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CATHOLIC CHRONICLE.

VOL. I.

MONTREAL, FRIDAY, FEBRUARY 14, 1851.

NO. 27.

PAPAL AGGRESSION.

(From the Tablet.)

The comical English agitation still continues, and the Papal aggression also continues, with an openness and audacity that would make a person of weak nerves shudder, and his blood run cold. We have two facts to relate this week, which mark in the clearest manner the very slight paroxysm of terror with which the long troop of country meetings, and the shadow of the penal laws that are to come, has struck the breast of the Holy Father.

First, the Bishop of Cloyne and Ross, Dr. Murphy, of whom, after what we are going to relate, we hardly know in what terms to speak—not having the fear of English county meetings before his eyes, taking no thought of the *Times*, or Father Prout, or the *Standard*, turning up his nose at Lord John Russell, and holding, it would seem, in utter contempt the Anglican (so called) Bishops, and their hypothetical Clergy—has done what? While the thunder has been rolling in the heavens, and Jove's stout oak has been rifted with his own fire, while Dr. Murray, and others in his threatened condition, ought, in common modesty, to have taken alarm and have been ready

To dive like buckets in concealed wells,
To crouch in litter of the stable planks,
To lie like savans locked up in chests and trunks,
..... to seek sweet safety out
In vaults and prisons; and to thrill and shake
Even at the

braying of an English ass—his Lordship has marvellously preserved his composure of mind, and, indeed, has been following the example of Benjamin Franklin. Instead of being frightened by the storm, the Bishop has been making experiments in electricity. The American philosopher, as we all know, flew a kite into a thunder-cloud, and brought down the electric fluid to a key fastened to the lower end of the string. Dr. Murphy has been sending up his winged messengers into the firmament, now charged with storms; and if he has not succeeded in bringing down a blast of English lightning upon the keys of St. Peter, all we can say is, that there has been a great deal of noise on the other side of the Channel to very little purpose.

For what has his Lordship done? While Lord John was writing, and Lord Palmerston diplomatising, and Sir Edward Sugden raking up old statutes, and Exeter Hall exhibiting symptoms of an approaching demand for strait-waistcoats, and all England rushing round innumerable platforms to repel Papal aggressions of English territory, Dr. Murphy has been earnestly supplicating the Pope to make a further Papal aggression; to sever two united Sees into two disunited Sees; to unmake a Bishopric that was two bodies with one head, and give each body a head to itself in future; to circumscribe British territory, and uncircumscribe it, and mould it, and cut it, and patch it, and darn it just as he pleases; to remodel a great part of the county of Cork; and to plant a new Bishop where, in the memory of man, there has never been a distinct and separate territorial Episcopal jurisdiction. What is more, the Pope has granted this unheard of request. He has actually made the new territorial demarcation. He has drawn a sort of dyke between Cloyne and Ross; has left Cloyne to Dr. Murphy, and erected Ross into a separate Bishopric, of which the Right Rev. Dr. Keane, late Parish Priest of Middleton, is to be the future Bishop, his Bulls—(oh, horror!)—being at this very moment lodged with the Metropolitan of the province.

How these Bulls got entrance, no one knows. There was a rumor that a pair of fine, fat, flourishing animals were landed a few weeks ago, under pretence of being driven up to the great London cattle show in Baker-street, and that these are the same which are now grazing at Thurles, in the pastures of the Archbishop of Cashel. But this is only a conjecture. Under the existing laws, and especially since Sir Robert Peel's tariff, the Custom House has no means of ascertaining at what place the foreign cattle that arrive at an English port began their pilgrimage. They sailed from Calais, it may be, or Hamburgh, or Ostend; but they may have travelled all through France or Rhenish Germany, and have crossed the Simplon, for anything that can be guessed to the contrary. Next session, indeed, it will be different, by reason of the legislative precautions that will be taken. A law will be passed forbidding Italian Bulls to be landed in England under any pretence, unless their horns are garnished with a wisp of hay, at once to warn the official, and to protect the public. Who is to place this wisp of hay, and how the people at the Custom-house are to know on what cattle the wisp ought, and on what it ought not, to be placed, in case there should be foul play among the drovers, is a point not yet maturely considered; but it is generally believed that some such act will be enacted, and that Lord John Russell will make a practice, whether he sits in Downing-street, or drives down to the House

of Commons, to have a hay band tied round his waist, ready for all possible emergencies of danger. When any real difficulty arises, through the intolerable spirit of aggression of the Supreme Pontiff, his lordship, with his accustomed intrepidity, will take the bull by the horns with one hand, ungird his loins with the other, and slip a noose over the armed head of the intruder, before the dumb animal can say "Jack Robinson." But, however this may be, it is certain that for the present the deed is done. The Bulls are safe at Thurles, and Dr. Keane holds over his parish for speedy consecration as the new Bishop of Ross.

Another fact, almost as audacious, has not yet seen the light. We are not deeply skilled in comparative anatomy, and decline to pronounce as to the specific difference between Bulls and some other kinds of horned cattle: but there lies before us another document, recently despatched through the Flaminian or some other gate, and evidently provided with as sturdy weapons of annoyance as any Bull that ever lived. It is headed "Decretum," and after several lines of Latin, we come to a line and a half of English, which reads thus:—

"Historical Analysis of Christian Civilisation.
"By Professor de Vericour."

In one word, it is a decree of the Congregation of the Index, dated 19th December, 1850; confirmed by the Holy Father on the 29th December; and affixed at St. Mary Major's, St. Peter's, and other public places in Rome, on the 2nd of this present January. Her Majesty's Ministers representing the Royal supremacy have appointed M. de Vericour as a fit and proper person to be employed in teaching the Catholic youth of Cork; and the Pope, representing the supremacy of Almighty God, places the same Professor in a list with "Mysteries of the Inquisition," "Stories of the Inquisition," "Revelations of Jesuitical Cruelty," and other delectable matter of a life character; declares that he condemns the work of M. de Vericour, proscribes it, and places it on the Index; forbids those whom the decree concerns to read it or keep it; and commands those who have copies in their possession to hand them in to the Ordinary or Bishop of the diocese in which they happen to live.

All this while, what is to be the nature of the new Penal Laws? The *Morning Chronicle* strives to console the friends of toleration and the sane part of the Protestant public by the following hesitating assurance:—

Notwithstanding the positive and definite form which the reports of the intended measure for resisting the Papal usurpation have assumed, we still entertain some doubts whether the project of law has been finally adopted, or has obtained the assent of the entire Cabinet. It is possible that the semi-official intimations of a supposed Ministerial decision which have been published, may have been intended to serve the purpose of feelers, and, at the same time, to overbear the opposition of dissentient or reluctant colleagues. We long since reminded the Government that it was impossible to bring forward any penal law, with a chance of success, unless it was evidently calculated to be nugatory. Parliament, and the less zealous Protestants in the Cabinet, may possibly consent to an enactment for rendering penal the assumption of territorial titles by a foreign Hierarchy; but neither the House of Commons, nor the tolerant part of the Ministry, will consent by anticipation to any prosecution under the statute to be provided for the purpose. The battery which is to shatter the walls of Babylon will be armed with the species of artillery which is technically called "a Quaker"—a peaceable gun, mounted on an ordinary carriage, and deficient only in a touch-hole and a chamber for the powder. How far the party which has urged on the attack may be satisfied with this harmless species of hostility, it is not our business to inquire; but certainly the first trumpet which announced the onslaught seemed the prelude to more serious warfare. Yet even for the mock battle which is preparing, there will be a difficulty in uniting the commanders.

In the meantime we beg our readers not to forget the official announcement of the information that was to be communicated to the English Legation in Switzerland, and of which we gave the particulars last week. The real meaning of these diplomatic inquiries were very frankly explained about six weeks ago in the *London Examiner*, in an article which attracted at the time very much less attention than it deserved. The *Examiner*, we believe, unquestionably speaks the sentiments of the persecuting portion of the Cabinet; and particularly of that dear Lord Palmerston, for whom so many Catholic members voted last summer, who is Lord John Russell's staunchest ally, and through whose underlings investigations are being made at foreign Courts with a view to enact a veto upon Bishops and the interception of Papal Bulls. The meaning of these investigations is to be found in the following article, which saw the light on the 30th of last November:—

The prevalent opinion seems to be for the suppression of the titles.
But what will the suppression do, the suppression of

a mere symptom, not a jot abating the disease! The spiritual authority remains untouched in the minds of those who yield a willing obedience to it. The names are dealt with, not the thing or the abuses of the thing.

The sway of the obnoxious foreign authority will not be controlled, diminished, or in any way affected, by the suppression of the nominal signs of it. Dr. Wiseman will not be less looked up to and obeyed by the Catholics, lay and Ecclesiastical, or certain districts, if the name of Bishop of Westminster be taken from him. His title to authority lies not in the name, but in the Catholic conscience. A real power comes clothed with a spurious title; what will the law do by pulling down the figment, leaving untouched the reality? What we have seriously to apprehend is the abuse of the spiritual authority, under foreign direction, turned to the defeat of temporal objects proposed by law. The proceedings of the Synod of Thurles furnish the ready example. We cannot but think that the Legislature might and ought to provide against such an intrusion of foreign authority and perversion of sacerdotal influence as that setting at naught a design of the State of the highest import to the dearest interests of the community. Taking away the titles would not prevent abuses of this kind; the authority would work without the designations. It is action that must be controlled by forbidding the spiritual influence under foreign direction to presume to set itself in opposition to the declared intentions of the Legislature. We would not meddle with the spiritual concerns of the Catholics; but on the other hand, we deny their right to trouble our temporal affairs with their spiritual intrigues, directed by a foreign Prince. It is not for the Pope to lay the education of Ireland under an interdict, and to put a veto and a brand of infamy on an act of the Imperial Legislature; and whoever, exercising an authority derived from Rome, lends himself to such a proceeding, or becomes instrumental to it, should incur pains and penalties. We are for the fullest toleration of the Catholic religion, but for no toleration of an *imperium in imperio*. Let there be no meddling with Catholic Priests in their strictly spiritual functions, and let there be no meddling on their part with the nation's strictly secular concerns. The Catholics have their legitimate place and voice in the Legislature for the discussion of temporal matters, and to propose and oppose measures as may seem fitting to them; but it is not to be endured that their Priesthood, under the direction of the Pope, shall set themselves up to thwart the counsels of Parliament, and nullify its enactments. This is the sort of substantial wrong we have to grapple with; and we deprecate losing sight of it in fighting the wind of empty titles, or of resting content with a victory over names, while things of real danger escape correction.

We are not so ignorant, however, of the character of our countrymen as not to be aware how strongly their pride is moved by affronts, and how implacable is their demand for vindication. And that the assumption of Episcopal titles in Great Britain is an insult, we shall certainly not deny. And it is their very emptiness that makes them an insult; and therefore it is that in Ireland and certain colonies where the titles of the Romish Hierarchy are realities, they have never been felt or reasonably complained of as affronts. So, in law, the needfulness of a thing takes it out of the category of nuisance, as one of our old lawyers explains in the instance of tallow-melting in these delectable terms:—"Parce que le needfulness del chose dispenser a vece le noisiness del smell." On the contrary, where uses cannot be pleaded, and obnoxious thing appears to have no other object than sheer offence. On Gesler's head Gesler's hat might have required the homage of a bow without any degradation; but Gesler's hat without Gesler's head, Gesler's hat on a pole requiring homage, was an intolerable arrogance and insult. The manifest purpose was solely to offend.

The modesty of this writing is its smallest merit. "Our temporal affairs." The souls of the people of Ireland are "our temporal affairs;" the temporal affairs of a red tapis in Downing-street, or of a journalist of the Strand; which, being interpreted, means that the aforesaid gentlemen consider Heaven and Hell, especially for their Irish neighbors, to be their own "temporal affairs," and think they have a patent from him "whom they still have served," to make merchandise of the souls which they despise.

But what is more important is, to direct the special attention of our Irish readers to the spirit and the language of this article. They will there see plainly avowed what we last week demonstrated, that however penal legislation may halt in the next session, however insignificant the first inroad may appear, however strictly it may be confined to England, whatever special exception may be made of Ireland, it is, after all, not England but Ireland for which the whole stir is made; it is the Synod of Thurles which has set all this agitation afloat; it is the Catholic conscience of Ireland against which penal legislation is required; and if Ireland be now exempted from the torture of the law, the concession will be in the spirit of that made by Polyphemus to Ulysses, that she shall be the last devoured.

BE NOT SELF-DECEIVERS.

(From *Tait's Magazine* for January.)

Since we are in a plain-speaking mood, we shall say that the spirit and language in which this misdirected and exaggerated (No-Popery) agitation has been carried on, have been discreditable and injurious

to our character as Englishmen, whose motto is fair play, and as Protestants, whose doctrine is toleration. Protestants have got so thoroughly possessed with the idea that they are very liberal and tolerant, that they are never restrained by any fear of transgressing in the other direction; and so thoroughly imbued with the conviction that Papists are always intolerant, that facts to the contrary receive neither belief nor attention. Brethren, let us not be self-deceivers. All the liberality is not on one side, nor all the illiberality on the other. For one moment look and listen. Protestants often cry, "No-Popery!" Do we ever hear our Popish fellow-countrymen crying, "No Protestantism?" The whole political or ordinary press of England has every morning for months been coming out with the strongest and most sneering abuse of the Roman Catholic religion; what would be thought if the press of Ireland came out every morning in the same style on the Protestant religion? The mobs of English towns have been amusing themselves with burning effigies of the Pope and Archbishop Wiseman; what would be thought of the mobs of Irish towns amusing themselves by burning the Archbishop of Canterbury, or any other personage whom Protestants regard with even one-hundredth part of the reverence with which the Papists regard their spiritual head? What do you think of the fact that these things are done by Protestants, and are not done by Papists? To glance at another class of facts—Irish constituencies, nineteen in twenty Roman Catholics, return Protestants to Parliament, without a word about their religion, if their politics accord; we scarcely know a single popular constituency in Britain where a Roman Catholic, though in all other respects qualified and acceptable, would have the ghost of a chance! Four or five years ago, on a vacancy occurring in the representation of perhaps the most Liberal county constituency in Scotland, Kirkcubright, a Roman Catholic gentleman (Mr. Constable Maxwell), of large possessions, high character, and great personal popularity, started as the Whig candidate, but found he might as well have started for the "Primateship of all England." Now, good Protestant reader, if the counterpart of this had happened, even in the most thoroughly Popish county of Ireland—if a candidate otherwise welcomed had been repudiated because he was a Protestant—would we not all have shouted—"What vile bigots those Papists are!" And if Mr. Maxwell had slipped in for Kirkcubright, would we not all have shouted—"How liberal we Protestants are!" But then, look how things have happened. The Protestant Mr. Herbert (we take the first instance that occurs in our mind) is made member for Popish Kerry, without a word about his religion; and Mr. Maxwell, solely on account of his religion, will never be member for Kirkcubright! What should we cry at this? Ah! "The case being altered, that alters the case." One instance more. At the very time (a few weeks ago) when we were all crying out about Popish bigotry, and heaping on the Roman Catholic religion every epithet of opprobrium and abhorrence, the Town Council of Dublin, five-sixths Roman Catholics, were unanimously electing a Protestant Lord Mayor. Are we likely soon to see a Roman Catholic Lord Provost of Edinburgh or Glasgow? And, finally (we only finish for want of sufficient space), if a Popish Prime Minister wrote an official letter denouncing Protestantism as "slavery," "degradation," "superstition," and "mummery," he would scarcely succeed in keeping his head on his shoulders. Yet, when a Protestant Prime Minister so denounces Popery, he gets "three cheers" at a thousand meetings; and never did the Guildhall of London hear such thumping of tables and jingling of glasses! These are facts: look at them, think of them, and think especially if, in the face of them, we ought to regard ourselves as superabundantly stocked with that Christian virtue which speaketh no evil, vaunteth not itself, is not puffed up.

WESLEYAN INTOLERANCE.

(From the *Catholic Miscellany*.)

The Wesleyans are the only sect of English Dissenters, who have, as a body, taken part in the late anti-Catholic excitement. By their meetings, speeches, and addresses, they have contributed to keep up the no-Popery fever, and even spread its infection among the lower classes. Forgetting, that they owe their own emancipation to Catholic influence, they are willing to aid in forging new chains for those of their fellow bondsmen, by whose exertions their own fetters were stricken off.

On all these occasions the Wesleyan ministers have, as might have been expected, declaimed furiously against Papal tyranny, and threatened their audience with the probable dangers of Catholic ascendancy, the re-establishment of the Inquisition, Papal despotism, and similar horrors. Now, all mention of

despotism or the Inquisition is unbecoming and ungracious in this, above all other sects; for no other denomination exercises more Inquisitorial control over the minds and consciences of its adherents. Our readers may remember a long article, which we published last week, copied originally from the *Preston Chronicle*, a Protestant paper, and containing facts, that disclose but too plainly the well regulated system of tyranny, that has been established by the spiritual rulers of the Methodist body. To any one who is acquainted with the character of John Wesley, the founder of that sect, neither their organised domestic tyranny, nor their anti-Catholic bigotry at the present crisis can appear wonderful or extraordinary. Children, according to general rule, are not unlike their fathers: nor is it strange, that the fanatical instigator of the Gordon riots, the sycophant of George III. and his tyrannical ministry, the professed and steady opponent of American Independence, should have transfused into his children and heirs of his spiritual power no small share of his own fierce and intolerant spirit. But the recollection of these things, and the light recently cast upon the doings of their brethren in England, ought at least to impose some restraint upon our own Wesleyan ministers, whose pulpits daily ring with invectives against the Catholic Church. If they have no doctrines of their own, no moral precepts to impart to their people, let them discourse politics, or any thing else they will, from the pulpit: but, until the name of Wesley and the doings at Blackburn are forgotten, let us hear no more of Rome and her tyranny.

THE RITUAL OF THE ESTABLISHED CHURCH.

(From the Leeds Intelligencer.)

There is the murmur—as yet all but inaudible—of a rumor that the Government of the present day is contemplating, and that seriously, the advisability of a step—shall we say of an innovation for centuries unprecedented in the legislative history of the kingdom? We sincerely hope, in the very trustfulness of our hearts, that the statement is but one of those thousand fallacies which the never-tiring tongue of fame is ceaselessly employed in propagating. Should we be deceived in this hope, and should there, in reality, exist a possibility that the rumor to which we allude is not entirely without foundation, we should scarcely be able to find words sufficiently strong wherewith to express the agitation, the fear, the dismay, with which we should be constrained to regard such possibility—that of an alteration in the Liturgy of our National Church. Of all the time-honored institutions with which our land for ages has been blessed, through all the vicissitude that the civil, ecclesiastical, and social policy of this country has beheld, sure are we that no one of those institutions is more highly esteemed, or more justly appreciated than the right to preserve intact and inviolate, in its beauty and integrity, the ritual of the Church of England. The memorial of piety and of learning which our forefathers, in their wisdom, have thus bequeathed to us as the best legacy that it was in their power to leave, should be considered by their descendants as a trust sacredly to be guarded with their utmost vigilance and care. Nothing short of a necessity far greater—of a demand far more imperious, than any which we have hitherto seen or known—should be permitted to sway our opinions on this point, much less to lead us to desire the advent of a change which must necessarily tend to unsettle, if not to sap, the very foundation of a Church which we are proud to think and to acknowledge has done more for the benefit of the community, as well as for Protestantism at large, than has been achieved by any other upon earth—we think it our duty to warn our readers to beware in time, and before it be too late. This is not a question of party, or section, or of class. It is one of deep, immeasurable, boundless moment to every soul among us who claims a membership with the Established Church. Casting aside all minor differences of opinion, it is the bounden duty of each and every one who values as he ought the inestimable blessings she has, in times past, conferred, and which, if properly tended and preserved, she must indubitably continue to spread around her, to take care that neither apathy nor slothfulness, indecision nor division, prevent him from speaking out boldly and at once in defence of the inviolability and integrity of the ritual of his National Church.

Speaking on the same subject, after declaring the mantle of Dr. Arnold to have fallen on Dr. Kennedy, of Shrewsbury, and referring to the Primate's rejoinder to the lay address, the *Globe* remarks: "We are inclined to acquiesce in the Archbishop's opinion; and, to say the truth, we much doubt whether the wretchedly low condition of theological scholarship in England could furnish even a decent proportion of divines qualified to undertake a doctrinal revision of the Liturgy. Of less important changes we know none that would be more popular and beneficial than such an abbreviation of the Church service, or rather its division into short fragments, as was, by the way, attempted under the proscribed regime of St. Barnabas. But no such objections as arise from the spirit of exclusive Protestantism now afloat could be brought against a subject of almost unrivalled practical importance—the concession, that is, to the laity of some modified veto on the nomination of clergymen to benefices. The question has scarcely been even discussed in England; and, without prematurely giving an opinion on its suitability to the wants of the present crisis, we shall take an early opportunity of noticing the practice in this respect of the Protestant Churches on the Continent."

One-fourth of the population of the flourishing city of Providence, R.I., are Catholics. A new church is shortly to be erected in that city.—*Boston Pilot*.

FOREIGN INTELLIGENCE.

FRANCE.

THE MINISTERIAL CRISIS.—General Changarnier is fairly ousted, is replaced by General Baraguay d'Hilliers, and has left the Tuileries for a lodging in the Rue St. Honore. The new appointment seems, on the whole, judicious. M. Dronyn D'Luhsy's name, in particular, as Foreign Minister, gives strength to the Cabinet. Messrs. Ducos and Fould, as Ministers of Commerce and Finance, are approved by the mercantile classes. Gen. Regnault de St. Angely (Minister of War) is what is called a thoroughly Elysean name—that is, a partisan of Louis Napoleon and the Bonapartist interest. As such, the appointment gives much dissatisfaction to the Right. On Thursday last, on the motion of M. de Remusat, the Assembly voted that a committee should be formed to consider the present circumstances, and counsel for the dignity of the Assembly. General Cavaignac voted for the urgency of this measure. Next day the committee was appointed, consisting of the following representatives:—Bixio, Baze, Cavaignac, Buffet, Montebello, Flandin, Passy, Gustave de Beaumont, Daru, de Broglie, Nettement, Lanjuinais, Morellet, De Mornay, Lamartine. M. de Broglie was chosen president, and M. Lanjuinais for secretary; the committee showing itself favorable to the proposition of M. de Remusat. The most vehement opposers of the Government are Baze and Nettement. Gustave de Beaumont, Daru, and Bixio, deprecate all wild measures, such as placing Changarnier at the head of the troops; and, in fact, the majority of the committee, if disposed to vindicate the dignity of the Assembly, are by no means inclined to encourage revolutionary measures. The first step of the committee was to demand the publication of the *proces-verbaux* of the permanent committee. These papers refer to the proceedings of the Bonapartist clubs, the review of Satory, and the dismissal of General Neumayer. The documents are very voluminous, and the report of the committee will consequently be delayed some days. The publication of them was voted unanimously. The committee held long sittings on Saturday and Sunday. The bureaux met on Saturday to consider the question of the exercise of arrest for debt against representatives. The majority of the bureaux appeared to prefer the proposition of M. Pougeard, whose principle was borrowed from that of England, having for its object to consider as having forfeited his seat every member who, after three months from notice given to the questors of the Assembly, should not have satisfied his creditor. A committee was appointed to examine the subject under the presidency of Odillon Barrot.

ITALY.

In the present agitated state of public opinion in England on the late inroads of the Papal power, it is important to know when conversions of persons distinguished by their position in society take place from either one Church or the other. For that reason I think it right to inform you that yesterday (New Year's Day) Lord Campden, son of the Earl of Gainsborough, and Lady Campden, made a public recantation from the Protestant Faith, and were received into the Roman Catholic Church. Lord and Lady Fielding, who have also lately come over, were present, as well as several other persons who have preceded or followed their example. In fact, Rome is crowded at this moment with English converts from every rank in society, and the Roman nobility vie with each other in paying them the most marked attention. In all public ceremonies they obtain the best places, and the Pope and the Cardinals never fail to notice them in public.—*Cor. of Daily News*.

SPAIN.

SPEECH OF DONOSO CORTES.—On the 30th ult., the Government estimates for the ensuing year were approved of by 189 votes, the opposition being 32 in number. The most important incident was a violent opposition speech delivered by the famous Donoso Cortes, the Montalembert of Spain. He said that the Government had outraged all the principles of national morality by the example of inconstancy, bad faith, and extravagance, given to the whole nation, that the government was wholly absorbed in material interests, and neglected the religious and moral wants of the nation. Speaking of the Bourbon dynasty, he said that Henry the Fourth of France was the personification of the Bourbon family, that was destined to cause nations to become wealthy, and then perish by revolutions. The Austrian dynasty had attended only to the religious wants of the country, and neglected the material wants, and had perished by hunger. The Bourbon race in Spain had identified itself with material interests, and had brought a kind of curse with it. Every period of Spanish history has had its symbol. When the monarchy was great, it symbolised itself by the creation of a magnificent palace; when it became exclusively religious, by a convent, as in the time of the Philips; at the time of the decline of the Spanish empire, by the Escorial, which is at one time palace, convent, and sepulchre. Now that both Government and people are corrupt, they have symbolised themselves by the erection of a costly theatre, while they neglect to pay their debts. After drawing a parallel between the corrupt practices that degraded the last days of the Orleans Ministry, he said that the Narvaez Cabinet was following the same example. He said that Socialism would soon develop itself in Spain for the same reasons it had developed itself in France. Socialism would not fall till the great system of almsgiving established by the Church was brought into practice again. The Church had divided the poor into three classes—the farmers, the workmen, and the beggars. To the farmer she rented land as cheap as possible, the workmen received employment either in manufactures or in raising beautiful monuments, and the beggars

were fed. That division no longer exists; and as there is monopoly of capital, there is war between the proprietor and the workman, and Socialism will be the consequence; and at the first disorder that occurs in Spain, the Government will see that there are more Socialists than they imagine. The Government should not spend the public money in erecting theatres, but in repairing the crumbling churches, those palaces of the poor, and should exert itself to better the public morals.

AUSTRALIA.

Letters and papers from Port Philip, New South Wales, Launceston, and Hobart Town, to the 5th October, have come to hand. They describe the existence of a strong and combined movement against the further extension or continuance of the convict system. A great league was forming for the purpose of agitating the question throughout the whole of the Australian colonies, all of which, it is remarked, are deeply interested in the matter. At Hobart Town the members had taken the following pledge:—"We solemnly pledge ourselves neither to hire nor employ directly or indirectly, convicts, male or female, whether called exiles, probationists, pass-holders, or ticket-of-leave men, and whether sent under the present or any other system of transportation, which shall arrive in the colony after the present date." Meetings of the colonists had been held at Hobart Town, Launceston, Adelaide, Port Philip, Sydney, and other places, at which resolutions of the same character were unanimously passed. There had also been meetings of the various trade unions, from which it appears that a determined opposition will be organised against the further continuance of the system. The arrival of the *Nile* at Hobart Town, with convicts on board, had caused great excitement, especially as it was stated that seven other vessels were laid on for the colony. The colonists appear to be warmly interested in the subject of free emigration, and committees were to be formed for the purpose of providing for the reception of all who might arrive out, so as to afford them necessary assistance on their landing, to enable them to obtain situations, or to further their views in assisting them to become settlers.

The *South Australian Register* states:—"We have seen a mineral specimen which convinces us that the Burra Burra is not the only monster mine in the colony. We are not at liberty to indicate the whereabouts; but believe we can trust in the veracity of our informant as to the fact." The same journal states, "It is understood that the Royal Mining Company's recent purchase at the Emu Springs is an undeniable good one, a fine course of ore having been discovered in one of the shafts at the depth of eight fathoms."

CATHOLIC INTELLIGENCE.

MISSION OF THE PASSIONIST FATHERS IN GLASGOW.—Three of the Passionists, Father Ignatius (Hon. and Rev. George Spencer) and two others of his Order, were lately engaged in giving a Mission to the Catholics of Glasgow. It commenced on Sunday, December the 1st, and concluded on the 22nd. St. Andrew's being the most central and capacious of the Catholic Churches in Glasgow, was selected for carrying on the Mission. The Rev. Mr. Spencer delivered the opening sermon, in which he explained the nature and object of such Missions, and the dispositions with which the Faithful were to attend in order to profit by them. On this, and on each Sunday evening during the Mission, not only was the interior of the church filled long before the time appointed for the exercises to commence, but the doors and passages leading thereto were absolutely crammed with people, eager to catch even a passing word of the preacher's discourse. The church is capable of containing upwards of 4,000 persons. There were three discourses delivered daily by the Missioners—one in the forenoon and two in the afternoon. The style of the Missioners was simple, so as to be understood by the humblest of the congregation; and that all classes might have an opportunity of profiting by the Mission, there was free admission into the church. The Rev. Fathers spent eleven hours out of the twenty-four in the Confessional. The Right Rev. Dr. Smith, and the senior Clergyman, the Rev. Mr. Gordon, in the kindest manner, and at considerable inconvenience, resigned their Confession-vestries to two of the Missioners. The Bishop and his Clergy were indefatigable in hearing the confessions of the multitudes that presented themselves, the exercise of the Jubilee being carried on at the same time with the Mission. Great was the labor of the Bishop and his Clergy, but abundant was the fruit which they saw it produced. How edifying it was to behold the eagerness with which the multitude pressed forward each succeeding evening to hear the Word of God from the lips of His Ministers! What numbers were to be seen, with hearts overwhelmed with contrition, prostrate at the tribunal of confession to seek for the pardon of their past transgressions, in virtue of the Divine mission which the Priests of the Catholic Church have received, "to loose or to bind!" During the time, how many a strayed sheep was brought back to the "one fold of the True Shepherd!" How many have received counsel in their doubts, comfort in their afflictions! How many, whose minds have been tortured by the keen stings of remorse, weighed down by the accumulated crimes of years, have been inspired with confidence and hope! During the Mission, the Rev. Mr. Spencer administered the temperance pledge to a large number of postulants, reminding them at the same time that the obligations they thereby contracted did not amount to the moral responsibility of an oath or a vow. The Sunday on which the Mission closed was by far the most imposing of the entire. In the morning there was a general

Communion; after which came the ceremony of renewing the baptismal vows. The closing sermon was also preached by the Rev. Mr. Spencer. He recapitulated the various subjects treated of during the Mission, dwelling particularly on the vices most prevalent in large manufacturing cities, such as Glasgow. He earnestly recommended the frequentation of the Sacraments, prayer, and devotion to the Blessed Virgin, as the most efficacious means to enable them to persevere to the end in the good resolutions they had formed. He next passed a high eulogium on the Bishop and Priests of Glasgow for their zeal in ministering to the wants of their flock, and expressed how deeply he and his fellow-Missioners felt for the kindness shown them in Glasgow; and concluded by imparting the Papal Benediction to an immense congregation. Immediately after, the Right Rev. Dr. Smith, robed in his Pontificals, gave a Solemn Benediction of the Blessed Sacrament. The whole was concluded by having a *Te Deum* sung by a full choir, led by Mr. Harken.—*Correspondent of Tablet*.

RESTORATION OF THE BISHOPRIC OF ROSS.—It affords us peculiar pleasure to be enabled to communicate to our Catholic readers of the South the fact that our Most Holy Father the Pope has graciously acceded to the earnest prayer of the Right Rev. Dr. Murphy, the respected Bishop of the united dioceses of Cloyne and Ross, that the dioceses over which his Lordship so worthily presided should be divided, and Ross restored to its ancient episcopal rank and dignity, in the Catholic Church of Ireland.—The Bull for the consecration of the new Bishop, the universally respected Right Rev. Dr. Keane, late P. P. of Middleton, lies now in the hands of the Most Rev. Dr. Slattery, the venerable Archbishop of Cashel.—*Cork Examiner*.

The following alterations have been made in consequence of the death of the Rev. Dean Faly:—The Rev. Mr. Hughes to Elphin; the Rev. Mr. Henry replaces the Rev. Mr. Hughes; the Rev. Mr. Rush to Furry; and the Rev. Mr. Carlisk, C. C., from Loughlin, to Roscommon.—*Roscommon Journal*.

We deeply regret to learn that one of the most gifted and exemplary of the Roman Catholic Hierarchy, the Right Rev. Dr. French, Bishop of Kilmacduagh and Kilmoragh, is at present lying ill at his residence in Gort. We hope shortly to hear of the venerable gentleman's convalescence.

THE THURLES SYNOD.—A paragraph appeared in our evening contemporary of Saturday, to the effect that it had learned, on what it considered perfectly good authority, that the Thurles Synod will not be confirmed by the Pope, and will, consequently, not take effect. Since then, we made inquiries in a quarter as likely to be informed of the fact, if such it were, as almost any that could be; and the reply was, that not a word had been there heard upon the subject, nor was it likely that there was any foundation for the rumor.—*Cork Examiner*.

MOVEMENTS OF ARCHBISHOP HUGHES.—The Archbishop reached Rome in time for the Christmas holidays. His presence at the English College on the Festival of St. Thomas of Canterbury, which was there celebrated by many of the Cardinals, is noticed in one of our French papers of the latest Paris date. Lord and Lady Fielding are still mentioned as in his company.—*New York Freeman's Journal*.

CONVERSIONS.—Among those who have recently been received into the Catholic Church in this city by the Rev. Dr. Forbes, at the Church of the Nativity, we are gratified to state, is the Rev. Ferdinand Elliot White, with Mrs. White and family. Mr. White has always been regarded as one of the most respectable men of his age in the Episcopal Church. He is a gentleman thoroughly educated at Harvard University, and distinguished alike for good sense, irreproachable character, and fidelity to every charge with which he has been entrusted. We are happy to say that the work of enquiry and conversion goes steadily on, and were we permitted, as in the present case, to make mention of names, we are sure we should surprise some of our contemporaries, such at least as argue that because little is said, little therefore is doing or done. Solo Deo, tamen, sit omnis gloria, honor, laus.—*U*.

Some time since a student of Yale College, belonging to one of the first and wealthiest families in the city, was baptised by the Rev. Father O'Reilly, and for his devotion to the dictates of his conscience, he has suffered banishment from his father's roof.—Since then, T. W. Gwilt Mapleson, well known for acquirements in the art of Heraldry and illuminated M.S., which have gained for him an American as well as an European reputation, was received by the same venerable clergyman.—And quite recently, the Rev. Edward J. Ives, formerly and for a long time an Episcopalian Clergyman in a neighboring town, renounced Protestantism—made his profession of Catholic doctrine, and was baptised by the same Reverend Father.—*New-Haven correspondent of the American Celt*.

On the Epiphany, at Hereford, Robert Biddulph Phillips, Esq., of Longworth, Herefordshire, a magistrate and Deputy Lieutenant, and formerly Sheriff of the county, was, after many years' study of the subject, received into the Church by the Rev. J. B. Morris, of Prior Park.—*Tablet*.

The Rev. Edward Walford, M.A., late Scholar at Baliol College, Oxford, has been received into the Catholic Church, at St. Mary's, Rugby. Mr. Walford gained the Latin Verse Prize at Oxford, in 1843, and the Theological Prize both in 1843 and 1849. He was formerly Assistant-Master of Tunbridge School, and for the last three years has been engaged in tuition at Clifton.—*Correspondent of Tablet*.

The English Catholic Directory, just published, contains a list of the names of twenty-five ministers

of the Established Church, three American Episcopalian ministers, one Scotch Presbyterian minister, one Genevise Protestant minister, and one French Protestant minister, who joined the Church of Rome during the year 1850; also, two lords, three countesses, one honorable, two country gentlemen of wealth, two captains in the army, one Member of Parliament, and one doctor of laws. Total 42.

IRISH INTELLIGENCE.

CARDINAL WISEMAN AND THE CONGREGATED TRADES OF LIMERICK.

(From the Tablet.)

Mr. O'Sullivan, Secretary to the Congregated Trades of Limerick, has been honored with the following beautiful reply from his Eminence Cardinal Wiseman to the truly admirable address from that body:—

"TO THE CONGREGATED TRADES OF THE CITY OF LIMERICK.

"Dear Friends and Fellow-Catholics—Accept my sincere thanks for your warm-hearted and generous address. The Catholics of England could not for a moment doubt of the genuine sympathy of their brethren in Ireland. The unity in which our holy religion binds us together, making us but parts of the same body, the Catholic Church would not permit one portion of that living structure either to rejoice or to be afflicted, without all the rest becoming partakers of their joy or sorrow. Each of those has been our lot. The goodness of our common Father, the Vicar of Christ on earth, has bestowed upon his grateful children in England a welcome and cherished gift, in the restoration of their Ecclesiastical Hierarchy; but the misapprehension, complete as it has been unexpected, of the objects and nature of this great measure, by many of our fellow-subjects, has led, no doubt, to much distress in many, and has caused affliction to us all. But from all parts of the Church we have received assurances of the deepest interest felt for us and our sacred cause; and the prayers of our brethren in many countries have served to assure us how really the establishment of a Catholic Hierarchy in England is considered as an important and most blessed work, and how well we may bear with some present affliction in compensation for it.

"It was therefore but natural that Catholic Ireland should even go beyond other countries in warm and generous feelings for us. Your city, too, so eminently Catholic, so constant in the Faith, is naturally among the foremost to avow them.

"In my own name, and in that of my fellow-Catholics, I assure you that we most highly prize them, and pray God to requite them with His choicest blessings.

"As to the kind offers which you make of shelter in any possible case of future oppression, whilst I most sincerely thank you for the generous feelings they display, I beg to assure you that in spite of the interested exertions lately, and in part successfully, made to awaken religious bigotry, the heart of the English people is too sound to allow itself to be carried away to the extremes contemplated in your kind proposal. And no greater proof of this can be desired than our experience of the people's conduct. 'I dwell in the midst of my people in peace,' and so, thank God, do all our Clergy; nor can we desire more protection from our brethren than that of their united and fervent prayers.

"Begging Almighty God to bless you and your families, I am your affectionate servant in Christ,
"N. CARD. WISEMAN.

"London, January 10th, 1851."

LETTER OF FATHER IGNATIUS.

To the Editor of the Tablet.

Jesu Christi Passio.

Dear Sir—As I have seen in several papers the paragraph of the *Liverpool Mercury*, giving an account of an attack on me at Liverpool, which you have inserted in the last *Tablet*, with your own very just remarks appended—that the account is evidently incorrect, if not altogether false—I suppose it will be well that there should be one statement of the affair published, from which any one who wishes may know what the truth is concerning it; and I suppose I am the best authority to refer to. It seemed to me that the only thing correctly reported was the place where the circumstance happened. I was walking through Liverpool, about two o'clock on Thursday, the 26th of December, in my Religious habit, which I have worn constantly for a twelvemonth back and was followed for some time by a number of children—some rather impudent, others simply curious. I must say for Liverpool, that it has a more troublesome set of children than I have met with in any of our other great towns; at least, my experience during the last year, even before the No-Popery movement began, gives me this idea. I am not, however, disposed to change my course on account of such annoyances, and the Liverpool children did not make me think of leaving off my habit. No wonder that, in these days of very extraordinary zeal for the Protestant religion, and on the day after the celebration of a modern English Christmas, they were somewhat more boisterous and impudent than usual. Soon after they had begun to gather about me, one Catholic woman begged me, again and again, to let her go and fetch a policeman. I refused as often, and told her, at last, that she was more troublesome than the children, and she let me go on my way. This is the only part of the narrative where the police need be named. One or two other Catholics, in spite of my remonstrances, were trying to drive away the children, when a man, standing before a public house, where I suppose he had been solemnising his Christmas, gave me two blows on the top of the head; it might have been two men, who each of them gave me one, but evidently without any thought of hurting me, which they did not do. I conceive that they were tempted by the sight of my Religious hat, and, with what remains they had of senses, concluding, from the company of children, and the people driving them, that I was fair game for them, took a fancy to drive it down over my eyes. I turned to the man who gave the last blow, and said, *Thank you, Sir*; then went on with my procession of children, till I reached my destination, very well pleased that my self-constituted guards did not notice, as it appeared to me, that the man had done; as I should have feared, if they had, he would have received many blows, and much harder ones, for each of the two which he had given. This is the true account of that adventure.

IGNATIUS of St. Paul, Passionist.

Ennis, County Clare, Ireland, Jan. 7, 1851.

On Monday, the 13th instant, the aggregate meeting of the Catholics of the county of Sligo, convened by B. O. Cogan, Esq., J.P., High Sheriff, was held at the court-house, but, after a little time, was unavoidably adjourned to the chapel. The object of the meeting was to address Cardinal Wiseman and the English bishops upon the restoration of their hierarchy, and to express the indignation of the Catholics of this county at the insulting letter of Lord John Russell. There was a large and respectable attendance, B. O. Cogan, Esq., in the Chair. Letters of apology were read from many of the Catholic gentry. Amongst the speakers was the Right Rev. Dr. Browne, Bishop of Elphin.

KILKENNY TENANT SOCIETY.—The weekly meeting of this society was held on Thursday evening at the Tholsel, the Mayor in the chair. There was a large number of the trades' classes present. A committee was named to report on the state of organisation, &c., in Kilkenny for next night of meeting, in order to lay our position before the secretaries of the League in Dublin previous to the general meeting of the League on the 23rd, in compliance with a request to that effect. The society then adjourned to next Thursday evening.—*Kilkenny Journal*.

TENANT RIGHT IN LIMERICK.—We copy the following from the *Limerick Examiner* of Saturday last:—"Tenant Right Committee Rooms, 27, William-street, Limerick, January 10th, 1851. Rev. Sir—At a meeting this day in Limerick of the friends of Tenant Right, belonging to all shades of politics, the persons whose names are subscribed were requested to act as secretaries, and desired to write specially to you to solicit most earnestly your personal attendance on Thursday, the 16th instant, about one o'clock, at a preparatory meeting of the Clergy and influential laymen of this county, to discuss and adopt the best mode of advancing the great question of tenant right, which appears now the only means left to save Ireland, and especially the tenant farmers, from total destruction. The magnitude of the evil under which our country is fast sinking, and the necessity of an immediate remedy, urge us again to repeat the paramount importance of your personal attendance on the above named day: as the good result of any public meeting or organisation that may be decided upon must almost entirely depend on the talent and influence brought together at the preparatory meeting. It will also have the effect of merging for the future all past differences in the united effort of the people for the preservation of our common country.—We have the honour to be, Rev. Sir, your obedient servants, Michael O'Farrell, C.C., Daniel Doyle, John O'Dwyer, C.C., Secretaries

LOUTH TENANT RIGHT COMMITTEE.—A meeting of this body was held on Monday, when arrangements were made for carrying out the organisation of the county.

THE INCUMBERED ESTATES COURT.—It is stated that the average rate of purchase for the lots of the Kells and Braid estate of the Earl of Mountcashell, sold in Belfast last week, was nineteen and a half years, estimated upon the existing rentals, which are considered higher than the present letting value. During the sales, one of the tenants appeared, and stated that the occupiers of one portion of the property required a reduction of thirty per cent. in their rental. At the previous sale in Belfast and Dublin, the average rate was not more than eighteen years' purchase.

CO. MAYO—IMPORTANT DECISION.—A very important judgment was given by the Court, at the late Quarter Sessions in this town, on the subject of waste lands being liable to poor-rate. The appeal had been taken by the Marquis of Sligo, for the purpose of raising the question, not so much for his own sake as to obtain a solemn judgment on a question which affected so vast an area of land as is now waste in the several unions of this county. The Court has followed the decision of the Queen's Bench with regard to waste houses, and declared them exempt from rating.—*Mayo Constitution*.

IRISH MANUFACTURE.—Mr. Appleyard, of Balbriggan, has brought cotton to rival in texture and softness the finest silk, inasmuch that his stockings, of that fabric might be worn in full dress, even at the Queen's Court. A dozen pair of ladies' stockings, of full size, and weighing only nine ounces, which he has in readiness to be forwarded to the Hyde Park Exhibition, are pre-eminent in the beauty and perfection of their workmanship. The Balbriggan table will, however, display stouter proofs of Irish skill and industry than such fairy works. In every description of cotton and silk hosiery it can challenge a comparison with Nottingham itself.—*Evening Mail*.

FALLING OF A MILL.—SERIOUS LOSS OF LIFE.—An accident, the most melancholy that has happened in the neighborhood of Belfast for many years, occurred on Friday morning, near Beer's Bridge, and within a short distance of this town. We allude to the falling in of a new preparing-mill, the property of Mr. Robert Boyd, and the Messrs. Steen, which had been commenced in the month of October last, and was rapidly approaching completion. The parties who have lost their lives—believed to be thirteen in number—were workmen engaged upon the premises, carpenters and bricklayers, with a few laborers, in the employment of the firm, who were, at the time, sinking a drain to carry off the water along the base of the columns within the building. The building itself had been roofed, and the slating all but finished; and no cause can be assigned for the accident, save the supposition that the heavy rain of the previous night had loosened the brickwork to such an extent as to unfit it for the support of beams. About a quarter-past seven o'clock, the workmen commenced their operations for the day, and they had not been longer than three-quarters of an hour at work, when the whole building went down with a fearful crash. The noise of the fall was heard at some distance from the place; all the assistance within a good distance of the spot became immediately available. During the day, no fewer than seven individuals were brought forth from the ruins alive, and conveyed to the General Hospital. Down to six o'clock in the evening, the remains of the following parties were taken out:—Samuel Benson, John Magill, Patrick Kelly, John Shannon, James Greer, John Scullion, and William McIlroy. It was then believed that seven others, respectively, Kelly, Lathers, Johnson, Bryson, Rea, and McManus, were still lying underneath the mass of rubbish which occupied what had been the ground floor of the building. At that hour, however, even should they be recovered, it would be wholly futile to expect that there would be the slightest chance of their resurrection. We have never seen such a wholesale demolition of any structure as occurred in the present instance. The two gables alone now stand of the

entire edifice, the side walls and the whole of the interior fixtures having come down together. The loss to the proprietors, we understand, will amount to £3,000, and Mr. J. Magee was the contractor. The latter has been arrested and committed to gaol.—*Northern Whig*.

FIRE IN WESTMORLAND-STREET.—An alarming fire broke out about half-past one o'clock, on Monday morning, in the house of Mr. Le Febvre, hatter, 38, Westmorland-street, in which were the Council Rooms of the Irish Tenant League. The engine of the London Union was the first to arrive, and valuable assistance was rendered by its men, who conveyed their hose to the top of the burning house, from whence water was poured downward upon the flames. The other engines which assisted to extinguish the conflagration were the Globe, Trinity College, the National, and the Royal Exchange. The fire was got under about four o'clock. We regret to say that a woman, named Catherine Rooney, a servant in the house, lost her life on the occasion. Her body was discovered in the course of the day, in an upper room in the house.

PAPAL AGGRESSION HUBBUB.—A numerous meeting of the Protestant Clergy of the united diocese of Cork, Cloyne, and Ross, was held at the Cathedral of Cork, on the 9th inst., when it was resolved to present an address to the Queen and both Houses of Parliament on the subject of the late Papal aggressions.—*Constitution*.

The Protestant Dean of Ardferd has, in compliance with a requisition, convened a meeting of the Clergy of the diocese of Ardferd and Aghaloe, for Thursday, the 16th inst., in Tralee, to consider the question of the recent Papal aggression.—*Tralee Post*.

PROCEEDINGS OF THE PROTESTANTS.—The Protestant Clergy of Waterford and Lismore have addressed their Bishop, Dr. Daly, on the subject of Papal aggression. The principal topic referred to in their address, is the fact of the two Protestant Churches of England and Ireland having been united by the Act of Union. They also complain of the painful humiliation to which the Irish branch of the United Church has been subjected, and say—"We would humbly claim—and that not merely for our own sake—that if late events shall give occasion for any legislative enactments, the consideration that there is but one kingdom and one Church may not be forgotten." They conclude with a profession of attachment to the Church, and congratulating their Bishop on the absence of Romanising practices from his diocese. Dr. Daly, in replying to the address, observes—"We have every reason to ask, that whatever steps may be taken to strengthen that portion of the United Church which is in England against the aggression of a foreign Power, the same security may be extended to the portion of it in Ireland. We would earnestly call upon our English brethren to repudiate a sentiment put forward by worldly politicians, guided as they are by what they consider expediency and not principle, who have said 'It is quite evident that whatever the 8th Article of the Legislative Union may say of the unity of the two Churches, public opinion in England refuses to recognise their identity.' 'Things may be done against the other.' We call on our brethren to consider how they can concede to the Pope in Ireland a right to exercise supreme authority above and beside the power of the Crown and State any ground on which they can exclude that right from England."

The wife of a Methodist Minister died in Drogheda a few days ago, and was interred in Mary's parish churchyard, adjoining the town. Her husband desired to perform the rites himself; but the Rev. Mr. Carter, an Episcopalian Minister, interposed and prevented him, on the ground that the Reverend gentleman was not Episcopally ordained.—*Louth Advertiser*.

PROSELYTIZING AGENTS.—At Limerick quarter sessions, a number of persons were put on their trial for riot—the crime alleged being, that they assembled and hooted, and otherwise acted offensively, towards some reverend proselytizers and their followers, at Doon. It appeared in evidence, that the occurrence was when the congregation were just leaving chapel, and the proselytizers leaving church. Also, that to the ordinary Protestant clergymen, no species of insult whatever was offered, but only to those who were supposed to be taking advantage of the destitution of the poor people. The jury, after an hour's deliberation, returned a verdict of acquittal, and the prisoners were discharged. The jury having handed in their verdict of not guilty, the Barrister ordered all the prisoners to be discharged, upon which Mr. Stanley Bouchier, one of the agents for the prosecution, applied to his Worship to have all the prisoners bound over to keep the peace towards the Rev. Mr. Ellis, and all her Majesty's subjects. The Barrister replied that he must refuse the application, which he conceived would be a direct censure on the verdict of the jury, which he should be very sorry to cast upon it. Mr. Bouchier—But your Worship has done so in other cases. The Barrister—That may be, but I am not dissatisfied with the verdict of the jury, and certainly I will not exercise that power in the present case.

DEATHS FROM STARVATION.—The *Limerick Examiner* says—"Our special correspondent reports another death from starvation near Kilmarna, Ennistymon Union. The deceased was denied relief from the Ennistymon Guardians. A Gort correspondent mentions two deaths from starvation, in consequence of the Guardians withholding relief. And at New Quay, near the same place, three persons died of starvation recently, one of whom the Clergyman found in a state of exhaustion too horrible to be described."

CORONER'S INQUEST.—On Tuesday Mr. Hyndman held an inquest, at 33, Fleet-street, on the remains of Catherine Rooney, which were discovered on Monday in the upper part of the ruins of the house of Mr. Le Febvre, hatter, in Westmorland-street, which was consumed early on that morning. The deceased was a hat trimmer. A respectable jury having been sworn, Surgeon Wright was examined. He stated that he inspected the body of the deceased, and found the head, left arm, and back, greatly burned; the top of the head was burned quite away.—Léon Le Febvre examined by the Coroner. Witness rented the entire of the house; on the night of the fire six persons slept in it—namely, witness, and his wife and daughter, Mrs. Sheppard and Mr. R. Gouchet, who were lodgers, and the deceased; the deceased slept in the front garret; the manufacture of hats was carried on in a back building at the rear of the shop; there was a fireplace in the back shop; there was a fire in it three or four days previous to Sunday, but none on the day previous to the burning of the house; there were gas lights in a gallery which ran round the back shop; he and his lady and daughter retired to rest about a quarter-past eleven o'clock on Sunday night. About half-past one o'clock Mrs. Le Febvre roused witness, saying she

perceived smoke on the stairs; witness went down stairs with a candle, and found dense smoke in the hall; he opened the door of the back shop, but the smoke was so dense that he shut the door again, in order that the escape of the inmates of the house might not be impeded. He then went up stairs again, and desired Mr. Gouchet to call the deceased, while he looked to the safety of his wife and daughter; he escaped with them through the hall door.—Mr. Inspector Ebbett, examined—Was at the house at a quarter past one o'clock on Monday morning; from the appearance of the flames, he thought that the fire might have originated under the boards of the floor of the back shop; all the boards were in flames.—Richard Gauchy, examined—Had lodged at Mr. Le Febvre's; on the night in question, he received a light at his room door from the deceased, but could not say whether she afterwards went up or down; he opened the street door for Mr. Le Febvre at a quarter past eleven o'clock on Sunday night, and there was then no sign of fire whatever in the place; he went to bed in the most perfect security; he was awake by Mr. Le Febvre, and he (witness) called out to Kate (the deceased) to be up and hurry out at once—that there was a fire in the place; he thought he heard her answer, "Yes, Sir;" on the stairs, as he descended, he thought that he saw a female before him, and supposed that it was the servant, but such was not the case; when the door of the back shop had been broken open he thought that the front shop was very clear; it appeared to him that the worst of the fire was coming down from the upper part of the back shop, and not from below.—Mr. Le Febvre said that he had no idea whatever where the fire originated, or what had been the cause of it.—Constable George O'Malley, 77 B, examined—He deposed that about half-past one o'clock on Monday he discovered the remains of the deceased; they were lying on some unaccounted joists of the back top garret; the face was downwards, and the remains were not covered by any fragments of roof.—The jury returned the following verdict:—"We find that the deceased, Catherine Rooney, was burned yesterday morning in the house No. 38, Westmorland-street, which house was burned at the same time; but how the fire originated has not been proved to us."

CRIMINAL INFORMATION.—Mr. J. D. Fitzgerald, Q. C., applied in the case of Stephen H. McCarthy v. James Jefferson O'Brien, for liberty to file a criminal information against the defendant. The case arose out of a dispute, which occurred on the 3rd December, at a meeting of the Board of Guardians of the Mitchelstown Union, of which both prosecutor and defendant are members. The subject in debate at the moment was the amount of the physician's (Dr. Phelan) salary, and it was proposed that he should be paid five shillings a day, or seventy-five pounds a year, having very onerous duties to discharge. Mr. McCarthy approved of this salary being given; upon which Mr. O'Brien said that every one knew how the prosecutor would vote, insinuating that he was in the habit of dining with Dr. Phelan. The prosecutor replied that he was not one of those referred to, and that no one as yet knew how he was going to vote. Upon this the defendant in a most insulting manner said, "I know how your vote will be, and it will be a corrupt one." The prosecutor in reply observed, "All I can say is, that your observation is impertinent." Upon this Mr. O'Brien, in most insulting manner, and with the greatest violence, said, "Sir, I will repeat what I have already mentioned—your vote will be a corrupt one; I tell you that you are a blackguard, a scoundrel, and a coward." He then retired towards the door, and on leaving the room added, "Sir, you know where to find me." In a few minutes he returned, and again observed, in a very significant manner, "You know where to find me." Judge Moore—You may make a conditional order.

On Thursday a rather acrimonious discussion took place between the Assistant Barrister and Mr. Coll Rochfort, solicitor. The affair occurred while Mr. Rochfort was engaged in the defense of a civil bill, and was examining a witness, when the Barrister inquired what his object was to be delaying the Court with unnecessary repetitions of questions and answers. Mr. Rochfort having retorted by saying he was but doing his duty to his client, the Barrister said it was damaging his case, as he always did, and on the evidence granted a decree. Mr. Rochfort said he would appeal. The Court said he would not receive his recognisance. Mr. Rochfort said he would compel him to do so, and having remarked on the injustice done him, threw off his gown and left the Court, having announced his intention of not practising in future where his clients were so unfairly dealt with. His Worship said that for the contempt he could suspend Mr. Rochfort, but refrained from doing so. We understand it is intended to have the whole proceedings brought before the Queen's Bench.—*Tuam Herald*.

HOUSE LEVELLING.—If what we have heard be true, there is work going on in Tullabrin, St. John's Parish, Kilkenny, which will as surely cry to Heaven for vengeance, as some of the other acts of the exterminating spirit. There is a property in Tullabrin, that of Francis Richards. The rents were, and are, rack-rents. We have been credibly informed that some of the tenants, who are now ejected—homeless and broken—offered to pay rents as high as Griffith's Valuation of their respective holdings. This offer of rents, some one-third over the true value, was not accepted; for an empty house, it seems, was more coveted, and ejectments were served accordingly. The law (of the landlords) took its course; and the agent has now obtained possession of some houses; while, on Wednesday, in the midst of its drenching rains and cold, five cabins were demolished, all of which were inhabited by large families!—*Kilkenny Journal*.

EXTERMINATION NEAR MITCHELSTOWN.—A Mitchelstown correspondent writes that extermination is at work on the property of John Hyde, Esq., of Castle Hyde.—Delacour, Esq., the agent, accompanied by Sub-Inspector Maguire, and a party of Constabulary, to the lands of Caherdringa, within two miles of this town, on Friday last, and ejected John Myles, wife and family, William Myles, wife and family, and Patrick Myles, wife and family. The unfortunate occupants were subjected to the usual humane treatment, not a vestige of any of the common necessities of life were they left. I am not aware if he made use of Mr. Crow's house-levelling machine on this occasion. Numerous homesteads have been troubled on many parts of this extensive property, by this humane agent and his myrmidons, within the last few years. Many of the better class of tenants on the extensive property of the Earl of Kingston, in this county and the two adjoining ones, are about surrendering their holdings, as they are not getting a reduction in their rents.—*Nation*.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, FEB. 14, 1851.

If it be a hard task to write accurately, "The History of events which have never occurred," it is not much easier to assign "The causes of effects which do not exist." Some such task, however, have certain Protestant lecturers undertaken to accomplish, and hence a discourse upon "The decline of Popery, and its causes," by the Rev. N. Murray, D.D., delivered January 15th, in the Broadway tabernacle, New York, by way of a reply to the celebrated lecture of his Grace the Archbishop of New York, upon the "Decline of Protestantism."

The Church of Christ was established by God Himself. The Rev. N. Murray admits this as a fixed fact. "The Church is a simple institution of God, with one simple end in view, and adapted to all times, nations, and circumstances," and had the Spirit of its Founder remained in the Church, that is, if the promise of Christ had been fulfilled, if the promised Comforter had remained with the Church for ever, great things, according to Mr. Murray, would have been accomplished, and Heaven and earth would long ago have resounded with the cry, "Hallelujah, salvation, the Lord God omnipotent reigneth."

"And how has the Church performed its mission?" asks Mr. Murray. In our simplicity, we did conceive that such a question was susceptible of but one reply. The mission which God gave unto His Church, she has accomplished: for, were it otherwise, then it is clear, that the mission of the Church could not have been from God, for when He gives a mission, He gives the power to perform: that is to say, either the Church has performed her mission, or else Christ was an impostor, and no more entitled to be called the Son of God, than Luther or Calvin, John Knox the Presbyterian, or Joe Smith the Mormonite, or any of the other fathers and founders of the Protestant sects. But Mr. Murray thinks differently. He admits that, at first the Church did do famously, and nobly accomplished her mission of "teaching all nations;" but, some how or other, "a change passed over the scene, the result of its very successes." The Spirit of its Founder abandoned the Church, which He had promised to be with all days, even to the end of the world; how, or why, or when, we are not informed; but, abandoned the Church surely was. Christ no longer seems to have taken any interest in what she was about. Perhaps "he was on a journey, or sleeping, and could not be awakened;" but, whatever the cause, the Rev. N. Murray assures us, that the Spirit of Christ was withdrawn, and that consequently the Church became very corrupt, and naughty indeed.

This corruption seems, in a great measure, to have been brought about by a "vast enthusiasm for the Divinity of Christ, and a profound reverence for every thing in any way associated with Him;" but, Arianism being vanquished, "the great Deceiver changed his hand, and converted the existing zeal and enthusiasm for the deity of Jesus Christ, into powerful agents for perverting, depraving, and undermining the entire system of Christianity." Sly, devilish sly old chap, as Joe Bagstock would say, is this great Deceiver, and much more than a match for the Founder of the Church. However, the triumph of Satan did not end here. The zeal and enthusiasm for the Divinity of Christ (the fountain of all evil, according to the Rev. N. Murray, D.D.) passed over into inordinate veneration for the Sacrament of the Lord's Supper. The doctrine of transubstantiation was invented, "and the pantomime of the mass was enacted." Things grew worse and worse. "A great rage arose for any thing and every thing associated with Christ's memory; and relics were collected with incredible industry." Bad, this—very bad. And yet the evil did not stop here; for, as a climax to all these enormities, the Church at length grew so corrupt, as to encourage asceticism and corporeal austerities, enjoining fasting and chastity, which, of course, the Rev. N. Murray, like all good Protestants, most cordially detests, and "thus did the devil, starting on the high wave of zeal, and enthusiasm for the Glory of Christ, build up the doctrinal Babel of Popery, the foundation of which is laid in Hell, whose top reaches unto heaven, and whose dark shadow has stretched from shore to shore." Thus—according to that holy man who does out the bread of life to the frequenters of the Broadway tabernacle—thus did the gates of Hell at length prevail against the Church of Christ.

Nor was the corruption merely partial. The Devil did not do things by halves. "The Sun which had risen over Judea, set at Rome." It was not merely a temporary eclipse of the great luminary, an obscuration, caused by the interposition of some clouds of error, to be dispelled at the first breath of a refreshing gale of truth. The Sun—the Sun of Justice—which had risen over Judea, with healing on His wings, "set at Rome, and the nations were at the mercy of its universal bishop," and Popery was "law in the state and in the Church, from the Straits of Gibraltar to the North Cape, and from the interior of Hungary to the Western shores of Ireland." The Prince of Darkness had extinguished the Light which had risen to lighten the Gentiles, and the Devil had it all his own way. Mr. Murray does not think it necessary to inform us when, and in what part of the horizon the Sun, which set at Rome, rose again; but, from the epistle introductory to the Protestant Bible, it seems to have been in

England, in the person of a "dread Sovereign, a most high and mighty prince," and to have occurred shortly after the setting of a very bright *occidental Star*. In the meantime, the nations were left in total darkness. No invisible holy Catholic Church remained, to throw a feeble, sickly glimmer over a world, where "the power of the Pope was universally felt;" nor does Mr. Murray claim, as the spiritual progenitors of modern Protestantism, some pure *Cathari* or chaste *Bulgarians*, in which, considering the foul lusts of the Albigenses, Mr. Murray does prudently. But we are tired of these blasphemies. We only wonder what is really the opinion of such men, concerning the person and the mission of Christ. It is impossible that they can believe Him to have been the Messiah—a prophet—or barely an honest man. They cannot seriously maintain that it was worth the while of the Son of God, to descend from Heaven,—to die the death of the Cross,—to make, after all, such a bungling piece of work, as the Rev. N. Murray, D.D. represents the Church to have been; a Church which He established with the intention of teaching all nations, until the consummation of all things, and with the express promise of Divine assistance to keep her from error, which, nevertheless, in a few years, became, "in polity, a pure despotism; in doctrine, a bad caricature of Christianity; and in worship, far more Heathen than Christian."

Besides the usual amount of rant about "ecclesiastical despotism," and the *bestial* ignorance of Irish Catholics, we find in the discourse before us, some historical information, which will be new to most of our Irish readers. We are told that Ireland, the victim of a double despotism, political and religious, has lain until this day, bleeding and groaning in her misery, at the foot of the English throne, "and all through the arrogance, and perfidy, and policy of the Pope; that the Pope and his Priests have permitted the masses to remain, for nearly ten centuries, in *bestial* ignorance; that Popery has converted the people of Ireland into beggars, sown her fertile fields with salt, and keeps her swarming millions in Egyptian darkness." But, after all this gloom, a light breaks in upon us. "Protestantism, long neglectful of its mission to that people, has entered upon its work." Protestantism "entered upon its work" nigh three hundred years ago, and the result is thus given by a cotemporary writer: "The land itself, which, before those wars, was populous, well inhabited, and rich in all the good blessings of God, being plenteous of corn, full of cattle, well stored with fruit, and sundry other good commodities, is now become waste and barren, yielding no fruits, the pasture no cattle, the fields no corn, the air no birds, the seas, though full of fish, yet to them yielding nothing. Finally, every way the curse of God" (Protestantism) "was so great, and the land so barren, both of man and beast, that whosoever did travel from the one end unto the other of all Munster, even from Waterford to the head of Limerick, which is about six score miles, he should not meet any man, woman, or child, saving in towns and cities, nor yet see any beast but the very wolves, the foxes, and other like ravening beasts."—*Holing-shed*, 460. The "benign influence" of Protestantism, which, Mr. Murray tells us, "has already reached even the wilds of Connemara," has long been felt, and long will the marks of its hellish influence remain in wretched Ireland. She has felt that "benign influence" in the days of the *Virgin Bess*, of Cromwell, and the pious and immortal William,—in war, in famine, and in pestilence,—in penal laws inflicted, and in treaties violated,—in tortures, and in death,—in her sons slain, and her daughters outraged,—in her people spoiled, and in her pleasant places made desolate,—in Orange processions, and in massacres at Dolly's-brac. God, in His infinite mercy, forbid that this "benign influence" be much longer experienced. Yet the Rev. N. Murray, D.D., with an aptitude, truly marvellous, at sucking consolation from the smallest of things, even as a "weasel sucks eggs," contrives to gather solace from the reflection that "Popery is declining," before the increasing intelligence of the race (surely not the Broadway tabernacle race)—the spread of Protestant Bibles, and the advance of Protestantism—and "hoary error shakes its head with holy horror," though how "hoary error" manages to accomplish this feat, we are not definitely informed, but we have no doubt that it must be a very awful spectacle indeed.

That Protestantism is advancing with giant strides, the Rev. N. Murray, D.D. clearly proves, by appealing to its works—railways, telegraphs, and ocean steamers,—the vast enterprise, skill, and industry, of Britain, her extended commerce, her empire, upon which, we are informed for the first time, that the sun never sets,—those white spots on the moral map of the world, as numerous on the Pacific as are its islands, (the Sandwich Islands, to wit,)—the expulsion of Sardinian archbishops, and glorious assassinations at Rome. The Rev. N. Murray might have found proofs more striking still of the existence of Protestantism, in the clamors of the Socialist—in the cry of the strong man, ready to perish for lack of employment and food—in the decline of morality—in the rapid increase of vice and foul debauchery—in those sounds of cursing and blasphemy, those forms of drunkenness and prostitution, which ever meet the ear and eye in the favored abodes of Protestantism. He might have asked "what mean these?" and have answered, truly, "All and each show the powerful influence of Protestantism." However, it is hard upon the part of Catholics, to begrudge the devotees of the Broadway tabernacle, the little pleasure which they derive from the fancied overthrow of the Scarlet Woman. The perusal of the Rev. N. Murray's pamphlet has given additional zest to the pleasures of the tea table, and sent many an old woman happy to

bed. We will not break in upon her dreams, nor interrupt the rapture of her repose. His Grace Archbishop Hughes will return to New York before long, and by a practical exemplification of the decrease of Popery in the United States, will rapidly dispel the illusions of these silly dreamers.

We see by the *Montreal Witness*, that the controversy between the different Protestant denominations, as to the nature of Christ, still continues. Nor should we notice it again, were it not that a new element of discord has been evolved, and a singular admission made by one who has entered the lists, as champion of the Catholic doctrine of the Divinity of our Saviour. Notwithstanding all the cant with which our ears have been assailed, to the effect that the Protestant version of the Bible contains the pure, unadulterated Word of God,—the whole of that Word, from which nothing has been taken away,—and nothing but that Word, to which nothing has been added, we are now credibly informed, by a writer in the *Montreal Witness*, that the translators of the Protestant Bible,—well meaning, but fallible men,—have taken the liberty to interpolate a whole sentence in the twenty-third verse of the twenty-second chapter of the Gospel according to St. Matthew;—a text apparently of the highest importance in the controversy now raging, as upon it, *minus* the interpolated passage, one bases an argument in favor of the divinity of Christ, from His assumption of the privilege of according to the children of Zebedee, "to sit on His right hand, and on His left," whilst the other, assuming the genuineness of the contested words, discovers in the same verse a total disclaimer of any such privilege, and, consequently, of any title to the Divine attributes.

And yet, with an impudence which would be wonderful on the part of any except Protestants, these same men, who denounce this interpolation when it suits their convenience, presume to thrust their corrupt, and avowedly adulterated versions of the Holy Scriptures, into the hands of simple men, ignorant of the language in which the Bible was composed, telling them, "Here you have the entire, pure Word of God, free from any alloy of human additions, and human corruptions; read this, and live." Would it not be well, now that the error is acknowledged, for the office-bearers in Bible, and French Canadian Missionary Societies, to call in the copies of this corrupt Bible, which are now in circulation, and to endeavor to get an edition of the Word of God, revised and corrected by some infallible body of men, before they proceed any further with their schemes of proselytising; for it may so happen, that some "habitant" of common sense, whose faith they are trying to destroy, shall ask some such questions as these—"What confidence can I have in a book, in which, by your own showing, gross errors occur, either through the ignorance, or evil designs of the translators? Before I can accept this book which you offer me, as the *sole* rule of faith, I must be certain, not only that its contents were originally dictated by the Spirit of God, but that its whole meaning, and nothing but that meaning, has been infallibly rendered by the translators; for infallibility, or at least immunity from the possibility of error, upon their part, is as necessary as on the part of the original writers. But here, you tell me, is one error in the translation; there may be, then, a thousand others, and those occurring in the most important passages; the whole book is therefore utterly worthless as a rule of faith, for I can never be certain when the meaning of the original is correctly given, and without certainty there cannot be faith." What answer a Colporteur, busily engaged in pawning off his corrupt trash, would make to such a customer, we know not; but, at all events, we would recommend the Bible Societies to procure a version of the Bible free from all errors, whether of copyists or translators. Then, and not till then, will it be time to discuss the question, whether the Bible be the Word of God or no; for whatever it may be then, the Protestant Bible is certainly not, at present, the Word of God,—for which reason, they act wisely, who commit it to the flames.

The writer in the *Montreal Witness* sneers at the ignorance of his opponent, for not quoting from the original Greek, and citing the *ipsissima verba*. Does he mean by this to pretend that the Gospel of St. Matthew was originally written in Greek? or will he admit that all we know about the said Gospel, is, that it has been translated from some other language into Greek, nobody knows when, and by nobody knows whom, and that, consequently, we can obtain no information from it, as to what were the *ipsissima verba* used by our Saviour?

One thing strikes us as extremely curious, in these disputes between Protestants—Unitarian and Trinitarian. Never do the latter make use of the seventh verse of the fifth chapter of St. John's first epistle,—a verse which, if genuine, sets the whole question at rest for ever. Whence proceeds this silence? The verse occurs in that same Protestant Bible which, we are told, contains nothing but the pure Word of God. Are they ashamed of acknowledging God's words before men? or do they deny, or doubt that the famous verse which proclaims the Unity of the Three Heavenly Witnesses, is really part of God's Word? Why do not the Protestant advocates of the doctrine of the Trinity, speak out honestly and boldly? What are they afraid of? The passage of St. John, to which we allude, is genuine, or spurious, or else doubtful. If genuine, they should quote it as decisive. If spurious, the Bible is not the *pure* Word of God. If doubtful, they must admit that, without an infallible authoritative teacher, it is impossible for men to know, with certainty, what is, and what is not the Word of God.

The editor of the *Montreal Witness* promises to notice, at some future period, our contradiction of "Ojibwa's" calumnies against the St. Sulpicians. We hope that he will be as good as his word, and that in noticing, he will remember what manner of accusations they were, which "Ojibwa's" advanced, and which we contradicted.

We give them again, to avoid any chance of mistakes. "Ojibwa's" accuses the St. Sulpicians, of having fraudulently deprived ("spirited away") the Indians of the title deeds to the Seigniorship of the Lake of the Two Mountains, granted to the Indians by the French, and subsequently ratified by the British Government, "after the conquest;" of having obtained possession of the said Seigniorship, surreptitiously—"no one knows how;" of having retained the property of the Indians in their own hands, treating them (the Indians) with much harshness, and refusing to them permission to cultivate the soil, or to cut the timber, even "for the purpose of making axe-handles!!" Thus implying that the St. Sulpicians do, at the present time, hold the said Seigniorship merely in trust for the Indians, who, according to "Ojibwa's," are the *bona fide* proprietors; and of having compelled *Kejaisic*, the chief of the Indians, to do penance at the door of the Church, for several Sundays successively, in sack-cloth and ashes, for having complained to Lord Dalhousie of this inhuman conduct.

We are not so unreasonable as to suppose that the editor of a paper can be answerable for the truth of every statement made by a correspondent; but, in this case, the letter of "Ojibwa's" was endorsed by the editor himself, in a comment thereupon, in which we are informed that the "editor has reason to believe that his correspondent's statements are true." It remains, therefore, for the editor of the *Montreal Witness* to substantiate the charge made by "Ojibwa's," or, confessing his error, to retract, and make the *amende honorable* to the injured gentlemen.

The *Transcript* of yesterday notices the case of the widow Thomas, whose expulsion from the English hospital we mentioned last week. We agree with the editor of the *Transcript*, in hoping that the "case will be promptly and fully investigated," when it will be found that our statement of Friday last was correct, in every particular—that the poor creature was turned out in the manner described, at night-fall, in the depth of an unusually severe Canadian winter, insufficiently clothed. When admitted into the hospital of the Hotel Dieu, she was almost dead from the effects of the cold, and could barely articulate—"Oh! my heart is frozen; my heart is frozen!"

Ignorant of the motives which led to this strange conduct on the part of the officials of the English hospital, we have refrained, and will still refrain, from assigning or insinuating any. We have merely "a round, unvarnished tale delivered" of what seems to us an act of shocking cruelty, but which may be satisfactorily explained. We wait for such an explanation, before making any remarks of our own.

The editor of the *Transcript* is in error, when he states that the French Canadians "contribute next to nothing to public institutions." The English hospital is supported, if we are not mistaken, by many French Canadian subscribers, to say nothing of grants of the public money. Equally unfounded is the statement that the great alms revenues of the Catholic Church are supposed by the French Canadians to be intended purely for French purposes, and that the Irish Catholic is considered an intruder. This sneer against the Catholic charity of those, but for whose exertions in the seasons of sickness, the poor Irish would have been left to die like dogs, proceeds, we hope, from ignorance of the real facts of the case. It is sufficient for us to observe, that during the course of the last winter, fifteen hundred Irish—or two-thirds of those receiving relief—were supported by the Grey Nunnery. If the editor of the *Transcript* will take the trouble of looking into the Reports of the Convents, or examining personally these establishments, he will soon be convinced how unfounded, how ungenerous, was his insinuation, "that the Irish Catholic is considered an intruder," or that difference of origin has any effect upon the mode in which relief is administered.

The Mechanics' Institute held their Annual Festival on Tuesday evening last, in the spacious halls of the Bonsecours Market, which were decorated with evergreens, banners, and various appropriate devices. One end of one of the rooms, was set apart for the exhibition of works of mechanical industry and skill, among which we particularly noticed the fine stoves cast, we believe, at the Foundry of Mr. Ladd, of this city, and rivaling the best specimens of the work from the United States. Nor were the fine arts overlooked, as among many other objects, which we will not now particularize, were some portraits in crayon, by Mr. Lock, which excited universal admiration.

During the early part of the evening, the audience were favored by several speeches, from the President of the Institute, Messrs. Cartier, Bristow, Ostell, Leeming and McGinn, which were received with great satisfaction, as were also the glees sung by Mr. Anderson and his friends. The refreshments constituted by no means the least interesting part of the entertainment. Among them was an immense cake, superbly ornamented, of about 1000 pounds weight. We are assured that every one of the vast assembly, was prepared to unite in acknowledging the worthy individual who presided over this department, as the King of caterers. We should be unjust, if we neglected to notice the spirited band whose music contributed so much to enliven the occasion, or the unwearied solicitude of the managers of the festival, who have every reason to be satisfied with the manner in which it went off.

The Jury in the case of *Guy vs. Ferris et al.*, has returned a verdict for the plaintiff. Damages, twenty-five pounds and costs.

It is definitely announced that, after next session, the seat of Government will be removed to Quebec.

We have been requested to call attention to the requisition, which appears in our advertising columns, from a numerous and highly influential body of the electors of St. Lawrence Ward, to Rollo Campbell, Esq., inviting him to become a candidate for municipal honors.

We have no doubt that many of our readers will be glad to learn that our talented fellow-citizen, Dr. Tavernier, is about to resume his labors as medical practitioner in this city. That gentleman has just returned from a tour through France, Switzerland, and Italy. We wish him every success.

We have to acknowledge the receipt of the following monies:—Mr. Thos. Lee, Pembroke, C.W., £3 10s.; Rev. Mr. Lalor, Picton, C.W., 15s.; Mr. Thos. McVeagh, Litchfield, Ottawa, 10s.; Mr. J. Perrigo, Coteau Landing, 12s. 6d.; Rev. J. Clisholm, Lindsay, £2 5s.

CORRESPONDENCE.

THE EXTERMINATION OF THE IRISH RACE.

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,—Permit me through your paper to call the attention of Irish Catholics—and Irish Protestants—of all who are not ashamed of having Irish blood in their veins, to the following extract from the London *Times* of the 14th January:—"In matter of fact, the purchase of land in Ireland is a speculation which, at this moment, has more in its favor than it has had for a very long period. That formidable surplus of population, above, not the riches of the soil, but the capital of the owners and the arrangements of society, which filled the land with miserable cottiers and half-mendicant laborers, and which threatened still further depths of degradation, has not only been arrested, but actually removed. According to present appearances, the population of Ireland will, in a few years, be reduced below the average of European states. Indeed, should the present rate of Irish depopulation continue for 20 years, we shall probably see the island recruited by that mixture of races which history shows to conduce best to national character, and, by consequence, to national prosperity. At all events, the abstraction of the Celtic race at the rate of a quarter of a million a year, is a surer remedy for the inveterate Irish disease than any human art could have imagined." Let those who belong to the Celtic race—thus spoken of—read this extract, taken from the leading organ of the English nation, and I think they will agree with me, that we who are of Celtic origin are regarded pretty much as noxious vermin, whose utter extinction, so confidently looked for, will be a great blessing to the rest of the human family. Poor, poor Ireland!—pre-eminent in sorrow and in suffering as in beauty!—land of the brave and true!—land of the generous heart and the high resolve!—land of chivalry and of song!—land so prolific in saints and martyrs—where religion and learning were wont to flourish when driven from other shores! is it thus that men calculate on the extermination of thy children? Mr. Editor, when I look back into the dim past, and recall the ages when the Celtic race had really possession of their own land—ere yet the foot of the Norman invader had desecrated her soil—when "That island green was as fair a scene, as ever man's eye did see, With her chieftains bold, and her temples old, and her homes and her altars free."

When I think of the part which the Celtic race has played, and still plays in the world, and of the hosts of illustrious men it has produced in every age and in every clime, it makes the blood boil in my veins to hear a foreign scribe speak of it in such terms. And then how dares an English journalist to use such language towards the Irish nation?—who will deny that Ireland has been the right arm of England's power—that her statesmen have shed light on English councils, while her sons have borne aloft "the meteor flag of England" even to the ends of the earth, and won for her that renown which makes her so overbearing? Ah! Mr. Editor, it is no wonder that I, in whose veins flows unmingled Celtic blood, should love and venerate the name, when we find those who have nothing in common with us but their Irish birth, speaking in this wise: "I do indeed acknowledge a strong sympathy with the primitive Irish race, proud and vehement, tender and poetical; with their deep religion, and boundless wealth of sweetest song; and high old names, and the golden glories of Tradition; retiring slowly, and not without a noble struggle, before what is called 'Civilisation'; and the instinctive and unrelenting intolerance of English dominion." (Preface to Mitchell's Life of Hugh O'Neill.)

"The Celtic race!"—they of whom the mighty magician of the North speaks thus, and the words should bring the blush of shame to the cheek of that English editor, when he exulted in the probable extinction of the Irish as a distinct nation:—

"Hark! from yon stately ranks what laughter rings,
Mingling wild mirth with war's stern minstrelsy,
His jest while each blithe comrade round him flings,
And moves to death with military glee:
Boast, Erin, boast them! tameless, frank, and free,
In kindness warm, and fierce in danger known."

In short, Mr. Editor, were we to lop off Ireland and the Irish from England's dominion and England's

glory—where would they be—where? Yet we Irish are coolly talked of as being likely to vanish from the world's great stage some of these years—ah! if the Celtic race were to disappear, would that their lovely island home might vanish with them, and her place in the Western Ocean know her no more, rather than that a colder, more calculating, and less poetic race should people her hills and valleys! It was long ago said by another who loved the Irish race about as well as the writer in the *Times*, that "the only cure for Ireland's misery was to pierce her through and through, and let her sink into the ocean;" but the *Times* man has fortunately discovered another remedy for "the inveterate Irish disease"—a remedy to be effected by famine and pestilence, springing from oppression and mis-government. But this discovery is not new, for "the gentle Spenser," himself an English official, has left a graphic description of how well the same experiment was tried on "the native Irish" in his own times—in that golden age when the reforming daughter of Anna Boleyn held the rod of empire. His testimony is supported by that of Fynes Morrison, another English employé, and both show (on good Saxon authority) that even then "the Celtic race" bade fair to disencumber the earth of its burden, being very nearly starved and hunted out by unrelenting cruelty and persecution. Yes! even then, it was the policy of the English government as regarded Ireland—

To "make a solitude and call it peace."

and such has been their policy there, since Plantagenet first affixed "the emerald gem of the Western world" to his crown.

And very similar would be their course of action here, did not "the star-spangled banner" wave beyond the St. Lawrence. In their efforts to "civilise" the French Canadians, they would fain uproot that portion of "the Celtic race," and implant in its stead the so-much vaunted *Anglo-Saxon*. There is an anecdote on record of a tourist who was deploring here in Canada, that a country so fine and so noble should remain in the hands of such a thriftless race as the French Canadians, and enlarging on the wide field it opened to English speculators, were the native race entirely subdued, whereupon a Canadian who was present put in the very apposite question, "My good sir, had you not better finish Ireland first?"

Yes! the English government has been making experiments in the way of crushing the noxious Celts ever since treachery procured it a footing in Ireland, and the result is before the nations of the earth. England has had the care of Ireland for almost seven centuries, and the nation so cared stands before the world a picture of sorrow and of desolation, having only her religion to console her in her utter misery, and even of that, her perfidious guardian would fain deprive her—if God gave her power, which happily he does not. Ah! I trust—sincerely trust—that Catholic Canada—New France—may never be speculated upon as Ireland has been, and that its children may never be called upon to endure for their faith, what the sons and daughters of Ireland have endured from the very dawn of the so-called Reformation, up to the present moment.

A friend has just sent me a letter which appeared in this morning's *Transcript*, signed *Another Irish Catholic*, being a sort of running commentary on mine of last Friday. For the many elegant compliments wherewith this writer favors me I thank him—as he deserves to be thanked,—particularly for the information that my letters "have been well received by the Irish readers of the *True Witness*," as they were written solely for them. I also beg to tender my thanks for *Another Irish Catholic's* very kind insinuation that my errors (whether real or supposed) proceed not so much from "malice prepense" as from an "irretentive memory." I regret, however, that I cannot take shelter under this plea, for really my memory was in excellent health, and in full vigor, and above all, exceedingly retentive when I wrote the letter in question. Why, Mr. Editor, my brother *Catholic (?)* seems to forget that the faculty of memory was somewhat exercised in that very letter—did I not bring forward from "the storehouse of memory" certain historical reminiscences bearing on the old connexion between the *French and Irish* races, and concerning their common origin—not to speak of an entire couplet from one of Moore's Irish melodies, treating of the expatriation of our old—our own nobility—the *real nobility* of Ireland? So really I cannot accept the excuse of being at all oblivious as to what concerns the Irish people. With regard to the score or two of random darts which the other *Irish Catholic (?)* launches against my *incognito*, hinting pretty plainly that I am (what he calls) "a politico-Catholic"—ditto, "religious pander," and that I "or my prompters may have a comfortable crib in view," I can enjoy a good laugh at his expense, and so too will you, who can estimate these intended home-thrusts at their real value. This other *Irish Catholic (?)* "feels completely disgusted with the fallacious sophistry of my buncomb balderdash," (oh! shades of Johnson and of Sheridan, read ye that!) and so in order to show what "an able argumentative writer" he is, he sputters out a string of *really* sophistical deductions. Such for instance as the ingenious turn he gives to my allusion to the heroic clarity of our bishops, priests, and nuns, during the prevalence of the ship fever—using his utmost skill to make it appear that we, as *Irish Catholics*, owe them no *peculiar* gratitude, since they would have done as much for Turks, &c., &c., as they did for Irish Catholics. True, we all know that their mission of charity embraces all mankind, but we also know that our beloved prelates, and their worthy subordinates, were most deeply grieved for the sufferings of those Irish Catholics who languished and died in the emigrant sheds, and we know that their hearts yearned towards them as their own brethren of "the household

of faith." Shame upon *this* Irish Catholic. (?) Before he undertakes to pen admonitions to his countrymen and co-religionists, (query?) he would do well to have good advice on the subject, and ascertain whether the design with which he goes to work is in accordance with Catholic precepts—in keeping with Catholic morality. His reference to my historical allusions is also a pure sophism, its object being to make it appear that our exiled chieftains owed no gratitude to France, and that they were badly treated by that nation, because, forsooth! the honors and dignities which were heaped upon them by French monarchs and by French ministers, excited envy and discontent. Just as though the court of France, or any other court, could be without its due proportion of evil-minded and ill-disposed persons, to murmur at the distinction bestowed on foreigners! But let interested scoffers sneer as they may, the historical fact cannot now be altered. The munificence with which the *grand monarque* rewarded the services of his Irish allies is matter of fact; and the esteem in which he held them is written on the imperishable page of history, and how devotedly the Irish nobles were attached to him and his cause has been better told by Ireland's lost Davis than I could tell it. Does the other *Irish Catholic (?)* remember these lines?—

"The mess-tent is full, and the glasses are set,
And the gallant Count Thomond is present yet;
The veteran arose, like an uplifted lance,
Crying—"Comrades, a health to the monarch of France!"
With bumpers and cheers they have done as he bade,
For King Louis is loved by the Irish Brigade."

And that he was, none can doubt.

Then as to the poor pretence that the English Tories, and the Canadian Tories are neither of them to be blamed for the persecution of the Irish race, and that the outcry against Cardinal Wiseman—our very *Catholic* Irish Catholic (No. 2.) does not seem disposed to admit the propriety of the word *great* as applied to his Eminence—that this outcry—this clamorous demand for the re-enactment of the penal laws comes not from Tories, but from Whigs—now the absurdity of this distinction is, I trust, apparent to all, for who knows not that all the leading Tory peers are *out* against the Papal aggression; (!) but the fact of the matter is, that I do not pretend to distinguish between *political parties*—I care nothing for either parties, as such, all I want is to see Catholics standing together, whether they be of French, or Spanish, or English, or Irish extraction. In these days there are but two great camps in the world—the Catholic and the Anti-Catholic, and the Church of Christ incessantly repeats to her children, "He that is not with me is against me." As Catholics we have numberless enemies arrayed and combined against us, and though we number fully one-fourth of the earth's population, yet ours is a lot of incessant conflict—warring every where with the powers of darkness—and hence we cannot afford to lend any of our forces for the enemy's use. Irish and Canadians have the same dread power to contend with—Protestant England has the same affection for both—that is to say, the affection of the wolf for the lamb, or rather the affection wherewith our Irish ancestors regarded the wolves that infested their forests, and whom they were bound to exterminate. For my part, I do not even know the names of the candidates for the coming elections. I profess no extraordinary love for the Canadians, with whom I have little or no communication, but I should grieve to see *Irish Catholics* quarrelling with *French Canadian Catholics*, at the bidding of those who hate both with *evangelical* hatred. As for the high-sounding praise bestowed on the canalliers, I have only to say that I hope the other *Irish Catholic (?)* is sincere in bestowing it, and I regret, perhaps more than he does, the violent outbreaks to which he alludes, though when they took place the wide Atlantic rolled between them and me.

As a last word, I again say, that it would be a grievous scandal to see the Irish arrayed against the Canadians, on behalf of any of those who get up meetings, and make harangues for the express purpose of reviling our holy religion, and I would advise *Another Irish Catholic* (whether he be one or not his letter leaves exceedingly doubtful) to speak with more reverence of the princes of the Church, and not to make use of such expressions as this—"Lord John Russell's unholy crusade against Cardinal Wiseman's cocked hat and scarlet stockings?" Since when did cardinals wear *cocked hats*? Ah! brother *Irish Catholic!* the asses ears are appearing beneath the lion's skin. So with a hope, Mr. Editor, that you will find out when the *Transcript* began to sympathise so tenderly with the Irish, I remain, Mr. Editor,

Yours truly,
AN IRISH CATHOLIC.

Montreal, Feb. 11, 1851.

To the Editor of the True Witness and Catholic Chronicle.

SIR,—As a constant reader of your exceedingly valuable paper, I have with deliberate attention and inexpressible satisfaction seen, that it has, by plain, yet fearless, and invincible arguments, defended the doctrines of the Catholic Church, and the principles of our holy religion, against the shameless falsehoods, foul assertions, and base calumnies of the enemies of truth and religious sacredness. The *TRUE WITNESS* proves also to be a means of showing our modern "evangelical" men, that they cannot, any longer, with impunity, maliciously belie the clergy, and enviously misrepresent the ceremonies of our holy religion; for, they are led to understand, that there is now a channel through which to declare the truth, and through which truth may overtake them also, and perhaps reduce them to a dilemma similar to that in which certain parties found themselves, concerning the Rev. Mons. Faucher and the F. C. M. Society. The *TRUE WITNESS* unfolds to

the world, whenever it is needed, what each Catholic is required to believe and obey; and, if any Protestant wishes to know it, let him read this paper and the other writings or books to which his attention will be directed by those who know well that the humble, serious, truth-seeking reader cannot fail in finding truth therein. Yes, truth of which Protestants are deprived, either through carefully nurtured prejudice against the true Church, or through their lethargic carelessness concerning the knowing of the real fundamental religious truths; these truths would not answer well when the carrying of the "Cross" is imperative, but, it would appear that they understand by it the carrying of the "Bible." Ay, for they do carry the Bible, and read it, and "explain" it, but the purpose is apparently not a very charitable one; for they often make use of all their acquired knowledge, and of their vast store of Godly "exhortation" for the purpose of striving to show "poor ignorant Papists, who are prohibited by the Priest from reading the Bible," by their numerous self-interpreted quotations from the Scriptures, that the Catholic religion is "superstitious," "idolrous," and "damnable;" but, if it should happen (as it very often does) that one of those "poor ignorant Papists" should, through the knowledge which he derived from his Catechism and from the other books suiting his state in life, confound these ranters, then it was only the "Priests that wrote these, for deceiving the Catholics, but, even so, they were to take them as Gospel truth;" and if the "poor Papist" should give the reason for which he believed in that Church, they will either turn to malicious falsehoods, or else strive to find out some other "ignorant Papist" to convert by the expounding of the "Word of God." "Ignorance" and "poverty" are imputed to the Catholics, especially to the Catholics of that land (Ireland) which has so much engaged the attention of our modern zealous Protestants; but, if the Irish are ignorant and poor, Protestantism is the only chief cause of it. And, if Protestants pride themselves in being the cause of the "ignorance," poverty and persecution of the Irish Catholics in their native land, (as would appear by their frequent allusions) they should remember that, in despite of poverty, persecution, and the vile slanders of their enemies, they have still remained firm in the belief and practice of that religion which has been established by Christ, and against which even the "gates of Hell" shall not prevail.

Should not every Catholic who can read, or even get it read, take a copy of the *TRUE WITNESS*? It would at least show clearly that they have a means of truly representing their rights, and that they do really appreciate it; and perhaps that may be of some satisfaction to those who are such great lovers of information, and by whom the Catholics are looked upon as "ignorant" and benighted. By the perusal of its truthful columns they will learn that, in defiance of the prejudicial imputation of ignorance to the Catholic Church, some of the most learned, as well as of the most distinguished of Protestants, when seriousness leads them to the expulsion of the thick shade of prejudice which exists between Protestants and the Church, (for then, and then only, they can judge impartially) are daily approaching and entering that Church which is built upon a rock, and which the violence and fury of the tempests and waves of eighteen centuries have not succeeded in overshadowing. These men are coming to know and appreciate the advantages of the Catholic Church in contrast with the deficiencies of that which is built upon a "sandy" foundation, but vanished (as it were) with a thick coat of artificially prepared prejudice, upon the impenetrability of which, by impartiality, the temporary success of the fabric materially depends; for, according as this gloss is getting pervious and decayed, and according as the inquirer is getting earnest in his search after truth, Protestantism is becoming more and more exposed in its sophistry; but, on the contrary, Catholicity is gaining more and more of the devoted attention of the pursuer of truth, and unfolding to him daily more and more of the character of its divine ordination, till at last he becomes fully convinced, although not "poor" and "ignorant," that a change is necessary, and that that change is nothing short of a true recantation of the one, and a full and sincere participation in the other.

A LAY CATHOLIC.

Pembroke, Feb. 1, 1851.

CANADA NEWS.

THE MUNICIPAL ELECTIONS.—The candidates already in the field for the different Wards, are:—For the Centre, Mr. C. Wilson; East, Mr. Fabre; West, Messrs. Leeming, Whitney, Fisher; St. Ann's, Messrs. DeWitt, Rodden, Larkin, McCambridge; St. Antoine, Messrs. Robertson, Fréchette; St. Lawrence, Messrs. Bronsdon, Campbell; St. Louis, Messrs. Honier, Belle; St. James, Mr. Montreuil; St. Mary's, Mr. Lynch.—*Courier*.

Two inquests were held last week in the Home District, Toronto; one on a young girl who poisoned herself with laudanum, the other on a man killed by a tree falling on him.—*Id.*

Thomas Hamilton was acquitted at Quebec on the 5th instant. The *Mercury* of the 6th says:—"This morning, the Counsel for Mr. Hamilton urgently pressed for a trial upon the other charges preferred by the City Bank against him, stating that these charges were the same, in principle, as the last, upon which he was acquitted yesterday. This application was resisted by the Counsel for the prosecution, upon the ground that the other business of the Court had been delayed, at an expense to the Crown. The Counsel for Mr. Hamilton acquiesced in other trials taking precedence, but charged the parties to the prosecution with persecuting Mr. Hamilton, if they objected to his trial coming on this term, as the law required that all the business of the Court should be gone through, and stated, that Mr. Hamilton had brought witnesses from Montreal, who were in attendance. Still the Counsel for the prosecution persisted in opposing the application, so far as to fix any day for the trial in the present Term. The Court then took Mr. Hamilton's application to force on the prosecution *en délibéré*."

WILLIAM SMITH O'BRIEN.

IMPORTANT CASE.

Before A. H. E. Wilnot and John Hiddlestone, Esqrs.

SYMONS v. ELLIS & HUNT.

William Ellis, aged 32, master of the *Victoria* cutter, of 36 tons, and John Hunt, the mate, were severally charged on information, with having, on the 12th day of August last, approached Maria Island, without authority or licence, contrary to the provisions of the Act of Council, 8th Vic., No. 6.

Mr. Stoner, the Solicitor-General, and F. Smith, Crown Solicitor, appeared for the Crown.

Mr. Brewer had been retained for the defence, but strange enough, he left town on the morning when the case was heard.

On the case being called on, an application was made on behalf of the prisoners, to postpone the case till next day, which was peremptorily refused by the sitting magistrates, whereupon Mr. Perry was retained, without having any time for preparation, and the case was proceeded with.

William Ellis and John Hunt pleaded not guilty.

Mr. Stoner rose and said that the act under which the information was laid, was passed for a special purpose, and this was the first information tried under it. This Act made it penal for any person or persons to hold any communication with Maria Island without authority or licence to that effect. In the present case, it was evident that the object of the defendants was that of rescuing William Smith O'Brien. The ship had cleared out for Tahiti, and instead of proceeding on her voyage, she remained in the vicinity of Maria Island; he (the Solicitor-General) could prove that signals had passed between the crew of the vessel and the prisoner. An attempt was made to rescue Smith O'Brien; the overseer who had charge of him was seen to wave his hat, and Smith O'Brien himself had done the same; therefore, there could be no doubt as to the intentions of the parties concerned. However, Government had decided upon adopting a more lenient course, and this was perfectly in keeping with the mercy shown by the Home Government to Wm. Smith O'Brien and his associates in guilt!!

After these preliminary observations, counsel called Henry D'Arch, Esq., Collector of Customs, proved that the *Victoria* cutter had been cleared out for Tahiti, with a cargo of sundries, on the 16th of August.

James Price, Coxswain of the Guard-boat, proved the clearance for Tahiti, and the sailing of the vessel on the following day.

George Miller, Assistant-Superintendent, Maria Island—Remembers the 12th of August; was at Long Point at eight o'clock on that morning. In consequence of instructions I had received, was looking out for vessels; saw one in Cocker Bay; it was the *Victoria* cutter; saw her nearly opposite Long Point; when seen first, she appeared under sail; witness watched her for about an hour, and saw her about middle channel standing out towards the bay; saw her again towards twelve o'clock nearer Maria Island, leading towards Soldiers' Point; about five in the evening, witness saw her again standing out towards the sea; witness was stationed at Long Point; Smith O'Brien was kept at Darlington; about eight or nine p.m., a constable came from a Government boat, and witness went to Darlington with him, to be sworn in as a special constable, to go on board the *Victoria*, and place her in charge of the coxswain of the boat; witness went on board of the vessel, which was then at anchor about 1½ miles from the shore, between Long Point and South Bay, about 8 miles from Darlington; witness ordered the vessel to be searched, and told the master, Ellis, his instructions from Government; witness told him he had committed a foolish act; to which he answered, that if he had a fair wind he would have been some hundreds of miles away.

Thomas Hamilton is a constable at Maria Island, and was there on the 11th of August; knows William Smith O'Brien, who was then detained on the island as a prisoner of the crown, at the station called Darlington; witness was especially employed guarding him; on that day, Sunday the 11th, witness had special instructions to look after him; he was permitted to walk about in the company of an overseer; in consequence of his instructions, witness followed Mr. O'Brien into the bush on Monday, the 12th; Miller, an overseer, was also with him, and was afterwards charged with assisting him to escape; they went into the bush between nine and ten, a.m., on the Monday; witness kept in sight of them, and they proceeded in the direction of Long Point, walking along the beach on the side of the island opposite Cocker Bay; saw the *Victoria* in sight under sail about six or seven miles from land, standing towards Spring Bay, in the direction of Darlington; she altered her course about two p.m., and appeared to be coming to an anchor in a bay between Darlington and Long Point; Mr. O'Brien and Miller perceived witness following them, and concealed themselves in some bushes close to the beach; witness concealed himself also, and observed the vessel heave-to about 200 yards from the shore, and about the same distance Mr. O'Brien and Miller were; witness then saw three men belonging to the *Victoria* get into the ship's boat, and pull towards the spot where Mr. O'Brien was concealed; the defendant (Hunt) was in the boat, and Mr. O'Brien waved a white handkerchief several times, and the overseer waved his hat; the boat was then close on shore; Mr. O'Brien went into the water to meet the boat, and a man named Dawson was assisting him to get into the boat; he was swimming, and laid hold of an oar held from the boat; he was only a few yards from the shore; the men in the boat were laying on their oars; witness presented his loaded gun at the men in the boat, and told them to surrender, when they immediately did so,

and asked witness not to fire; he told them to come out of the boat, which they did, and witness took them into the bush, and desired them to stand there, which they did; witness then jumped into the boat, and stove it with an axe, which was in it; Mr. O'Brien then came out of the water; he then made a second attempt, and succeeded in getting into the boat, and seized an oar to shove off; at that time, the boat had been stove in; witness took hold of the boat's painter, and dived it closer to the rocks, and then knocked more holes in her bottom; the boat now began to sink, and Mr. O'Brien, seeing its state, stepped on shore, and said he wished he could get hold of witness's firelock; Mr. O'Brien said witness could have his liberty as well as himself, if he permitted his escape, and witness might go with him; witness made no answer; Miller gave no assistance to witness; after the boat had sunk, Mr. O'Brien attempted to jump into the water, but witness prevented him; he then lay down, and refused to move, when Miller lifted him up and carried him into the bush, and witness walked behind with his gun; he was taken to a shepherd's hut, about a mile and a half from the place where the men landed from the boat, and was afterwards removed to his former quarters; Ellis was in command of the vessel.

The case was adjourned until Wednesday, at eleven o'clock.

Wednesday, 4th Sept.—At the request of Mr. Perry, Thomas Hamilton was recalled, and cross-examined.—Adheres to his statement that the gun he carried was loaded; has been at Norfolk Island, and is only a passholder; has not been tried for perjury at Norfolk Island, although there was a charge; is under sentence for 15 years; has had no promise of reward for his activity in capturing Mr. O'Brien.

Joseph Hutton, shepherd, Maria Island.—On the 10th of August, Hamilton came to witness's hut with two men in custody about 3 p.m., and ordered witness to take them to Darlington Station, which witness did; witness then went into the boat, along with others, to capture the *Victoria* cutter; got on board about 7 p.m., and saw Ellis, the master, there; he asked what was up, and the coxswain told him.

Daniel Griffith, coxswain of the Government boat, Maria Island.—Was stationed there on Monday, the 12th August; saw the *Victoria* about dusk; received instructions from the visiting magistrate to go in pursuit, and take her in charge, which witness did, assisted by all the crew and two constables, about 8 p.m.; they were all armed; she was then standing out to sea, with a light wind from the N.N.E.; all the sails were set, except the square sail; witness said he had received instructions to take the vessel to Darlington, because a state prisoner had been trying to make his escape in her; Ellis said the night looked very dirty, and it would be dangerous to go there; she was accordingly brought to an anchor where she was.

William Lloyd, seaman on board of the *Victoria* cutter, deposed that Ellis is the master, and witness was himself on board, on a voyage to California. John Hunt was mate. The vessel sailed from Hobart Town on Saturday, the 10th of August, and arrived in Cocker Bay on Sunday night. On Monday, sailed towards Maria Island. When near to the shore, Ellis told witness to go into the boat, which he did, about 3 p.m., along with Hunt and Dawson. They pulled towards the shore. Did not see Constable Hamilton near, but when the drowning man approached the boat, Hamilton appeared, and, presenting his musket, swore he would blow all their brains out if they did not come on shore! They went on shore. The drowning man was hauled on shore. He had an oar in his hand, which was given to him by witness to prevent his being drowned, as witness really thought he intended to drown himself. Who the drowning man was, witness did not know. Constable Hamilton told witness to swear that he saw a man waving his hat on the beach to the boat, but witness never saw it. (Much surprise in court, and some commotion.) Hamilton told witness to swear so when he took him out of the cell at Maria Island, to give evidence before the Superintendent there.

The case for the crown was here closed.

Mr. Perry, for defence, assisted by Mr. MacDowell, took the following objections to the information, viz.—that no evidence was adduced that the vessel was not in the service of the Government as charged, and that two offences were charged against two defendants, whereby two different penalties were incurred, which was contrary to all rule; also, that the information did not state that the offence was contrary to the Act of Council, which was indispensable, and that the charge was not so expressly laid out as to lay the foundation of a conviction. Mr. Perry quoted from various legal authorities in support of his objections, and claimed the dismissal of the information, before entering into the defence on the merits. Mr. MacDowell addressed the Court in support of the objections. The Solicitor-General replied, and stated that these objections ought to have been stated when the information was read, but now it was too late.

The Court overruled the objections, and called for the defence on the merits, and Mr. Perry insisted that the evidence did not shew that the offence charged had been committed, and that an information might as well be laid against every vessel going to the Schouten Islands for coal. The vessel had been cleared out for Tahiti, and Ellis had government stores on board for Maria Island, and the boat did not approach within thirty yards of the shore until the men were threatened by Hamilton with a bullet through their heads. Ellis was on board, and how could he be said to approach the shore? Mr. Perry added that Mr. Ellis would be a very considerable loser, and he hoped the fine would be a very light one. The Magistrates, after some consultation, found that the offence had been proved, the object

being to fetch off Mr. Smith O'Brien, and sentenced the defendants to pay a fine of £60 each and costs. Immediate payment ordered. Notice of appeal was given, the money paid, and the *Victoria* was delivered up to the defendants.—*Irish Exile*.

OFFICIAL CRUELTY—THE WORKING OF THE IRISH POOR LAW.

(From the Tablet.)

The system of hard-hearted cruelty to their wretched and starving poor, by which certain Boards of Guardians in the West have won an evil notoriety in the public mind, appears to be still kept up—in some quarters at least—with unabated rigor. The theories of a false and infidel economy, acting upon the natural and inherent selfishness of Irish landlordism, would seem, in the case of a certain class of Guardians of the poor, to have steeled their hearts against the claims of duty, of humanity, and of Christian charity.

It is only a few months since the public feeling was shocked by the details of what was termed "The Ennistymon Tragedy"—that is, the death on the highway, from cold and hunger, of a pauper child, who, with a crowd of other children, had been brought on foot from Miltown Malbay to Ennistymon, a distance of seven Irish miles, for inspection by the Guardians of the Union, and had been sent back again in the same manner, without receiving a single morsel of food in the meantime. This case was brought prominently before the British public at the time, through the humane efforts of the Rev. S. G. Osborne, and excited an universal feeling of indignation against the Guardians and their subordinates, which ended in the dismissal of the Board, and the appointment of paid Guardians in their stead, by the Poor Law Commissioners.

This week we have to relate the particulars of another tragedy, happening in the same Union, the blame of which has been fixed on the Vice-Guardians by the verdict of a coroner's jury; but, it would appear, should be equally shared by the late Guardians, from whose act it originated, and their Relieving Officer.

The occurrence of which we speak is related in the *Limerick and Clare Examiner* of Saturday last, in the report of an inquest held in Ballyreaskin, near Miltown Malbay, on Monday, 6th of January, by Francis O'Donnell, Esq., Coroner of the County of Clare, on the body of a man named Daniel O'Brien. The deceased had been found dead in a field by the roadside on Saturday morning. J. Clancy, Relieving Officer for the District of Annagh, deposed that deceased "was on the out-door relief as long as any was given, and was sixty-three years of age; he did not apply for relief till the 31st of December last; I took his name, and told him to come before the Board at Ennistymon on the following Friday; I think I saw him among the crowd that day; he appeared to be weaker than he was before; there were about 1,000 applicants on same day; my books could not be ruled, and the Vice-Guardians ordered me to send home my paupers, and have them there again on Monday; the deceased was from Annagh electoral division, and the distance from Annagh to Ennistymon, going and coming, to the present house, is twenty-one Irish miles; my opinion is, that the deceased died of starvation." Ellen Hayes deposed that "on Friday night, after dark, deceased came to her aunt's house at Dromin, and said he was coming from the workhouse; he got a bit of bread from her aunt." This was the last that was seen of the wretched man while living. Next morning, he was discovered lying dead in a field, near the house he had gone into, with the bit of bread he had begged lying uneaten beside him. The jury returned a verdict—"That deceased came by his death on Friday night, or Saturday morning, of starvation, through the neglect of the Guardians."

In the same journal in which we find this tragical record of the result of acting on the system of cutting off the poor upon every heartless and frivolous pretence from even the scanty relief supposed to be secured to them by law, we read also the report of an investigation at the neighboring workhouse of Gort into a charge brought against the Guardians of that Union, of illegally and systematically excluding from relief persons in the last state of destitution, under the pretext that they were "able-bodied." The inquiry was ordered by the Commissioners, at the instance of the Rev. Timothy Shannon, P. P., of Kiltarton, and was conducted by Mr. Burke, Poor Law Inspector. The chief witnesses examined were the Relieving Officers of the Union, and by their evidence on oath the charge of illegally refusing relief to destitute persons for being able-bodied was clearly proved against the Guardians. The first witness was the Relieving Officer for Gort district, who stated that "the rule has been generally acted on here to refuse admission to able-bodied persons of both sexes within the last two months." "It has been the habit at this Board to refuse admission to women who had been deserted by their husbands, until they swore informations against them." Thomas Hardiman, another Relieving Officer, gave evidence precisely similar. Andrew Forde deposed that "Biddy Mullins made application on the 25th of November. On the 9th of December he brought her before the Board of Guardians, and was refused the workhouse as being an able-bodied person. On the 16th December he brought her case before the Guardians, and was admitted, as she became a prostitute from the time that she was refused. Judy Mahon applied on the 1st of October; was refused on the 7th, as being an able-bodied pauper, though destitute. Biddy Kelly was also refused as an able-bodied pauper, though her mother was in the workhouse after fever." Michael Crean, Relieving Officer, deposed that "he knew the greater number of the able-bodied applicants were refused relief." A person named O'Donoghoe was examined on the part of the Guardians, to

show that those refused relief could get employment, if they liked. He deposed that "one of the parties after being refused relief at the workhouse was taken into his employment, but he worked only a day and a quarter when he went away pretending to be sick. His laborers were always anxious to get into the poor-house; four-pence a day was the wages he used to give them." The result of the inquiry was, that the Commissioner strongly censured the practice of excluding able-bodied persons from relief in the workhouse, and that of forcing deserted women to swear against the husbands, as clearly contrary to law, and thanked the Rev. Mr. Shannon for his zeal on behalf of the poor.

ENGLAND.

The effect of the late agitation is now becoming more and more apparent in the spirit of inquiry that is abroad, which sends crowds of persons to the feet of any one who professes to have a message to communicate from God. I only hope that this feeling may be taken advantage of before it has time to evaporate.—*London Correspondent of the Tablet*.

PAUPER RIGHTS IN ENGLAND.—The *Morning Chronicle* contains three cases of cruelty to paupers nearly as bad as that of the Sloanes. One is still undergoing investigation, in which a servant pauper girl was reduced to a state of ill health by cruelty in a family. They used, it is alleged, frequently beat her on the head with a knotted stick. The second case is one in which the Bath Guardians refused relief to a pregnant woman, in a state of utter destitution and weakness, telling her to go back to her own parish, 18 miles distant. A woman nearly as poor as herself saved her from death by starvation, and she was afterwards imprisoned 12 months for concealing, as it was alleged, the birth of her child. The third case is the alleged death of a pauper lunatic in Packham Asylum, from violence. The following is some of the surgeon's evidence:—"It appeared to be the remains of a man 34 or 35 years of age. It was much emaciated. His hair had been cut short, and there had been some vermin crawling amongst it. On the left side of the head there was a small bruise, about the size of a sixpence. There was an abrasion or a blow, which had been cicatrised over. The left arm seemed shorter than the right, and was considerably bruised down to the fingers. There were also some small bruises down the left leg. The side, from the clavicle as low down as the last rib, was extensively discoloured, the skin being of a livid color. On the right side, about the middle of the ribs, immediately over the sixth and seventh ribs, as well as over the eleventh and twelfth on the same side, there were slight bruises.

Coroner—Can you form any opinion as to the duration of those bruises? Witness—They must have been of some days' standing. Upon examining the shoulder, I found the arm bone fractured about half an inch below the capsular ligament of the shoulder joint. The head of the bone remained in its natural position, the joint itself being uninjured. The lower end of the fracture was driven into the arm pit. It was a comminuted fracture, and, in my opinion, must have been caused by considerable violence, and attended with great pain, from the head of the bone pressing on the nerves. On removing the skin from the arm down to the fingers, there was great extravasation of blood, which must have been the result of violence. On removing the skin over the sixth and seventh ribs, there was an internal mark, somewhat longer than on the external surface. On opening the chest I found four of the ribs fractured, and two of them projecting through the lining membrane of the ribs. There were also some old adhesions. The witness proceeded to state that he found the other organs generally healthy, and that he was decidedly of opinion that death had been produced by great violence."

CHILD MURDER AT BRISTOL.—A painful sensation has been excited at Bristol, in consequence of the apprehension of a young woman about 19 years old, upon a charge of having murdered her newly-born female child. The girl, whose name was Sarah Rickards, lived with her grandmother in an apartment at No. 9, Harford street, St. James's; and although the grandmother professes to have been completely ignorant of the fact, it was observed by several persons residing in the neighborhood that she was *enquete*. On Wednesday the girl requested her grandmother to go out with two children which were at nurse with her, which the old woman did, and remained out about two hours and a half. On her return home she found her granddaughter present, but observed nothing unusual in her appearance, although she did remark that the room had been "tidied," and the bed made. A neighbor, who saw the girl the same day noticed that she looked paler than usual, and that she was not so stout. On the next day the water closet was stopped; and on the tenant making an examination to ascertain the cause he found a linen cloth, and also what appeared to him to be the body of an infant. He did not remove it, but gave an alarm, and the inmates of the house, and amongst them Sarah Rickards, came down to look at it. Notice was immediately given at the Central Police Station, in Bridewell-street, and constables were sent to the house to get up the body, which was that of a full-grown female child. The girl Rickards was then taken into custody, and conveyed to the station, where she was examined by Mr. Bernard, surgeon, who found that she had very recently become a mother. The room was then searched, and appearances being discovered which confirmed the suspicion, the girl was detained, and information given to the coroner, J. B. Grindon, who held an inquest at the Old Cider House, Lower Maudlin-street. The foregoing facts were proved; and Mr. Bernard was examined, and gave it as his opinion that the child was born alive—that it never had any food given to it—that it had not been washed or properly attended to—that it was a full grown infant—and that it had not died from natural causes, but from suffocation.—The jury returned a verdict of "Wilful murder against Sarah Rickards," who has been committed to take her trial at the next Gloucester assizes.

CHILD MURDER.—In the Scottish Justiciary Court, on Monday, Mary Finnon or Murphy was charged with having, on the 18th of July last, killed her infant male child, on the farm of Hall, Kirkconnell parish, by placing a band upon its neck, attaching a heavy stone thereto, and throwing it into the river Nith. The prisoner pleaded guilty to culpable homicide and was sentenced to transportation for life.

The case of Mr. and Mrs. Sloane, charged with ill-treating the servant-girl, Jane Wilbred, stands adjourned until next sessions (a fortnight hence), Sloane's at-

torney having stated that his client could not obtain a fair trial; and that he was unable to come to the Court with reference to the present application, or to consult with his counsel, or to venture into the public streets even with personal safety, so great was the excitement that prevailed against him in regard to the offence with which he was charged. Sloane was ordered to enter into an additional recognisance of £500 on behalf of his wife, and she was to find two sureties in £250 each. Search was made by the police, the other day, about Chelsea, for Mrs. Sloane. They apprehended a lady, so exceedingly like her that Mr. Phillimore's clerk swore to her identity, but was mistaken. The same lady, once before, was taken for Mrs. Manning.

Lord Grey has announced his intention to the Governors of New South Wales and Victoria of reducing the troops in those colonies to a guard for the cities of Sydney and Melbourne, and of retaining those guards so long as the colonies shall see fit to provide them with suitable quarters. His lordship remarks, in his dispatch to Sir C. Fitzroy, that there are no native tribes there capable of engaging in serious hostilities, that there is no fear of a rising on the part of the convicts, and that the duties required from the troops are such as ought rather to be discharged by a corps of police. The colonies, he also remarks, have received representative institutions, and the restrictions heretofore imposed on colonial trade have been removed.—*Times*.

UNITED STATES.

PROPOSED NEW STATE.—The Henderson (Texas) Flag of the Union urges the formation of a new State out of Eastern Texas, to be composed out of the territory situated between the Sabine and Trinity rivers, bounded on the northwest by a line running from the Trinity river to the point where 33 degrees of north latitude intersects 103 degrees meridian west longitude—a corner of the boundary of Texas cession to the United States—then pursuing said meridian to 36 degrees 30 minutes north latitude, said parallel of latitude, the Red river, &c., to the Sabine.

THE ATLANTIC.—The following, reported to us as a fact, though it has never appeared in print before, may afford some light upon the manner of the Atlantic's loss, if such, as we greatly fear, has been her fate. One of the officers of the steamer stated, after her last passage home, that during a heavy gale on the voyage, she "went so much by the head," plunging deeper and deeper, that it seemed as though she would run under. The engines had to be stopped several times, to allow her to come up.—*Springfield Republican*.

A FIGHT IN CHURCH.—A dispute has existed for some time past among the members of the "German Evangelical Protestant Church," in Chillicothe. Last Sunday it ripened into a fight, in which several, and among these, Mrs. Huss, the clergyman's wife, were badly wounded. The row was violent and bloody—the condition of the seats and walls of the church presenting unmistakable evidence of this. The scene must have been disgraceful, and disgusting to all really Christian observers.—*Cincinnati Gazette*.

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.

ST. LAWRENCE WARD.

MONTREAL, February 6, 1851.
TO ROLLO CAMPBELL, ESQ.,
Proprietor of The Pilot.

SIR,—The Undersigned, Electors of the St. Lawrence Ward, respectfully invite you to become a Candidate for its representation in the City Council. We pledge our votes, and our best exertions, to secure your return. We are, Sir,

- Your obedient servants,
A. N. Morin, Speaker Legislative Assembly,
C. G. Hill, Thomas Bell,
H. Starnes, William Kelly,
James Simpson, James Walker,
Louis De Chantel, Patrick O'Hara,
O. Paradis, John McGuire,
P. Lacombe, Daniel Dooley,
Ignace Boucher, James Dooling,
Pierre Griffard, James Mullins,
Arçene Bertrand, Patrick Reilly,
F. Pominville, James Claffy,
Donald Macdonald, Thomas Walsh,
Alex. Grant, Laughlan Deegan,
Wm. Curran, Thos. Patton,
David Vase, H. Alderdice,
William Warnock, John McCaffery,
M. Killoch, Patrick Carroll,
John Fraser, William Barrow,
Wm. Malone, Martin Macdonnell,
Edward Mansfield, John Fitzpatrick,
Robert Macdougall, P. M. Galarneau,
Francis Clarke, Thomas Morgan,
William Eden, Clinton Quigg,
Owen C. Foley, Louis Brunet.

Montreal, February 7, 1851.

GENTLEMEN—In reply to your communication, I have to say, that I regard the office of City Councillor as very important, and honorable.

Having been a resident in Montreal for nearly a quarter of a century, it may be presumed that I am generally acquainted with its affairs, and desirous of forwarding its interests.

Encouraged by your invitation, and by the numerous assurances of support which I have already received, I am induced to declare myself a Candidate for the representation of St. Lawrence Ward.

It is perhaps somewhat late to enter into the contest, but I rely on your well-known energy, and entertain a confident persuasion that it will be crowned with success.

Placed by your suffrages in the Council, I shall give my support to all measures calculated to promote the prosperity, sustain the credit, and enhance the reputation of this city.

I am, Gentlemen,
Your obedient servant,
ROLLO CAMPBELL.

To the Hon. A. N. Morin, M.P.P.,
C. G. Hill, Esq., &c., &c.

POLITICAL GOSSIP.—It is understood that the Cabinet has come to a decision respecting the nature of the measure to be brought forward in Parliament to counteract the recent Papal aggression. If I am rightly informed, it will be proposed to forbid the assumption, by Romish Ecclesiastics, of that portion of the lately arrogated titles which has a territorial reference while they will be allowed to retain the other portion—thus, Dr. Ullathorne may call himself Bishop Ullathorne, but not Bishop of Birmingham. Considering the liberality in matters of religious toleration which has always distinguished the Whig party, it cannot be thought surprising if even this moderate measure of repression should have been at first opposed within the Cabinet itself. However, the rumor (or rather the whisper) runs that the Prime Minister has procured unanimity in the Cabinet, without being tempted to care matters with the high hand which the late Sir Robert is said to have adopted, when dealing with opposition from his colleagues. The Church may now, without impediment, proceed to the work of self-reform, to which it is summoned, and in which it will be aided by the best intelligence of the nation.—*From the London Correspondent of the Manchester Guardian*.

JUST Published by the Subscribers, and for sale, Wholesale and Retail:—

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THE DAILY EXERCISE: A miniature Prayer Book. Plain sheep, 7d., or 5s. the dozen; Roan, 1s., or 7s. 6d. the dozen; Roan, gilt, 1s. 3d., or 10s. the dozen; Turkey, extra, 1s. 10d., or 15s. the doz. VADE MECUM: A Pocket Manual. Plain sheep, 1s., or 7s. 6d. the dozen; Roan, gilt, 1s. 10d., or 15s. the dozen.

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And will shortly be ready, THE GOLDEN MANUAL, being a guide to Catholic devotion, public and private. It will be printed from large type, on fine paper, and will be elegantly illustrated. It will be altogether superior to any Prayer Book ever before published in one volume. It was compiled in England by the Oratorians (of which Society the Rev. Father Newman is a member), and a great many additions have been made by a distinguished Rev. Gentleman of the United States.

Orders from the country (when accompanied by the money) promptly attended to.

D. & J. SADIERS,
179 Notre Dame Street

Montreal, Jan. 8, 1851.

FOUND, on the 29th January, a BUFFALO ROBE. The owner may have it by proving property, and paying for this Advertisement. Apply at this Office. Montreal, Feb. 6, 1851.

INFORMATION WANTED

OF THOMAS COREY, son of John Corey and Mary McMahon, of the Parish of Fencle, County Clare, Ireland, who sailed from Limerick, three years ago, and when last heard from, lived in the State of Ohio. His brother David is anxious to hear from him. Address, &c., to the care of the Rev. Mr. Timlin, Cobourg, Canada West.

United States papers will please copy.

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

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Montreal, Oct., 19th 1850.

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Montreal, 29th Jany., 1851.

JUST RECEIVED at SADIERS'—"THE CATHOLIC ALMANAC." Price 1s. 10d.

Montreal, Jan. 16.

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

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

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

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

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Great St. James Street, Montreal,

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MRS. MURRAY, Licensed Midwife, No. 60, SANGUINET STREET. MRS. M. continues to vaccinate Children as usual. Montreal, Jan. 8, 1851.

THOMAS BELL, Auctioneer and Commission Agent, 179 NOTRE DAME STREET, MONTREAL. SALES OF DRY GOODS, BOOKS, &c., EVERY TUESDAY, THURSDAY, & FRIDAY EVENING.

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 of 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.

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. Montreal, 20th Sept., 1850.

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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—Martell's and Hennessy's Brandy, De-Kuyper's Gin, in wood and cases, Old Jamaica Rum, Scotch and Montreal Whiskey, London Porter and Leith Ale FLOUR—Fine and Superfine, in bbls. SALT—Fine and Coarse, in bags MACKAREL—Nos. 1 and 2, in bbls. and half-bbls. HERRINGS—Arichat, No. 1, and Newfoundland Cassia, Cloves, Allspice, Nutmegs, Indigo, Cop-peras, Blue, Starch, Mustard, Raisins, Macaroni, and Vermicelli All of which will be disposed of cheap, for Cash. JOHN FITZPATRICK. August 16, 1850.

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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.

ATTENTION!! Cheap Dry Goods & Groceries. FRANCOIS BRAIS WOULD respectfully inform his Friends and the Public, that he still continues to keep on hand a large and well-assorted STOCK of DRY GOODS and GROCERIES, which he will dispose of at a moderate price, for Cash. He also continues his EVENING AUCTION SALES, Corner of St. PAUL & BONSECOURS STREETS, OPPOSITE THE BONSECOURS CHURCH. 23rd Aug., 1850.

DRY GOODS. "TO SAVE IS TO GAIN." W. McMANAMY, No. 204, Notre Dame Street, NEAR M'GILL STREET, RESPECTFULLY begs leave to inform the Citizens of Montreal and surrounding Country, that he has on sale a cheap and well-selected Stock of DRY GOODS, suitable for the present and coming seasons, which he is determined will be sold at the lowest remunerating price for Cash. GENTLEMEN'S SHIRTS, GENTLEMEN'S COLLARS, BOYS' SHIRTS, CHILDREN'S DRESSES, (quite new styles.) W. McM., availing himself of the advantage of Cash purchases, at auction, feels warranted in stating that he can sell his goods twenty per cent. below the ordinary prices. N. B.—No Goods sold for anything but what they really are. Montreal, 20th August, 1850.

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

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

LESSONS. The branches taught are, Reading, Writing, Arithmetic, Grammar, both French and English; History, ancient and modern; Mythology, Polite Literature, Geography, in English and French; Use of the Globes, Book-keeping, Geometry, Domestic Economy, Knitting, Plain and Fancy Needle Work, Embroidery, &c., &c. Lessons in Music, Drawing and Painting, will be given; and, if desired, the pupils will learn how to transfer on glass or wood. They will also be taught how to imitate Flowers and Fruit, on wax: but these different lessons will form an extra charge. TERMS. Board, £15 0 0 Half-board, 7 10 0 Quarter-board, 3 0 0 Music, 4 8 0 Drawing and Painting, 1 7 6 Washing, 2 0 0 For articles wanted during the year, 0 8 3 [This is to be paid when entering.] Postage, Doctor's Fees, Books, Paper, Pens, are charged to the Parents. No deduction will be made for a pupil withdrawn before the expiration of the month, except for cogent reasons. DRESS AND FURNITURE. No particular dress is required for every day, but on Sundays and Thursdays, in summer, the young Ladies will dress alternately in sky-blue or white. In winter, the uniform will be bottle-green Merino. On entering, every one must bring, besides the uniform dresses,— Six changes of Linen, A white Dress and a sky-blue silk Scarf, A net Veil, A winter Cloak, A summer and a winter Bonnet, A green Veil, Two Blankets and a Quilt, large enough to cover the feet of the Baudet, A Mattress and Straw-bed, A Pillow and three Covers, Three pairs of Sheets, A coarse and a fine Comb, A Tooth and a Hair Brush, Two Napkins, two yards long and three-quarters wide, Two pairs of Shoes, Twelve Napkins, A Knife and Fork, Three Plates, A large and a small Spoon, A pewter Goblet, A bowl for the Tea.

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

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

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.

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

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THIS Paper is the oldest French Newspaper in Canada, and has undoubtedly by far the largest circulation among the French part of the population. It is therefore a most desirable medium for BUSINESS ADVERTISEMENTS; and, in addition to advantages arising from its large Subscription List, all persons engaged in commerce are necessarily obliged to refer to its columns for notices connected with the Corporation, the Bankrupt and other Courts, Sales of Land by the Sheriff, and other Legal Sales, the advertisements of the Customs Department, &c., &c., and numerous similar announcements, for which the most influential Journal is always selected. Office—15, St. Vincent Street.