851.

FOREIGN INTELLIGENCE.

FRANCE.

The President of the Republic left Paris on Tuesday morning to be present at the opening of the Railroads from Tours to Poitiers. He was accompanied by the Ministers of War, of the Interior, and of Public Works. He appears to have been very coolly received by the National Guards and the population on his passage. Shortly after the arrival of the train, the Bishop of Poitiers, with mitre and crozier, arrayed in pontificals, and attended by a numerous body of clergy, advanced to the front, and delivered a long address to the President and the assembled crowd, preparatory to the blessing of the locomotive.

It is said that M. de Tocqueville will read his report to the Committee on the revision of the Constitution on Monday next, and that the debate in the Assembly may commence on Monday, the 14th inst. The solemnity of the *Fête Dieu* was observed with great pomp yesterday in the churches of Paris and the suburbs. It was remarked that at no period since the reign of Charles X. were there seen so many of the operative class assisting at the ceremonies. In some of the villages, hitherto remarkable for the extreme opinions of the inhabitants, the mass of the population joined in the procession out of doors, although heavy rain continued to fall at intervals throughout the day.

ITALY.

Florence, June 21.

I have a very unpleasant duty to perform to-day, in bringing before your notice the facts of a case which no doubt has already been more or less made public. I allude to the arrest of three young Englishmen, sons of the late Lord Alborough, and claiming to be his legitimate heirs, who were detected on the evening of the 10th, at the villa of their mother near Leghorn, in the very act of destroying incendiary and treasonable papers, with concealed firearms in their possession, a printing press, the third number of a Republican journal, and the new-fashioned infernal machine of walking canes, containing a reservoir from which vitriolic acid may be ejected on the dresses of ladies seen with Austrian officers, or wearing Austrian colors. I am aware that the question involving the legitimacy or illegitimacy of these young men is still before the courts, and that a son of the late lord by a previous marriage enjoys one of the family titles, but I do not affect to determine with whom is the legal right, and I only mention the fact as giving more importance to the case, and of showing the delusions into which Englishmen of aristocratic pretensions may be betrayed. Of their guilt, I am sorry to say, there is no doubt, as the officers of police who effected a forcible entry caught them *in flagrante delicto* and not only found evidence of the most valid nature, but papers which, it is said, show that they were members of that conspiracy, which, under the pretext of regenerating the peninsula, seeks to plant the Red Republic in the centre of Italy.—*Correspondent of the Times.*

A letter from Rome of the 24th ultimo states that Girolametto, Carbonarotto, and several other persons, accused of having had a hand in the assassination of Count Rossi, have been set at liberty. Two men, named Morgani and Panza, accused of having attempted the life of the French corporal Lassal, at La Longara, have been acquitted for want of evidence.

Cardinal Altieri, President of Rome, gave a grand *soirée* on the 21st ult. All the Cardinals and Prelates, the diplomatic corps, the nobility, and the officers of the French garrison, were present on the occasion.

The *Milan Gazette* of the 26th ult., states that the provincial physician of the delegation of Milan, Dr. Alexander Vandoni, had been stabbed in the open streets of that city, in two places, and expired in consequence. The authorities have taken measures to discover the assassin.

CIRCISSIA—DEFEAT OF THE RUSSIANS.

Accounts have been received *via* Teflis, Trebizonde, and Constantinople, of the total defeat of the Russians in Daghestan. The leader of the Daghlees is Molamed Emin, the nabib (or lieutenant) of Sheikh Chamil, who, at the head of twenty-five thousand picked men of the warlike tribes of the Abedjeks, and other independent tribes of the Western Caucasus, had attacked the Russian entrenchments of the Chenis, and driven the Russian troops, under the command of General Cerebrianoi, beyond Themer. The engagements which took place were bloody and disastrous, and the Russians suffered so severely that all the spare waggons of the army were barely sufficient to carry their wounded away. Their loss, according to an impartial statement, is calculated at 5,000 in killed and prisoners. The mortality in comparison is far greater among the officers than among the privates. The position of the Russian army is very insecure at present, on account of the communication between Themer and the Kouban being intercepted, and owing to the vigilance of the Daghlees it is impossible to send reinforcements in that direction for some time to come. The mountaineers boast at present of being well supplied with ammunition and arms, and ready to continue the war against the invaders of their homes throughout the whole summer season.

IMPERIAL PARLIAMENT.

HOUSE OF COMMONS—JUNE 27.

ECCLESIASTICAL TITLES ASSUMPTION BILL.

Mr. Reynolds presented a petition against this bill from a parish in Monaghan. On the consideration of the bill as amended, Mr. Miles rose and moved the addition of a new clause in the following terms:—"And be it enacted, that if a penalty shall be recovered by judgment or verdict against any person for a second offence under

this act, it shall be lawful for Her Majesty's Secretary of State for the Home Department, if, in the circumstances of the case the same shall appear fit, by notice in writing signed by him, to require such person to depart out of the realm within a time to be limited in such notice; and, if such person shall afterwards be found therein, it shall be lawful for Her Majesty's Secretary of State, for the Home Department, by warrant under his hand, to give such person in charge of one of Her Majesty's messengers, or of such other person or persons to whom he shall think fit to direct such warrant, in order to his being conducted out of the kingdom." He thought it necessary in passing the bill to make it such as would stop not only the present, but future aggressions of the Pope; and would carry out the opinions expressed in the Premier's letter of last autumn, and the sentiments which animated the great Protestant meetings on this subject. It would be preferable to make the present bill effective than, upon another aggression, to come down to the House and ask for another measure, and thereby revive interminable debates like those through which the House had just passed. Notwithstanding the Pope must be aware of the determined feeling of the Protestant people of England, he had not attempted to meet that feeling, but had made a new aggression in Ireland, and the *Tablet*, the organ of the Roman Catholics, had derided the legislation of that house. It was, therefore, with the view of rendering the bill effective that he proposed the present clause, and he referred to the movements of the Papal power in the countries of the Upper Rhine for the purpose of showing his wish to establish dominion and to override all securities placed against its aggression. There could be no doubt that the spirit, if not the letter of the Emancipation Act, had been invaded by the recent aggression of the Pope in this country; and he felt convinced that if something was not done to strengthen the present measure, this Protestant country would be disgusted at the long time Parliament had sat, and the little it had done to vindicate the Protestant rights and privileges of the people, and the dignity of the Queen. (Hear, hear.)

Sir George Grey said that a similar clause had been proposed by the learned member for Midhurst, who, however, did not press it. He was sorry the learned member should have proposed a clause, the insertion of which would subject the parties to great annoyance, without having any effect whatever.

The house then divided. The numbers were—for the clause, 101; against it, 140; majority 39.

Mr. Keogh then proposed a clause saving the powers of the 7th and 8th Vic., c. 97—"That nothing herein contained shall be construed to annul, repeal, or in any manner affect any provision contained in an act passed in the eighth year of her present Majesty, intitled, 'An Act for the more effectual application of Charitable Donations and Bequests in Ireland.'"

Lord John Russell said he had no objection to the clause, which, after a few remarks from Mr. Napier, was agreed to.

Mr. Keogh said it was at present necessary to produce letters of ordination and collocation to different parishes in courts of law in certain cases, with respect to property, and he now proposed the insertion of a clause providing that in all cases where such letters had been heretofore received in courts of law, they should be received for the future.

The Attorney-General opposed the clause. Under the act of 1829 letters of ordination were allowed to be received in evidence, and there was nothing in the present act to prevent their being so received in future.

The house then divided, when there appeared—for the clause, 45; against it, 220; majority against the clause, 175.

Mr. Keogh then rose and moved—"That no proceedings shall be taken under this act, save and except by her Majesty's Attorney-General for the time being in England and Ireland, and by the Lord Advocate in Scotland." He understood that the government had consented to support this clause, and he had told his friends so. (Hear, hear.) He had communicated with the Attorney and Solicitor-General, who appeared favorable to the clause. Five minutes ago he had been told by the Secretary to the Treasury that the government would support him, that he (Mr. Keogh) must be very brief in his observations—(laughter)—and that he (the Secretary to the Treasury) would then keep his men to vote for the clause. (A laugh.) Yet now, on coming out of the lobby, the Secretary to the Treasury had just told him that the noble lord (Lord J. Russell) did not consider himself bound to support the clause. There had been already a good deal of wheeling, turning, changing, and shifting in the course of this bill, but this was the most rapid change they had yet seen. He would propose the clause though he supposed he should be defeated on it; but it was right that the country should be made acquainted with the circumstances of the case. (Hear, hear.) In reference to the subject-matter of his amendment, it was merely his wish to prevent the worst species of animosity which would be excited in Ireland if the bill passed in its present state. Under the terms of the bill as it now stood, any person in the community might send up a bill of indictment against any of the Catholic Archbishops or Bishops, and although it might be ignored, yet there were persons in Ireland so bigoted, and so animated by sectarian feelings, that they would make the experiment of proceeding by indictment against the Catholic Archbishops and Bishops, and then they would have the hideous spectacle of these venerable Prelates being obliged to come forward in a court of law to defend themselves. Now, was it not better that the authority of the act should be maintained by the first law officer of the government acting under the authority of parliament.

Lord John Russell said it had been his intention to oppose all the clauses proposed by the hon. and learned gentleman (Mr. Keogh) with the exception of that clause which he had already supported—namely, one to prevent the Charitable Bequests Act being affected by any of the provisions of that bill.

Mr. Reynolds asked if the noble lord never intended to give power to a common informer, why did he leave in doubt a question of such importance as this—namely, whether the Catholic Archbishops and Bishops were to be left in the hands of any man who might think fit to indict them for misdemeanors?—Were there to be actions without number brought under this act, and were they to enter again on the old days of Papal persecution?

Sir J. Graham said that on a former occasion he had expressed his opinion with respect to the legal effect of the first clause. But a far greater extension had been given to the operation of this clause by the legal

authorities on the benches opposite, more especially by the Attorney-General for Ireland, when he said that similar Briefs would fall under the operation of this declaration in the act. Briefs, then, similar to the present, by which Archbishops and Bishops might be appointed, would be declared to be illegal and void, and an indictment would lie. If that were the operation of the clause, then, be it observed, any person in Ireland, whatever might be the state of public feelings there (and they seemed to be somewhat vindictive feelings), any individual, without the sanction of her Majesty's law officers, and possibly against the policy of the government, would have it in his power to prefer a bill of indictment, and if a majority of the grand jury found it to be a true bill, then an Archbishop or Bishop who had received a Brief or Bull would be put to the bar, and a jury might convict that Roman Catholic Prelate. Again, he said he was of opinion that the consent of the law advisers of the crown to such a proceeding was indispensable. (Cries of "Hear.") He had the strongest opinion that the check proposed by the hon. and learned member for Athlone was indispensable, and observe, if it were rejected deliberately, now it had been proposed, how much more serious would be the effect of that first clause about which the greatest law authorities in parliament entertained the greatest difference?—(Hear, hear.)

After some explanations from Mr. Keogh and Mr. Hayter, the house divided, and there appeared—for the clause, 71; against it, 232; majority, 161.

Mr. Reynolds proposed the following clause:—"Be it enacted, that nothing herein contained shall be construed to repeal or affect an act passed in the tenth year of her present Majesty, intitled, 'An Act for the Maintenance of the Cemeteries at Golden Bridge and Prospect, in the county of Dublin, and to create a perpetual succession in the governing body or committee for managing the same.'

The Attorney-General opposed the clause as unnecessary.

Sir R. H. Inglis opposed the amendment.

The house divided—for the amendment, 32; against it, 160; majority against, 128.

Sir F. Thesiger, in bringing forward his amendment, argued that the measure as it had come from the hands of the government was not adequate to the occasion. His hon. friend, the member for Somersetshire, had read to the house a most remarkable passage from one of the principal organs of the Roman Catholic body, and he could follow it up with one of even a more extraordinary description. The *Tablet*, in alluding to the Bull received for the consecration of the Bishop of Killaloe, said, "The Law is broken, thanks be to God!" And in reference to the Rescript said to be in the possession of the Roman Catholic Archbishops in Ireland, on the Queen's Colleges, the writer declared that he was filled with thankfulness, because in this case the direct and main object of the Rescript was to defeat and procure the ignominious annihilation of an act of parliament. Was the noble lord right or not in saying that it would be the most scandalous timidity, the basest abandonment of an undoubted right, if, under all the circumstances, the law, existing as it did, and after the repeated defiances which they had received, they were not to have an act so framed as to guard every part of the United Kingdom against these encroachments? (Cheers.)

The first amendment which he proposed was in the preamble of the bill. He proposed to change the term "a certain Brief or Rescript," into "certain Briefs or Rescripts," which would include every case; but he thought it right, in addition, to add the words—"and in particular by a certain Brief, Rescript, or Letters-Apostolic, purporting to have been given at Rome on the 25th of September, 1850." If this was adopted, it would be necessary to alter the words in the declaratory and enacting clauses from "the said Brief or Rescript," to "all such Briefs or Rescripts." Passing on to the next amendment he proposed to provide against the introduction of similar Bulls, Rescripts, and Letters-Apostolic, for the future. But all laws, unless carried into effect, were worse than useless; they cumbered the statute book, and to use the powerful expression of Lord Bacon on this subject, "There is a further inconvenience in penal law, obsolete and out of use, for it brings a gangrene, neglect, and a habit of disobedience upon other wholesome laws, that are fit to be continued in practice and execution." Well, then, if they found that a power which was intended to be used for the protection of the kingdom had been allowed to slumber in the hands in which it had reposed, it was their duty to take care that the law which they were about to pass should be rendered efficient by being placed in other hands. (Hear, hear.) Let it not be supposed that the Attorney-General would be at all degraded by placing the common informer by his side. The object of his amendment was to give to any person the power of prosecuting, with the consent of the Attorney-General; its effect would be to stimulate the Attorney-General. Now was the time to walk round our Zion, to tell all the towers, and to mark well her bulwarks, that we may be able to tell those that come after us that we have not been inattentive or regardless of their most sacred and precious interests. (Cheers.) Let them not attempt to repair the breach in our walls, which, not the enemy, but our own hands, had incautiously and unguardedly made, by the rubbish which was provided for them on the other side of the house; but let them prepare sound, solid, and durable materials, which would afford us a permanent security. (Cheers.) Let them remember that the country was now engaged in a contest in which the eyes of the world were upon us, and in which to fail would be scandalous and disgraceful. Let them also bear in mind the warning which had been given us by a most able writer on this important subject. He said, "If, after all our protests and brave words, we permit power really and substantially to be conferred upon the Pope—if we evade the real contest by a mock battle about titles, and legislate against shadows while we turn aside from the substance, then indeed the honor of England is trampled in the dust, and in the victory of the insolence of Papal pretension over the dignity of our ancient and time-honored monarchy, and the enthusiasm of our noble-hearted people, the heaviest blow that the last three centuries have witnessed will have been struck at the cause of human liberty and human progress." (Loud cheers.)

Lord J. Russell opposed the amendment.

The house divided, when the numbers were:—for Sir F. Thesiger's amendment, 135; against it, 100; majority, 35.

Sir F. Thesiger then moved an amendment in clause 2 by the insertion of the following words:—"That if after the passing of this act any person shall

obtain, or cause to be procured, from the Bishop or See of Rome, or shall publish or put in use, within any part of the United Kingdom, any such Bull, Brief, Rescript, or Letters-Apostolic, or any other instrument or writing, for the purpose of constituting such Archbishops or Bishops of such pretended provinces, sees, or dioceses, within the United Kingdom, he shall for every such offence forfeit £100."

The house divided. The numbers were—for the amendment, 165; against it, 109; majority, 56.

The next amendment was then put. It was as follows:—"In clause 2, page 2, line 30, after the word 'thereof,' to add the words 'or by action of debt at the suit of any person in one of her Majesty's superior courts of law, with the consent of her Majesty's Attorney-General in England and Ireland, or her Majesty's Advocate in Scotland, as the case may be.'"

Lord J. Russell said he would allow this amendment to pass without a division at present; but would take the sense of the house upon it after the third reading.

Sir J. Graham said that they had now come to the conclusion of those amendments, and the bill had assumed the altered shape which they gave it. He wished to ask the noble lord, therefore, whether he had any objections to the bill being reprinted, and on what day he meant to take the third reading?

Lord J. Russell replied that he had no objection to the bill being reprinted in its altered form, and that he intended taking the third reading on Friday, 4th July.

Sir J. Graham thought that sufficient time should be given for the bill to be sent to Ireland in its altered form, that the people of that country might have an opportunity of seeing it.

The amendment was then carried without a division, and the bill was ordered to be read a third time on Friday.

HOUSE OF COMMONS.—JULY 3.

THE ADMISSION OF JEWS.

Lord J. Russell moved that the Oath of Abjuration (Jews) Bill be read a third time.—Sir R. H. Inglis said that his abhorrence of the measure remained undiminished, though he did not conceive himself called upon to divide the House on this occasion against it, after the opinion of the House taken on the second reading.

Lord J. Russell thought that this was especially a subject on which the wishes of the people at large should be consulted, and particularly those who elected Members to sit in that House. When the House was about to declare for the third time its opinions that Jews were eligible to sit in Parliament, and Jews had been returned by two different constituencies, it might be expected that the House of Lords would consider this a matter which ought to be left to the feelings and wishes of the people themselves. So long as the question remained in its present state, there was an actual premium offered to the return of Jews by large constituencies.

After a few words from Mr. Newdegate, Mr. Hodgson, Mr. J. A. Smith, Mr. Henley, and Mr. Plumptre, the Bill was read a third time and passed.

PRELITICAL PILFERERS IN THE CHURCH OF DIVES.

(From the *Weekly News*.)

Four millions sterling per annum, is, in round numbers, about the sum paid the Church of England for the spiritual instruction of the people of England. The result is an amount of spiritual destitution, which the warmest friends of the Establishment confess to be alarming and disgraceful, and on which they ground their plea for a re-arrangement of the Church's revenues, with a view to a better provision for the people's wants.

In 131 parishes in England and Wales, containing, in 1841, a population of 3,972,850 there are 1,893,852 persons, for whom the most richly-endowed Church Establishment now existing in the world, is confessedly incapable of furnishing any kind of accommodation. Such are the statistics, not of infidels and levelers, but of God-fearing sons of the Church, and Conservative members of the Aristocracy.

It is clear that this won't do. An institution brought to such a condition as this is manifestly under sentence of speedy destruction, unless it saves itself by timely reform. Meanwhile, the question naturally arises, how can things have come to this pass? Sir B. Hall and Mr. Horsman did admirable service last Tuesday evening, no less to the public than to the Church herself, by exposing the shameful waste of her revenues and resources, in which the chief agents have been her own high priests.

Most of our readers will be aware that, in 1836, an arrangement was entered into between the Bishops and the Ecclesiastical Commission, under which their lordships were to be allowed fixed incomes ranging from £4,200 to £15,009 per annum, with the permission, however, of keeping the property in their own hands, on condition of paying over to the Commissioners whatever surplus might remain after satisfying these fixed annual stipends. This was an arrangement, the terms of which it might have been supposed these right reverend Fathers in God would have felt bound, both as English gentlemen and Christian Bishops, to have most scrupulously and punctiliously observed. How stands the fact? A return just printed by order of the House of Commons presents us with the following results—results so fatal to the episcopal character, not only as regards its claims to spiritual disinterestedness, but even to worldly honor and statute-book morality, that they read rather like the malevolent aspersions of a libeler, than the sober statements of a Parliamentary paper. Of the Bishops, who, in 1836, compounded, as already stated, with the Ecclesiastical Board, some few made a bad bargain, but the great majority received a large annual surplus beyond the limit of the Parliamentary incomes. Let us deal first with the more fortunate majority.

In the seven years ending in 1850, the Parliamentary incomes of six of the minor Sees, (viz., the Bishoprics of Chichester, St. David's, Norwich, Oxford, Salisbury, and Rochester,) as fixed by the arrangement alluded to, ought to have amounted to £171,000. Instead of this, the sum actually received and kept by the possessors of those Sees, to their own

use during this period of seven years, was £198,000, or £28,000 more than in honor and conscience they were entitled to retain.

The doings of the great Sees, as was but natural, have been still more flagrant. The Bishop of London, indeed, and the Bishop of Winchester, may plead that the new arrangement was not operative on them, and was only to take effect on their immediate successors; but even granting the strict legal force of this plea, what shall we say to the good taste and self-denial which, in times of unexampled Church destitution, has allowed these dignitaries to receive, in the space of the fourteen years from 1836 to 1850—London, £77,259 more than he would have done at £10,000 a-year—and Winchester, £53,166 more than would have been paid him at £7,000? And yet £10,000 and £7,000 respectively, were the sums which both these excellent Fathers in God admitted to be the very utmost that it was good for future Bishops of London and of Winchester to receive. But what shall we say of Durlam, who confessedly comes under the new arrangement, and had £8,000 a-year assigned him as his Parliamentary income? On what plea is it that in the fourteen years that have since elapsed, this "bland absorber" of fat things has pocketed £191,658 instead of £112,000—i. e. £79,658 more than he was entitled to under his bargain? Well might Sir Benjamin Hall remark that these are facts not to be got over; well might he exclaim that if other people did this, it would be called, and rightly called, robbery and speculation.

Hitherto, we have taken only the case of those prelates who have annually received more than their Parliamentary allowance; equally characteristic are the proceedings of those who have received less. These gentlemen, finding that they had been somewhat deceived in their calculations, have absolutely refused to pay what they solemnly engaged to pay when appointed to their sees. Thus the Archbishop of York, the Bishop of St. Asaph, and the Bishop of Ely, at the present moment owe no less a sum than £14,225 to the Ecclesiastical Commission; and the total of the moneys due on this account amount to upwards of £40,000. Charles Surface himself could not have lighter notions of obligation, or a stronger objection to liquidation, than these spiritual non-solvents. "Any one," said Sir Benjamin Hall, "who looked at the return, would be perfectly astounded that any gentleman would suffer themselves to be dunned as they had been by the Ecclesiastical Commissioners. The result was, that £42,500 was due to the Commissioners, which ought to be now used for the purpose of augmenting small livings, and paying such men as the poor miserable clergymen in Wales."

THE AMENDED PENAL BILL.

The following is a copy of the amended penal bill, as it stood for consideration on Friday, the 4th inst., when the third reading was to have been moved:—

[Clauses A and B were added by the committee, and clause C on consideration of bill as amended.]

"Whereas divers of her Majesty's Roman Catholic subjects have assumed to themselves the titles of Archbishop and Bishops of a pretended province, and of pretended sees or dioceses, within the United Kingdom, under color of an alleged authority given to them for that purpose by certain Briefs, Rescripts, or Letters-Apostolical from the See of Rome, and particularly by a certain Brief, Rescript, or Letters-Apostolical, purporting to have been given at Rome on the 29th of September, 1850: and whereas by the act of the tenth year of King George the Fourth, chapter 7, after reciting that the Protestant Episcopal Church of England and Ireland, and the doctrine, discipline, and government thereof, and likewise the Protestant Presbyterian Church of Scotland, and the doctrine, discipline, and government thereof, were by the respective acts of union of England and Scotland, and Great Britain and Ireland, established permanently and inviolably, and that the right and title of Archbishops to their respective provinces, of Bishops to their sees, and of Deans to their deaneries, as well in England as in Ireland, had been settled and established by law, it was enacted that if any person after the commencement of that act, other than the person thereunto authorised by law, should assume or use the name, style, or title of Archbishop of any province, Bishop of any Bishopric, or Dean of any Deanery, in England or Ireland, he should for every such offence forfeit and pay the sum of one hundred pounds; and whereas it may be doubted whether the recited enactment extends to the assumption of the title of Archbishop or Bishop of a pretended province or diocese, or Archbishop or Bishop of a city, place, or territory, or Dean of any pretended Deanery in England and Ireland, not being the see, province, or diocese of any Archbishop or Bishop, or Deanery of any Dean recognised by law; but the attempt to establish, under color of authority from the See of Rome or otherwise, such pretended sees, provinces, dioceses, or deaneries, is illegal and void; and whereas it is expedient to prohibit the assumption of such titles in respect of any places within the United Kingdom, be it therefore declared and enacted by the Queen's Most Excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons, in the present parliament assembled, and by the authority of the same, that—

"I. All such Briefs, Rescripts, or Letters-Apostolical, and all and every the jurisdiction, authority, pre-eminence, or title conferred, or pretended to be conferred thereby, are and shall be deemed unlawful and void.

"II. And be it enacted, that if, after the passing of this act, any person shall obtain, or cause to be procured from the Bishop or See of Rome, or shall publish or put in use within any part of the United Kingdom any such Bull, Brief, Rescript, or Letters-Apostolical, or any other instrument or writing, for the purpose of constituting such Archbishops or Bishops of such pretended provinces, sees, or dioceses within the United Kingdom, or if any person other than a person thereunto authorised by law in respect of an Archbishopric, Bishopric, or Deanery of the united Church of England and Ireland, assume or use the name, style, or title of Archbishop, Bishop, or Dean of any city, town, or place, or of any territory or district (under any designation or description whatsoever), in the United Kingdom, whether such city, town, or place, or such territory or district, be or be not the see or the province,

or coextensive with the province, of any Archbishop, or the see or the diocese, or coextensive with the diocese, of any Bishop, or the seat or place of the church of any Dean, or coextensive with any Deanery of the said united church, the person so offending shall for every such offence forfeit and pay the sum of one hundred pounds, to be recovered as penalties imposed by the recited act may be recovered under the provisions thereof, or by action of debt at the suit of any person in one of her Majesty's superior courts of law, with the consent of her Majesty's Attorney-General in England and Ireland, or her Majesty's Advocate in Scotland, as the case may be.

"Clause B.—III. This act shall not extend or apply to the assumption or use by any Bishop of the Protestant Episcopal Church in Scotland exercising Episcopal function within some district or place in Scotland of any name, style, or title in respect of such district or place; but nothing herein contained shall be taken to give any right to any such Bishop to assume or use any name, style, or title, which he is not now by law entitled to assume or use.

"Clause C.—IV. Be it enacted, that nothing herein contained shall be construed to annul, repeal, or in any manner affect any provision contained in an act passed in the eighth year of the reign of her present Majesty, intitled "An Act for the more effectual Application of Charitable Donations and Bequests in Ireland."

The 4th clause is the clause which has been added by Mr. Keogh. The London correspondent of the Freeman's Journal states that it is not at all unlikely that Mr. Keogh will, on Friday, move a clause prohibiting common informers from suing for penalties—the clause in fact on which he was subjected to such shabby treatment on the previous debate.

NEW CATHOLIC WORKS.

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CARD.

DOCTOR TUCKER, GRADUATE of the University of EDINBURGH, and Member of the Royal College of Surgeons, LONDON, has just come out from IRELAND, and begs to solicit a share of the patronage and support of the citizens of Montreal. DOCTOR TUCKER'S address is 56, McGill Street. Montreal, July 10, 1851.

INFORMATION WANTED of Matthew McKiernan, originally of Termon McGurk, County Tyrone, Ireland. The Catholic clergymen, who may have persons of that name in their missions, are requested to enquire after him, and, if found, to send his Address to the Office of this paper.

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

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

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Quebec, June 9, 1851.

P. MUNRO, M. D.,

Chief Physician of the Hôtel-Dieu Hospital, and Professor in the School of M. of M.,

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H. J. LARKIN,

ADVOCATE, No. 27 LITTLE ST. JAMES STREET, MONTREAL.

JOHN O'FARRELL,

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

LARD FOR SALE.

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

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

CANTON HOUSE.

FAMILY TEA, COFFEE, AND SUGAR
WAREHOUSE,

No. 109, Notre Dame Street.

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

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

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

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

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

109, Notre Dame Street,

Montreal, June 12.

FOREIGN WINE AND SPIRIT VAULTS,

103 1/2, Notre Dame Street.

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

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

SAMUEL COCHRAN, Proprietor.

All goods delivered free of charge.

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

Montreal, June 12, 1851.

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

INCORPORATED 1833.

CAPITAL STOCK—£100,000.

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

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

WILLIAM STEWARD,
Manager Branch Office.

Montreal, May 8, 1851.

INSPECTION OF BEEF AND PORK.

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

FRANCIS MACDONNELL.
Montreal, 24th April, 1851.

OWEN MCGARVEY,

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

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

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

No. 6, St. Antoine Street, opposite Mr. A. Walsh's
Grocery Store.

Montreal, May 7, 1851.

MR. ROBERT McANDREW,

IN returning thanks to the Public, for the liberal support received during his long period in business, in SOREL, intimates that he will REMOVE on the 1st May, to MONTREAL, to 99, St. Paul Street, where he will open an extensive WHOLESALE and RETAIL DRY GOODS ESTABLISHMENT. His long experience among Country Merchants, with strict attention to their orders, will, he trusts, gain him a share of their patronage, particularly as he pledges himself to supply them with as good Articles, and at as LOW if not LOWER RATES than any house in the City.

Montreal, May 14, 1851.

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 182, Notre Dame Street, opposite D. & J. Sadiier's Book Store, where she keeps constantly on hand an extensive assortment of Straw and other BONNETS, TRIMMINGS, and RIBBONS, at extremely low prices.

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

Montreal, March 26, 1851.

EDWARD FEGAN,



Boot and Shoe Maker,

232 SAINT PAUL STREET,

OPPOSITE THE EASTERN HOTEL:

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

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

Aug. 15, 1850.

WILLIAM CUNNINGHAM'S
MARBLE FACTORY,

No. 53, St. Urbain Street, (near Dorchester Street.)



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

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

A great assortment of White and Colored MARBLE just arrived for Mr. Cunningham, Marble Manufacturer, No. 53, St. Urbain Street.

Montreal, March 6, 1851.

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 Brandies, 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—Arihat, No. 1, and Newfoundland
Cassia, Cloves, Allspice, Nutmegs, Indigo, Coppeiras, Blue, Starch, Mustard, Raisins, Maccaroni, and Vermicelli

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

JOHN FITZPATRICK.

August 16, 1850.

MONTREAL CLOTHING HOUSE,

No. 233, St. Paul Street.

C. 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.

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.

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.

DR. TAVERNIER

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

Surgery—in his former residence, No. 2 St. Lawrence main street.

Montreal, Feb. 12, 1851.

JOHN M'CLOSKEY,

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.

JOHN PHELAN'S

CHOICE TEA, SUGAR, AND COFFEE STORE,

No. 1 St. PAUL STREET,

Near Dalhousie Square.

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.

THOMAS PATTON,

Dealer in Second-hand Clothes, Books, &c. &c.

ST. ANN'S MARKET, MONTREAL.

AMERICAN MART,

UPPER TOWN MARKET PLACE,

QUEBEC.

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.