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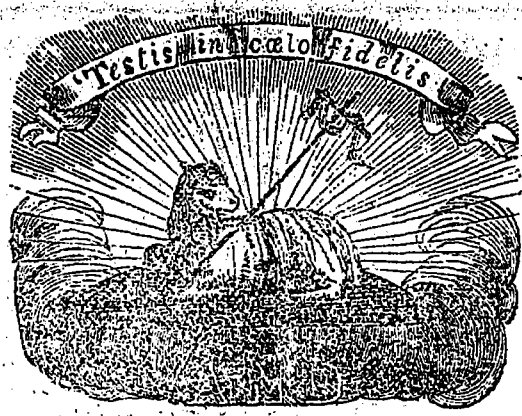
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CATHOLIC CHRONICLE.

VOL. I. MONTREAL, FRIDAY, JULY 4, 1851. NO. 47.

THE CONVERSION OF ENGLAND. (Continued.)

That great efforts have been made in various parts of Europe, especially through the untiring energies and zeal of one individual, to arouse all Catholics to pray systematically and daily for the conversion of England, is known to most of our readers. Many are the prayers which have mounted up to the throne of God in consequence of these efforts, and many are the communities, as well as private persons, who never cease to call upon Almighty God to hasten the day when this mighty nation shall be taught to choose between the worship of God and Mammon, and obey the faith it has so long reviled. But until recently little has been done to induce the Irish people to join in this noble and most Christian work, for the pure love of those who have been so long and so cruelly their oppressors. The madness of political contentions; the wild cries of the starving, the enslaved and the dying; the shouts of party; the indignant remonstrances of those who would fight for the poor and despised; and all those more worldly, though natural, and often lawful means, which have been undertaken for remodelling the relations of the two kingdoms, have absorbed the thoughts of the most sincere Catholics, and the Christian relation which Ireland bears to England has escaped our notice. That one most honorable, most Christian, and most efficacious instrument for the remedying of her wrongs, which is indeed in the hands of her Catholic sons, has been comparatively laid aside, and Irish patriots have forgotten that God wills the salvation of Englishmen as truly as He wills that they should do their duty to their fellow-creatures in Ireland.

May we not hope, then, that as the devotion proposed in the paper to which we are referring has already found a certain degree of footing in Ireland; it may be cherished and spread among her faithful children wheresoever there is a priest to preach the gospel of love, and to teach his people that glorious Christian duty, the returning of good for evil? May we not hope that they who have endured with such heroic patience all the pangs of hunger, disease, and death, may be brought to add to their virtues that one Christian virtue which is pre-eminently divine? Were it only for the sake of their own temporal well-being Irishmen might well devote themselves to pray and labor for the conversion of England. Were England a devout Catholic nation, could she, do we imagine, continue to treat her sister-island with an alternation of pity and anger, of liberality and reproaches, of fairness and dishonesty? Could she, as now, be content to do for Ireland only what she dare not refuse, and receive as infallible truths all those slanders against her clergy and laity which often work up her heavy, lumbering, practical popular mind into a very frenzy of rage and vexation? The first result of the conversion of England, or even of many Englishmen, must be a policy of fraternal love, towards those who of late have suffered almost as much from the chastising hand of Providence as from the senseless fury of man.

Nay, without waiting the full answer that might be hoped for from such prayers, it is impossible that the heart of England should not be touched by the sight of Irishmen praying for her conversion. It is a popular idea, indeed, with some people, that Protestants would only be irritated and made more hostile by the knowledge that Catholics were thus interceding with God on their behalf. They would take it as an insult, it is supposed, and close their ears more angrily than ever to the voice of divine truth. But this is a baseless fear. Amidst all the wrath such prayers might arouse, the hearts of all Englishmen who retain any love for what they know to be noble and Christian would be softened. A man who knows we are praying for him may be excited to a storm of passion if we make a boast to him of our zealous charity, and ostentatiously announce to him our profound pity for his blindness. But far different is the influence of a knowledge that he is prayed for upon a conscientious Protestant, when this prayer comes to his knowledge in the ordinary way of matter-of-fact, unobtrusive intelligence, and is not rudely thrown into his teeth. That the Protestants of this country would not, at the first tidings, be pleased to hear that the Catholics of Ireland were with one heart praying for their conversion, is very probable; but that no deep or lasting ill-feeling or increase of prejudice would be the result we are sure. There is scarcely an honest man in England who would not feel some little humiliation at the sight, and who would not after a while admit that much that was pure, and admirable, and worthy of cherishing, was to be found among a people whom he had been accustomed to regard as unworthy of his friendship, and fit only to be ruled with fire and sword.

That the prayers of Ireland would be of especial efficacy with Almighty God; every Christian must concede. If there is any prayer which is acceptable to Jesus Christ, and accords with the spirit of his

prayers while on earth, it is a supplication on behalf of an enemy. The whole Christian world would scarcely present so glorious a sight as that of Ireland, trampled on, deceived, starved, and insulted even when most pitied and most bountifully aided, nevertheless ceasing not to entreat the God of nations to have mercy upon the land that smote her, and to bend the English soul to the love and fear of Himself. If there is any prayer which would be certain to convert England, it would be a prayer thus learnt from the pattern of the dying Redeemer of the world, who shed his blood and offered his supplications for the people of this haughty nation as truly as for that thief upon the cross beside Him upon Calvary.

It ought not at the same time to be forgotten, that English Catholics, from whom prayers for the conversion of their country are to be expected as an obligatory duty, are still far from uniting in these supplications as they ought to unite. With all that has been effected by the zeal and energies of those who have devoted themselves to spread this devotion, and with all the sanction and encouragement of the Catholic Bishops and clergy, it cannot be doubted that many are the individuals, and many the households, by whom no special daily prayers are offered up for this great end. To our eternal shame be it spoken, there are even those with whom it must be said that this devotion is what is called *unpopular*. Personal considerations have made some of us careless as to this paramount duty; and because we may not have altogether approved some of the steps that have been taken in its furtherance, we have forgotten that nothing on earth but incapacity can absolve us from habitually calling upon God for the salvation of those who are nearest to us in the ties of natural flesh and blood. May we not, then, hope that the example which is already being set before us by many Irishmen will stimulate our torpor and awaken our love; and that where nothing more can be done, at least one "Hail Mary" will be added to our private or household prayers, for the conversion of our beloved country?

Apart, however, from the necessity for instant and continued prayer, the question as to the *mode* in which the Catholic Church may best act directly upon the world around her is one which every day acquires a deeper interest. Wonderful and glorious as are the results which we have a right to expect from the united cries of the faithful on behalf of England, it cannot be denied that these results are to a certain extent, dependent upon the wisdom of the system we adopt for opening the eyes of Englishmen to the claims of the true Church; and the subject admits of being viewed in so many various lights, that a few suggestions on one or two of its most important bearings may not be uninteresting to our readers.

To thoughtful minds, indeed, the question will again and again occur: "How can we convince the great mass of the people that Catholicism alone is the true Gospel of Jesus Christ? What are the kind of arguments to which the general run of mankind are accessible? What rational and undeniable proof can be adopted, which shall be at once in strict conformity with the laws of sound reasoning, with the capacities of the various classes of this country, and with the pure spirit of Christianity itself?" Few of our readers have not at times put some such queries as these to themselves, and some of them may perhaps be hardly prepared for the views we are about to lay before them as a solution of the problem. We venture, nevertheless, to press the subject most earnestly upon those who may differ from us, and to entreat them to give a candid consideration to the remarks we have to offer.

First, then, what method for the conversion of Protestants may we regard as *not* adapted to the exigencies of the times and the relative claims of the Church and her adversaries? Of those systems which we cannot but account either useless or mischievous, the most prominent is that which is commonly termed *controversy*. By "controversy" we do not, of course, mean all appeals to the reason, the common sense and the good feelings of Englishmen; but that elaborate argumentation which is based on difficult Scriptural texts, recondite analogies, obscure historical facts, or abstruse philological and patristic investigations.—For the vast mass of mankind—for it must be remembered that we are speaking of the many, and not of the learned few—all such proofs, we are convinced, are often worse than a waste of time, toil, breath and patience. We do not believe there exists a congregation in the empire which is (except in a very few instances of its whole number) intellectually capable of entering into any such style of argument. The mingled stupidity and ignorance of man is profound. Most men know little; and they cannot reason, except in the roughest, simplest way. They can seize, more by instinct than on any argumentative grounds, a broad, mighty principle, and apply it to themselves, to their neighbors, and to religious ques-

tions, with a rude, vigorous, and effective decision.—They can go straight to the real question involved in a discussion, when fairly led to it; they can think like men, though not like scholars; they can follow the path which God has marked out for the poor, though they are only bewildered by an accumulation of learning and a logical display. But they can no more enter into the true merits of what is termed theological controversy, or comprehend a critical inquiry into a mysterious text, than a village blacksmith could manufacture the wheels and springs of a watch.

Great, indeed, is the error of those who measure the average intellects of mankind by their respectability. Men talk of an *educated* congregation, as if such a thing were not a mere oasis in a desert of universal ignorance. We fancy that because a congregation is *well-dressed*, therefore its brains are cultivated in the same proportion as its garments. The few, whether clergy or others, who are the really educated and cultured class, often marvellously overrate the facility with which their hearers and readers comprehend them. No man can take pains to investigate the question for himself, without learning the unpleasant truth, that if the learned and the able are really to make themselves understood, by the generality of mankind, they must humble themselves to a level which is both painful to their intellects and mortifying to their pride.

We only wish that those zealous persons who bring to bear upon Protestants a battery of learned disquisitions and irrefragable Scripture proofs, would take the trouble to inquire how much of all they have been at the pains to write or to utter, has been tolerably understood by those for whose benefit they have spent all their labors. We wish that those who entertain a high opinion of the knowledge and reasoning powers of the well-dressed and gentlemanly portion of society, would simply sum up a list of those of their acquaintances who can follow the steps of any close argument, who can define what is the real point under discussion, who know when they are properly answered, and when they are put off with a deceptive reply. We should like to see drawn up a catalogue of the explanations of common theological terms, such as are necessarily used in controversy, by those Protestants with whom we argue. As a general rule, they literally know nothing, whatever, to serve for a foundation to begin upon. They have learnt—some of them at least—to talk a sort of theological gibberish, and to quote texts, under the delusion that they affix definite ideas to the words they utter; but beyond this, they have little more than a few strong, though vague ideas of morals, and of what they suppose to be the characteristics of a divine religion and a true Church. And if we would go direct to their hearts, and infuse actual ideas into their minds, we must adopt a far simpler process than reconcile, metaphysical, patristic, historical, or Scripture reasoning. We must take noble and lowly, rich and poor, on one common ground, and bear in mind that few persons, until they become Catholics, have really any religious ideas or definite faith at all. They may have a multitude of words and very good intentions, but the depth of their positive ignorance is scarcely credible to those who have not made the incapacity of man their special study.

If, however, elaborate controversy fails to command the obedience of Englishmen, still less will they yield to personalities and irritating sarcasms. Not that satire, and an exposition of the follies and abuses of Protestantism, is not at times a most effective weapon in the hands of the Catholic; but that, for the most part, attacks upon the clergy and the clergy's wives, exhibitions of the absurdities of their professed creed, and abuse of them as wilful, stupid, and God-hating heretics, serve only to give scandal, and to arm their already prejudiced feelings with a triple armour of self-justifying indignation. Perceiving as we do, the hollowness of every shape of Protestantism, its inconsistencies, its self-deceptions, its worldliness, and its Pharisaism, it is difficult for us to realise the amount of wrath and disgust which result from our ruthless displays of its weakness and follies. Nothing demands a greater care and delicacy than the convincing a man of his own sins, ignorance, or stupidity. True though it be, that he is outrageously sinful, ignorant, and stupid, we shall never succeed in opening his eyes to his condition, if we adopt a mode of proof which is tantamount to saying, "Sir you are incapable of reasoning, you are too dishonest to look truth in the face, and your religion is all hypocrisy and deceit." These unpleasant truths must be gently insinuated; they must be well oiled with courtesy and consideration; they must be urged in the way of calm disquisition, and in appeals to an adversary's good qualities, to his sense of justice, to his love of truth, to his fear of God; and to his veneration for Christianity. All this, indeed, requires so nice a care and tact, that it scarcely ever happens that what

we may call the *personalities* of controversy do not work far more mischief than good.

Again, England will never be converted by the mere outward show of the splendor of Catholic worship. Admirable and natural as is all that magnificence of ceremonial and artistic decoration with which the Church delights to approach her God, we may rest assured that the English nation is not in a state to regard this external beauty as a proof that she alone is the true spouse of Jesus Christ. Protestants will neither be conciliated, nor convinced, nor yet scandalized by it. They will quietly put it aside, as not being the real test of truth and error. If we obtrusively thrust it forward, and entreat them to come and view our gorgeous rites, they will count them either as a subtle snare or a theatrical *spectacle*. If, on the other hand, they see us paying little heed to the proprieties of divine service, and neglecting its glory, when it is really in our power to adorn it, they will despise us. In neither case will it convince them that ours is the one true Church. It will serve, indeed, the purpose of attracting them to look on and see what we do; but if we depend upon any such means for finally making them Catholics, most woefully shall we be deceived. English common sense knows perfectly well these two great Catholic truths, viz., that splendor of worship is no part of the *essence* of spiritual religion, and also that it is the right and natural *result* of spiritual religion, when it does not interfere with higher duties. Therefore, let us never for one moment fall in with the cant of the irreligious, and pretend that we do not love the splendor of the house of God, or admit that the gorgeousness of Catholic ceremonial is in the faintest degree unfavorable to the devotion of the heart; but let us beware of making Protestants imagine that we build superb churches, and arrange long-drawn processions, and lift up our voices in captivating strains, in order to please *them*, or for any other reason whatsoever, except the true one, namely, that the soul which loves God must delight to serve Him with all its faculties of both body and soul, and with all the gifts of grace and beauty which He has bestowed upon us in this lower world. So long as they behold us adorning the service of the Lord, for such a motive as this, they will be constrained to admit its undeniable excellence, and it will need no lengthy argument to teach them that their own meagre and frigid worship must be the product of a questionable creed. But the moment that they detect us in thinking of *them*, and not of God and of ourselves, in our elaborate ceremonial and costly buildings, that moment will they feel more convinced than ever, that "Romanism" is a religion of the senses and not of the heart, and a snare rather than a blessing to the soul.

(To be continued.)

CATHOLIC CONVENTS AND PROTESTANT CALUMNIATORS.

The obscure dotard who represents West Surrey has been attempting to vindicate himself from the charge of having, on a late memorable occasion, spoken disrespectfully of her whom the Angel saluted as "Full of grace," and whom all nations call "Blessed." This shows that even Mr. Henry Drummond is, upon cool reflection, less of a blasphemer than the first Minister of the Crown and the Speaker of the House of Commons. He, in the fury of rampant bigotry, let fall infamous words, of which he is now ashamed and repents at leisure: they, in the coolness of mere auditors, upheld the excited blasphemer, and deliberately sanctioned his gross delinquency. We accept his repudiation of the language too truly attributed to him, as an apology to society for the scandal he had given by his horrible allusions to the Mother of God; but we question if this recantation, will raise his character among the Evangelical Protestants of this country. The hatred borne by these to the Blessed Virgin is really incredible; it is absolutely satanic. We have been astounded by the sentiments and the language which of late we have frequently heard drop from the lips of Protestants—Episcopalians as well as Dissenters—on this subject; and it is our solemn conviction that Mr. Drummond's ferocious invective fell far short of the feelings of the Evangelicals.

That worthy person does not, however, withdraw or disavow his infamous calumnies upon Catholic convents. He still brands as "prisons or brothels" institutions in which ladies of the purest fame, the strongest mind, the noblest character, devote themselves to the service of their Redeemer, and the instruction of female youths in those fine arts and elegant accomplishments which adorn society. This man—and he is but the type of a very numerous class in this country—conceives that the burden of the Lord cannot be light, nor His yoke sweet; and that vows of chastity, offered to God, cannot be kept. He, doubtless judges by his own experience, and he cannot pronounce all Catholic ladies impure, without

feeling that all Protestant ladies are prostitutes.—Such is the libel pronounced by a flaming English Protestant, amid the cheers of the House of Commons, upon the Protestant women of England. It is not our doctrine—God forefend!—we are only deducing the inevitable inference to which Mr. H. Drummond's words necessarily lead. We are well persuaded that there are thousands of Protestant women in this country who exulted in Mr. Drummond's loathsome libels upon their Catholic countrywomen. Every one of these is open to the reproach of being what they think others to be. We go farther, and we declare our conviction that the most faithless wives and the most immoral daughters may be known, unerringly, by the exuberance of their commendations of the calumniator of the Catholics. Virtuous women, of every creed, must abhor the miscreant who accuses an entire class of females of immorality, merely because they prefer, with the Apostle of the Gentiles, to "do better" than marry. And, certainly, with the facts of daily recurrence which stare us in the face, it does evince matchless effrontery in the English Protestant, to impute immorality to Catholics—male or female, clerical or lay. The 'Crim. Con.' actions—the Divorce Bills—the Doctors' Commons proceedings—the frightful cases of adultery, seduction, incest, that fill the daily papers, ought, one should suppose, to impose some restraint upon Protestant tongues and pens, when alluding to the private lives of Catholics. And when the extent in which Protestant clergymen—all of the Evangelical caste too, from Dr. Dillon to the Reverend gentleman who figured in the latest trial for seducing his friend's wife—[the Puseyite clergymen stand unscathed amid these abominations, the Evangelical gentlemen—the promoters of "love feasts"—seem to be the gayest *Lotharios*—are mixed up in these deplorable exhibitions, is considered and to this consideration is added the statistical table, showing an addition to the English population of 75,000 bastards annually—to say nothing of the perjuries attendant upon affiliation and the infanticide consequent upon excessive demoralization—we must say that the audacity of those whose insulting allusions to our nunneries provoke such retorts as these, savours of infatuation. Their malice never sleeps—their eyes and ears are ever open to discover Catholic peccadilloes, and their inventive faculties are not blunted by excessive scrupulosity. Well, where is the result of their labor of hate? Can they lay their fingers upon one—even one solitary act of impropriety, committed in any or all the nunneries in this empire? We challenge them to name one: we defy them to their teeth, to name one. We pass from the cloister to the world, and here again we proudly challenge a comparison of Catholic with Protestant conduct. Catholic men may do many bad things, but Catholic women afford, by the unsullied purity of their lives, the most glorious commentary upon the influence of the Confessional. When Protestant Evangelism—when Methodism, the most profligate licentious of all—can stand this test of teaching, then, and not till then, may its votaries presume to question the morality of Catholics. When they cease to scandalize society by their debauchery, they may demand inquisitorial inspection of the nunneries. As matters stand, the less the "Evangelicals" say about morals,—the less they speak or print about female purity, the better for their own shame.—*Catholic Standard*.

THE CHURCH OF SCOTLAND.

If we include the appeal from Gairloch, we have seven cases of deposition, and an eighth, the ugly-looking Whitsome case, referred back to the Presbytery, occupying the debates in the General Assembly. Drunkenness seems to be the favorite crime, diversified by instances of adultery, lying, profanation, Sabbath-breaking, &c. Indeed, in some of the cases the fearful truth is disclosed, that for years have men, appointed to teach purity, sobriety, and to enforce and exemplify all the loveliness and power of Christianity, been themselves wallowing in filth, their lives a stain upon our common humanity, and their deeds of darkness such that we dare not so much as name them. It is a picture fitted to make a man shudder. The Assembly has done its duty, however—whatever the motive—it has done its duty; and seven empty pulpits, and by-and-by probably an eighth, prove the havoc which is caused by admitting hirelings into the sacred office. There are two of the cases somewhat peculiar. We understand that in one of them the evidence of overt acts of drunkenness was constructive rather than direct: but to save the Assembly all trouble, the reverend culprit appeared in open court so utterly overcome that he was ordered to be removed. The other was Dr. Lockhart's case. The charges laid here were so atrocious that restrictions were properly imposed on the printer so as to prevent the pollution of such a narrative going abroad. And yet this man is the celebrated "Anglo-Scotus," who figured so conspicuously in the Apocryphal controversy, who employed indignant capitals to vindicate the high character "of the Rev. John Lockhart," and who poured forth perfect torrents of invective against the impurities of Secession practice when contrasted with the high-toned morality of the ministers of the Kirk as by law established! "How is the mighty (talker) fallen!" It is a lamentable picture, and we turn from it in disgust.—*Scottish Press*.

THE BISHOP OF EXETER'S "PRIVATE PARTY."—The opposition excited throughout Bishop Philpotts' diocese has been so general, that the synod summoned to assemble on the 25th instant, in the cathedral church of Exeter, will, it is thought, be reduced to its proper dimensions; viz., a voluntary and private meeting of that prelate and a few of the clergy of his diocese who concur in his extreme opinions, and who join in his excommunication of Archbishop Sumner.

CATHOLIC INTELLIGENCE.

The Cardinal Archbishop held a Confirmation on Whit-Sunday in St. George's Church, London, when about 250 people and some converts received that Sacrament. He had previously conferred, at his own private chapel, the Order of Deacon upon the Rev. Mr. Manning, the late Archdeacon of Chichester.—This gentleman is, I understand, to be ordained Priest next Saturday, and much fruit is anticipated from his exertions among those people who so lately admired him, and hung on every word which fell from his lips.—*London Correspondent of the Tablet*.

ENTERTAINMENT TO THE ARCHBISHOP OF NEW YORK BY THE CATHOLICS OF LIVERPOOL.—On Tuesday evening the Archbishop of New York was entertained at dinner at the Adelphi Hotel, in Liverpool; by the Catholics of that town. The invitation was conveyed to his Grace by the Catholic Club and the members of the Irish Club, and many other Catholics were prompt to join in the demonstration of veneration and affection to the distinguished Prelate. The Bishop of Liverpool apologised for his absence on account of ill-health; and, owing to the shortness of the notice, the Bishop of Newport, who had also been asked as a guest, had not had time to answer. The company present, however, comprised most of the wealthy Catholics of Liverpool, and many also of the intelligent and industrious classes. All the local Clergy were invited as guests.

His Grace the Most Rev. Dr. Hughes, Archbishop of New York, preached on Sunday, 8th June, at St. Nicholas' Church, Copperas Hill, Liverpool, on behalf of the schools of that church.

Dr. Newman is at present superintending the arrangements for a monastery on a large scale at Edgbaston, near Birmingham, for the reception of "Oratorians."

His Excellency Mgr. De Vykersloot, Bishop of Curium, has arrived in town to view the Exhibition, accompanied by his brother, Baron De Vykersloot, from Bruxelles, one of the members of the Belgian senate. Immediately upon their arrival, the distinguished visitors proceeded to Kentish Town, where the Bishop has taken up his residence in the house of the Rev. Hardinge Ivers, incumbent of St. Alexis, with whom his Excellency was acquainted abroad.—*London Correspondent of the Tablet*.

LEGHORN, JUNE 4.—Monsignor Minucci, Bishop of Florence, proceeded on the 31st ult. to the Church of Santa Croce, which, on the 29th, the anniversary of the battles of Montanara and Cortatone, had been profaned, and in the midst of the Austrian troops reconsecrated the edifice.

On Thursday morning Miss Ellen Cummins, of Ross (in Religion, Sister Mary Agnes Joseph), made the solemn profession of her vows as an Ursuline religious, and received the black veil at the hands of the Rt. Rev. Dr. Foran, Lord Bishop of Waterford and Lismore, at the Ursuline Convent, St. Mary's, Waterford.—*Limerick Examiner*.

THE ARCHBISHOP OF DUBLIN.—We rejoice to learn that his Grace the Most Rev. Doctor Murray, is steadily convalescent from his late illness, though not yet sufficiently recovered to officiate at the ordinations which are to take place this week at Maynooth College.—*Evening Post*.

RETURN OF THE MOST REV. ARCHBISHOP HUGHES.—Our beloved Archbishop is again at home. The rumor that he intended taking passage from Liverpool in the "Arctic," on the 11th inst., proved well founded. He arrived on Sunday afternoon, about 3 o'clock, after a passage of eleven days and some hours. His Grace never looked in better health or spirits; his journey has restored to him the freshness of vigor that had been so severely tried by his many and overwhelming avocations when at home. On Monday, the day after his arrival, he visited the various Catholic Institutions of the city, the Sisters of Mercy, the Orphan and Half Orphan Asylums, St. Vincent's Hospital, Mount St. Vincent's, and the Academy of the Sacred Heart at Manhattanville. At this last mentioned place, the ladies and the pupils had prepared for him a beautiful and tasteful welcome. The young ladies, pupils of the Institution, all dressed in white, were presented, and an elegantly conceived address was made him in the name of the School, by one of their number. The bells rang merrily in honor of his arrival, and there were some tasteful ceremonies that we have not heard reported accurately enough to describe. At Mount St. Vincent's the Sisters of Charity, with their pupils, had also an address of welcome for their Archbishop, and there also the ringing of the bells announced on his approach a day of joy to the school.—*New York Freeman's Journal*.

The Rt. Rev. Bishop of Savannah, Dr. Gartland, has recently received a splendid present from the St. John's Catholic Total Abstinence Society of Philadelphia, of a Crozier, with basin and urn, and a candlestick. This present is creditable to the donors, and shows the high estimation in which the Rt. Rev. Prelate was held in Philadelphia.

THE CATHOLIC RELIGION IN HUNGARY.—A Council of the Catholic Bishops of Hungary has been held lately. Among the principal resolutions was one to demand from the Austrian Emperor, that the Episcopate should henceforth exercise a greater influence over the Faculty of Theology in the University of Pesth. Another demand was that the State influence in Hungary, should be checked in the matter of all Catholic schools; that schools endowed by Catholics shall not be used for un-Catholic ends; and that the Bishops shall have a right especially to interdict every improper book from being employed in Catholic schools.

Mr. Pakenham, a nephew of the Duke of Wellington, whose conversion took place last year, has left the army, and has entered the novitiate of the Passionists.

CONVERSIONS.—The *Church and State Gazette* states that the Rev. James Orr, who was curate at St. Nicholas, Bristol; and who has lately been residing at Rome, was, with his wife, recently received into the Catholic Church by Cardinal Franzoni.

On Sunday last, the Rev. John Rutherford Shortland, late curate at Knighton, near Leicester, and formerly curate of Ribworth Beauchamp, in the same county, was received into the Catholic Church, at the Oratory, Birmingham, by the Very Rev. Dr. Newman.—*Morning Advertiser*.

SPAIN.—A young Englishman, Mr. J. Witte, employed in erecting a steam-engine in the Almaden establishment, has embraced the Catholic faith. On the 18th of May last he made his solemn abjuration.—*Ami de la Religion*.

IRISH INTELLIGENCE.

The following eloquent address was delivered at the meeting held in Dublin, upon the occasion of the Simultaneous Meeting of the Catholics of Ireland. We recommend it to the attentive perusal of our readers, as a proof that the same gallant spirit of liberty, before which the genius of Protestantism has so often quailed, is yet alive in Ireland:—

Mr. Maurice R. Leyne in presenting himself, was received with repeated bursts of welcome and acclamation. He said—Sir, I do feel honored in having the privilege of a parishioner conferred upon me, and in being invited to address this meeting. Apart from the special purpose for which you are assembled, the presentation of a petition to Parliament—and which venerable constitutional usage you will allow me to say, very deferentially, but very frankly, I most heartily despise—I see urgent occasion for the Catholics of Ireland to deliberate upon the contemplated imposition of Penal Laws. (Hear, hear.) Differ as we may, Sir, upon the morality and efficacy of petitioning an alien and hostile Legislature, we must regard the design of England to make a felon of conscience as an oppression and a grievance; which every man who loves liberty should resist, whether he worship at the altar which we surround, in the communion of the Establishment, or the synagogue of the Jew. I grant, Sir, that, after all we have seen in this country of the disastrous results of religious controversy, it is scarcely to be wondered at that men who shudder at the crimes of sectarianism, and who curse the legacies of its bloody history, should hesitate to engage in a movement so commonly fruitful of mischief as religious agitation. (Hear, hear.) It is lamentably true that such an agitation may give birth to desperate animosities—warm into life the basest political reptiles—and array the people into hostile sections.—This is an eminent danger. But, Sir, beyond the chance of such contingencies, lies the great question of man's right to religious liberty. A question not to be paltered with in the generosity of political friendships—not to be bartered for the prospect of the greatest political gain. (Cheers.) Sir, I solemnly believe that neutrality upon this occasion becomes as culpable as expressed assent to the establishment of the most damnable of all despotisms—the domination of an Ascendancy, the subjugation of conscience to the lusts, the insults, and the robberies of a favored State-religion. For my part, then, as a member of a party who have preached no coward's or bigot's creed—(loud cheers)—who have taught toleration of opinion as well as resistance to oppression—(loud cheers)—I am not content to shrink from this contest, for I deem it a just and holy cause to defend a nation's faith against the violence of fanaticism and the sacrileges of law. Sir, it is a spurious liberality that is not stirred to indignation by this monstrous injustice. It is a giddy enthusiasm for the name of toleration, not a profound and wise passion for liberty, which affects to be scandalized by the pious fury of the Catholic people of Ireland when their Faith, its practices, and its ministry are doomed to proscription and profanation. (Loud cheers.) What, endure the Penal Law, and prate about the sanctity and glory of Liberty! What, endure the Penal Law, and rave about Equality and Fraternity. Sir, I abjure such shallow philosophy as I spurn these diabolical enactments, which honor repudiates, which conscience anathematizes, which faith defies. Let us ask, then, what means this frantic zeal of England? What means the virulent orthodoxy of its cabinet—the obscene intolerance of its senate—the purchased scurrility of its press—the blasphemous fury of its mobs? (Tremendous cheers.) Has England risen against some gross and brutalizing sensualism which tramples on virtue, charity, honor, and human love? or against some vain and empty rationalism which defies vice, and deposes the Omnipotent from his throne? No, Sir, this tempest of execration and criminality rages against that ancient and sublime faith which was preached by the humility, the agony, the miracles of the Redeemer. That faith in which Christendom was born and baptized, and which was, in the eras of her most transcendent human glory, the handmaid of her genius, the goddess of her chivalry. And to which, while empires have melted like the snows, and dynasties decayed like autumn leaves on the tree of time, and systems crumbled like the busy brains in which they were cradled, she has clung with fond and invincible fidelity, as the nurse of mortal affections—the consoler of mortal sorrows—the crown of mortal hopes. (Loud cheers.) That old, beautiful, God-guarded Catholic faith, from whose divine authority England once madly rebelled, but to which, in a happier hour, she is nobly renewing her allegiance, in the persons of her greatest teachers—the guiding intellects of her schools, her pulpits, and her senate.—And, oh! that faith which, in this, our own beloved land, has had a miraculous and indestructible vitality; in our glory, in our shame—still, still, burning in our firmament—lighting our failing hearts and our rifled homes with its eternal truth and enrapturing revelations. (Enthusiastic applause.) Ah, Sir, we Irish Catholics well know that this is no new struggle in which we are engaged. (Hear.) We know it has an origin older than the fourth day of last November; when that Christian of three religions, Lord John Russell, wrote his infamous libel on the Mother of all the Churches. Sir, the war for the extirpation of Catholicity dates its origin from the apostacy of the adulterous tyrant who, in the filth of his debaucheries, degraded the majesty of the king, and the higher dignity of the man—(cheers)—and ever since it has employed the faculties and resources of England:—

By the sword, and the bribe, by terror and corruption, they have labored to root it from the island. In vain, in vain. They would more easily have plucked the mountains from their foundations. (Loud cheers.) It has defied the splendid profligacy and warrior strength of the gallant deputies of Elizabeth; of dubious memory. It has defied the iron power of the Mahomet of a profane and sanguinary Puritanism, who re-baptised Ireland to its belief in the blood of her people. It was not drowned, with the forfeited diadem of the Stuarts, in the crimsoned waters of the Boyne. It was not banished forever with the fallen chivalry of the Brigade. And though, methinks, it struck hard blows at Fontenoy—(cheers)—it was not murdered at the gibbets of the old Penal code, or in the closets of the hangman House of Brunswick. (Continued cheers.) Despite of them all it is here to-day, divine, beautiful, powerful as ever in the heart of the priest, the soldier, and the citizen. It is displayed in full majesty in our temples—it is revered in the palace of the peer, in the rotting hut of the peasant—it is professed boldly, lovingly, defiantly, by a race who will only yield it when the land shall be reddened by blood, not shed by the guillotine of famine, but— (Tremendous bursts of cheering.) I hold you to that vow!—(Repeated acclamation.) But really, Sir, we, poor benighted Papists, are not so badly off after all. We have crowds of kind and active friends. There are whole regiments of pious people most anxious for our salvation, if we would only compromise our superstitions, and give up our singular infatuations about "the Pope" and "Holy Water." They say we are very good fellows in private life—that we have many excellent points—(laughter)—that we are very decent citizens and exceedingly jolly companions. They readily admit, that the men amongst us are strong-able, clever fellows; and as for the girls, why they are really very pretty little darlings. "The present company, I suppose, always excepted." They like our assistance uncommonly well in a field of battle, and they think it perfectly justifiable to buy and sell with us, provided the profit be considerable. (Laughter.) But then, our poor souls! They are doomed! We are excellent acquaintances on Earth, but totally unfitted for the select circles of "Paradise." (Laughter.) This contemptible cant, Sir, is not the language of our enlightened generous Protestant fellow-countrymen. It is the parrot-scandal of the impostors of conventicles—the orators of beer-barrels, and the recreant snufflers of the Priest's Protection Society.—(Cheers.) It is held by the sanctimonious pirates of Exeter Hall, who tell the starving to purchase food for the body by suicide of the soul, and by the coquetish evangelisers who distribute dubious halfpence, magnificent soup-tickets, and edifying blasphemies from robical reticules. (Laughter.) I am done with these poaching confraternities. Sir, it was rumored on yesterday, that the minister whose rule has been a dread calamity to Ireland, and whose tenure of office has been marked by such manifold violations of justice and humanity—that Lord John Russell has been driven from power. Sir, I did hope that such just retribution had fallen on the Whigs—that they had been disgraced and disarmed. But this is not the case. We have still, amid the ruins of our social state, to battle with the Whigs for conscience sake.—I tell you, friends, that after all it matters little how the administration may be designated who shall sit in Downing street. (Hear, hear.) The fanaticism of England has been too desperately aroused to permit the policy of persecution to be buried with the carcass of a cabinet. If the Whig fell to-morrow, we should have to wrestle with the Tory. Remember that Stanley and Walpole, that Lacy and Drummond, and the Inquisitors of Convents are still eager for the gibbet and the fagot. Remember that the Cardinal is not yet banished, and that the Pope is yet obeyed. Remember that the Hierarchy of Ireland is yet unfettered, and that the contumacious Synod of Thurles is yet unchastised. (Cheers.) Remember that the Catholic people of Ireland are yet Catholic, and that England has sworn to de-Catholicise them. Dream not of peace till this enactment be trampled on by the nation. (Immense cheering.) Sir, I came not here to-day to listen to any aspersions of any Christian sect, or to utter any blasphemy against conscience.—(Hear, hear.) I came here to feel the pulse of the Catholic, and to examine if this be indeed a true and manly rage which stirs your hearts and lightens in your eyes, and not a simulated passion, excited by political impostors who form public shams; who borrow the Sign of the Cross, and coin the pious enthusiasm of the people. (Loud cheers.) I believe it is the old spirit of your fathers which moves you.—I believe there is no farce played within these walls, around this sanctuary. (Loud cheers.) And I say to the government of England, that so loyally maintains the union, and boasts of our imperial identity, that they should beware, lest they are lighting a fire at this hour in Ireland, in which British connection shall be burned like a moth. (Cheers.) Brother-Catholics, brother-Protestants, brother-Irishmen, we are driven to this contest before the living and the dead. From the mount where Patrick prayed, from the shrine where Bridget vigilled, from the cell where Brendan meditated, from the wild sea-shore where Finbar had his visions, from the rock which Cormac dedicated, from the city where O'Tuathil was enthroned, from the scaffold where MacEagan perished, from the cathedral where Doyle ministered, from the fresh grave where Maginn sleeps; from the monumental ruins which speak with eternal tongues of the piety, learning, and heroism of other days, there issues to us a grand adjuration never to part with the Faith, but in all extremities, against the law and armies, against hell and death, to cling to it with love and devotion

"As strong as the pillar towers
And deep as the holy wells!"

(Loud cheers.) I deeply regret that in our time this occasion has arisen. I deeply deplore that authority has forced the election between neutrality and action. But since it is so, I am ready, not to exalt a spiritual despotism, not to hire my intellect in its service, not to bend my convictions to its will, but to defend the religion of my country. I take my stand before the altar where my father's prayed and—I leave the rest to God. (Mr. Leyne concluded amid vehement and long-continued demonstrations of applause.)

The Rev. John Walsh, Parish Priest of Cappoquin, died on the 2d ult., of a severe and protracted illness of seventeen years, which he bore with exemplary patience. He died regretted by all his parishioners, amongst whom he lived for thirty-one years and eight months.

THE PENAL LAWS.—GREAT MEETING OF THE COUNTY TIPPERARY.—A most numerous and influential meet-

ing of the Catholics of Tipperary assembled on Thursday, the 12th ult., in the Court-house, Cashel, to express the sentiments of that great Catholic county, on the subject of the new Whig penal laws. At half-past twelve o'clock the chair was taken by James Scully, Esq., J.P., Athassal.

LOYAL NATIONAL REPEAL ASSOCIATION OF IRELAND.—A special meeting of the association was held on Wednesday in Conciliation Hall, at three o'clock, in compliance with a notice from the committee, for the purpose of "considering the means of saving the hall for the use of the people, at the expiration of the present lease in September next."

The Dundalk Democrat says, "it is 'whispered' about in several quarters that Mr. R. M. Bellew is to be sent to Florence to fill the place vacant by Mr. Sheil's death; and that Lord Bellew's son and heir, who attained his majority on Tuesday last, will start for the representation of the county of Louth."

A CASE FOR THE LAWYERS.—In the Dublin Court of Exchequer, on Tuesday, the long-contested case of Captain Wynne v. the Marquis of Westmeath, for libel, was again brought under legal dispute. It will be recollected that this action arose out of an accusation made by the noble defendant against the plaintiff, imputing to him incontinence and improper intercourse with the female paupers of the Carrick-on-Shannon Union Workhouse, especially one Mary Connell, and partially applying the funds of the Union to the use of these his favourites. The defendant pleaded a justification of these imputations, and a trial was had, which lasted several days; but the jury not agreeing, after an incarceration of forty-eight hours, were discharged without giving a verdict. The plaintiff, not satisfied to let matters rest thus, renewed the proceedings, and a second trial took place, which lasted eight days, at the conclusion of which the jury returned a verdict for the plaintiff, with £2000 damages. In the last term, the defendant obtained a rule nisi for a new trial, and on Tuesday Mr. Brewster, Q.C., showed cause against this rule; but after protracted argument, which occupied the whole day, the Court made the rule absolute, on the ground of surprise, and that new evidence had been introduced of an important character on the second trial, which was not brought forward by the plaintiff on the first occasion; and a third dose of this nauseous investigation is therefore to be administered to the public. The new trial was granted without costs.

THE HIGHWAY TO THE WEST.—The Midland Great Western Railway will be opened to Galway on the 1st of August. The Earl of Clarendon has expressed his readiness to attend the inaugural ceremony, and the directors, it is said, contemplate an invitation to her Majesty to honor the day with the Royal presence.

A deputation of Irish members, including Messrs. Monsell and O'Brien, waited on the Chancellor of the Exchequer for the purpose of requesting a grant of 1000L, to defray the expenses of public instruction in flux growing. The application was granted.

MELANCHOLY CATASTROPHE.—On Thursday evening a catastrophe of a very melancholy character threw the quiet town of Celbridge into a state of painful excitement, and deprived one of its most respectable inhabitants of two beloved children. It appears that the garden of Mr. Michael Rourke, who resides near the bridge at Celbridge is washed at one end by the Liffey, and that at the time in question Mr. Rourke's two sons, of whom one was aged 17 and the other 11 years, went into the water at the foot of the garden for the purpose of setting lines to catch fish. The stream having overpowered the younger boy, his brother made an effort to save him, when, alas! the two brothers were carried beyond their depth, and swept away by the flood. The father hearing their cries, rushed out and waded as far as he could into the water, but being unable to swim, any efforts which he could make to save them were utterly fruitless, and no help being at hand, they were drowned before his eyes. The feelings, not alone of the poor father, but of his numerous friends in the town, may be better conceived than described, the affliction being considerably increased by the general affection with which the two youths had been regarded.

The Irish Peat Company have taken a piece of bog land near Athy, and have employed from 400 to 500 persons in getting up turf while the machinery is in progress of construction.

STATE OF THE CROPS IN THE WEST OF IRELAND.—A gentleman from the extreme west of Ireland, who has come up to town within the last few days, called at our office, and gives the most cheering account of all the crops in the districts with which he is acquainted, and through which he has travelled. The potato crop, he states, looks particularly forward, considering the early period of the season when we write. New potatoes of large size, and perfectly free from a single symptom of blight, have already been exhibited in several parts of the west of Ireland. This account is very cheering, and though it may be premature to hazard any anticipations of a sanguine kind upon the future stages of this valuable crop, we consider their present healthy appearance a good omen of the coming harvest. All the cereal crops look healthy and promise an abundant yield.

CENSUS OF CASTLEBAR.—We have received the following summary of the census of our town from a gentleman who took some pains in ascertaining the same at the period when the constabulary were likewise engaged. We believe it will be found correct:—In 1841—families, 1,070; males, 2,437; females, 2,700; total males and females, 5,137. In 1851—families, 963; males, 1,953; females, 2,275; total males and females, 4,228. Decrease, &c., in 1851—families, 107; males, 484; females, 425; total males and females, 909. This does not include public institutions, poorhouses, &c., which contain 2,790 individuals.—*Mayo Constitution.*

Monday last 120 paupers left Dingle workhouse, for Cork, to ship for America.

The Charles Tottie cleared out of this port on Thursday with 272 passengers for Quebec.—*Limerick Chronicle.*

One hundred vessels with foreign breadstuffs have arrived in Ireland this last week. Arrived in Cork from Friday to Monday last, thirty-eight ships with breadstuffs.

GREAT BRITAIN.

THE TAMWORTH RIOT.—Mr. John Neville, of Hase-lour Hall, has addressed a letter to Sir Robert Peel, intimating that the one published by the hon. baronet, addressed to his steward, was not the letter that prevented his tenant, Mr. Rhoades, from supplying the recent dinner at Tamworth to the Protectionists, and calling upon him to publish the real letter.

PARLIAMENTARY PROGRESS.—"Parliament meets again on the 12th. Let any one take up the six printed folio pages of notices for that day; he will find fifteen orders of the day—then five notices of motion—then Lord John's bill for Chancery Reform—then twenty-nine more notices of motion—and, at the end of the whole, Sir J. Duke's six amendments on the Smithfield Market Bill. Of those motions, many, of course, are supremely frivolous, but there are many which might have fairly claimed the attention of Parliament, if the session had not been miserably consumed by ministerial blundering and theological discussion. On the 17th, Mr. Bass is to propose the reduction of the malt tax. On the same night Mr. Cobden will ask the house to recommend her Majesty to make Lord Palmerston the mediator of eternal peace; and Mr. H. Berkeley will bring on the ballot. But of all the entries, the most comical is that which stands for the 20th of June—"Ecclesiastical Titles assumption Bill, Committee [Progress]," following by two pages and a half of proposed amendments. If it were possible to suppose the parliamentary printer guilty of a joke, we should have thought that this word "progress," in italics, was a fine stroke of satire, and that the brackets were designed to supply the place of notes of admiration. This bill of pains and penalties against the exercise of spiritual rights—a bill which has made a strong government impossible, and which has involved the legislature in interminable and unprofitable discussions, to the exclusion of all practical matters—has done more to check national progress than any other folly which any government has committed during the last quarter of a century.—*Chronicle.*

THE ALLEGED THEFT BY A CLERGYMAN.—The rev. gentleman, who was charged last week with stealing a shilling from the plate at the Church of All-Hallows, Barking, is named Charles Bloxam. On being brought up at the Mansion-house, on Monday, the gentlemen who attended upon the part of the prosecution stated that they had no further evidence to offer. The Lord Mayor said he had made very close inquiries into the prisoner's character, and regretted to say that there was but too much reason to suppose that the prosecutors were perfectly correct in their suspicions. "It has been proved to me that you have been defrauding people in the very neighbourhood in which you have been officiating as a clergyman of the Church of England, and that you have been acting upon a regular system of imposition for a considerable period. In fact, the whole of the information which I have received convinces me that although the evidence was not such as would justify me in committing you for trial, your moral guilt is beyond all doubt. It is needless for me to say that your conduct is incapable of extenuation, particularly regarding you as a member of a body from the authority of whose sacred calling the most praiseworthy example might have been expected. You are now discharged and I trust that you will earnestly beg forgiveness elsewhere."

TROUSERS VERSUS EXPERIENCES.—The Methodists of Exeter have set up a new test of orthodoxy,—attainable, however, by all,—on an application to the tailor. The *Western Times* says, "Mr. Macdonald, a young Methodist preacher, was examined a few days ago by the City-road District Meeting, previous to his being received into full connection. Testimony was borne to his usefulness and excellent character, but it was mentioned that he wore grey trousers. This was deemed unclerical, and he was admonished from the chair, and requested to dress with propriety."

BAIL COURT—LONDON, JUNE 12.—CRIMINAL INFORMATION AGAINST "PUNCH."—This day, on the application of Mr. Baddeley, Q.C., on the part of the Rev. Peter Daly, P.P., Galway, a conditional order for a criminal information was obtained against the publisher of *Punch* for a libel on the rev. gentleman which appeared in that paper on the 19th of April last. The libel complained of was contained in an article falsely charging Mr. Daly with having uttered at a public dinner in Galway certain language about the mode of burning the shipping in Liverpool and other English ports, and which false charges was used for the purpose of vilifying the Catholic religion. The rule nisi was made returnable on Monday next.

THE IRISH PEERAGE.—A meeting of the Protectionist Irish peers was held last week at Lord Stanley's to determine upon the members of the Irish peerage to be selected upon the next vacancies, which may take place in consequence of the age and illness of two of the present representatives. It was resolved that Lord Dunsandle should be selected on the next, and the Earl of Mayo on the succeeding vacancy. Both of the noble lords are resident proprietors in Ireland.—*Morning Herald.*

EMIGRATION AGENTS.—An "emigration agent," named Saunders, has been committed to take his trial at the Liverpool Assizes, on the charge of having obtained money by false pretences from an emigrant, to whom he sold worthless land.

SHOCKING INHUMANITY OF A MOTHER.—One Lucy Macdonald, a well-dressed woman but of dissipated appearance, has been remanded at Worship-street, charged at the instance of the parish officers of Stepney, with scandalously neglecting and otherwise cruelly ill-treating three children, who had been placed under her care by their father, the warder of the gaol at Dartmouth, in Devonshire. The shocking appearance of the children excited the indignation of her neighbours, and a mob threatened to burst open her door. When the police entered they found the children in the most filthy condition, one of them so emaciated as to resemble a "perfect skeleton;" the mother lying in a room up stairs intoxicated. The woman had no excuse on the ground of poverty, as she had lately received a draught for £4. 10s. from the father of her illegitimate child, an officer in the army stationed with his regiment at Malta, in addition to the usual remittance of 17s. per week from their father. Henry Brooks, a boy stated to be 15, an intelligent but diminutive little fellow, stated to the magistrate that at the time his father was obliged to go into the country, they were all provided with comfortable and sufficient clothing, but that his aunt, who was in the habit of drinking very much, pawned the whole of their clothes in a very short time after. They were in consequence kept closely confined in-doors, and his little brother, from want of clothing, had not been out of doors for at least five months. They were chiefly fed upon bread and weak tea, and when they did have meat it was never more than once a week. The boy added, that he availed himself of an opportunity of secretly writing to his father, to apprise him of the prisoner's conduct towards them, in consequence of which he immediately wrote to the prisoner on the subject, but since then, "she has treated us worse and drunk more than ever."

GUANO.—This useful manure is being brought into Queenstown very plentifully. From Thursday to Sunday 14 vessels arrived, all heavily laden.

MANCHESTER.—A correspondent writes to us "that in the month of March last a petition against what is vulgarly termed 'Papal aggression,' was presented to a certain division of police in Manchester to be signed by them. The time chosen was when all the men were assembled to go to the procession of the High Sheriff of the county on his way to Liverpool assizes. Two inspectors brought in the petition to the reserve-room, and said they were ordered to sign it; it was sent to be signed by them; and the men regarding their families considered it safer to sign than to leave their situations.—*Tablet.*

UNITED STATES.

DEATH OF ANOTHER PRIEST.—The Rev. Adolphus Kittel, C.S.S.R., breathed his last at the Redemptorist Convent, in this city, on Sunday evening last. He had contracted ship fever during his services at Blackwell's Island, and had been lying at the point of death for nearly two weeks. His funeral took place on Tuesday morning. There were present about twenty priests, the various Catholic Societies of the Third Street Congregation, with their banners dressed in mourning, and a great many of the faithful. The procession formed at the School-house in Fourth Street, whence the body was carried by six lay-brothers of the Order of the Redemptorists, the priests, and others, chanting as they marched the appropriate psalms. The procession passed down Fourth Street to Avenue B, thence to Third Street, and to the Church, where Rev. Father Muller sang Mass, assisted by Fathers Kleineidam and Ruland. After Mass the Rev. Father Coudenove, C.S.S.R., of Philadelphia, made a short and very beautiful address, and the remaining ceremonies were concluded. The Church was crowded with people who continued for some time reciting litanies and prayers for the repose of the deceased.—*Requiescat in pace.*—*N. Y. Freeman's Journal, June 28.*

Father Mathew administered the pledge to 1,400 persons at Cincinnati on Sunday the 15th ult.

The Postmaster General has concluded postal arrangements with New Brunswick, which will go into effect on July 6. Those arrangements allow a regular exchange of mails between New Brunswick, Cape Breton, Nova Scotia and Newfoundland. The rates are to be 10 and 15 cents, leaving it optional whether prepaid or not.—*Boston Pilot.*

STEAMER ASIA.—The British steamer Asia, which sailed for Liverpool from N. York, took out one million, one hundred and fifteen thousand, nine hundred and twenty dollars, in specie. This large sum has been extracted from the industry of our country, to be expended in the purchase of British iron, while the Furnaces and Mills of Pennsylvania, are laying in a state of compulsory idleness!

Another case involving domestic trouble has transpired in New York. Mr. Van Zandt ran away with his wife's sister six months since, and has just been discovered in Trenton, N. Y. The young lady denies that she was abducted, and says she was the cause of all, as she loved him before her sister married him, and was determined to have him.

Twenty-four cholera deaths occurred on board the steamer Pride of the West, on the Mississippi, last of May. She was crowded with emigrants, to which class of individuals, on that river, the disease was chiefly confined.

THE CHOLERA AT THE WEST.—The cholera has reappeared at Princeton, Ky. Seven new cases and two deaths took place on Wednesday week. The people have nearly deserted the town. A few cases of cholera in a mild form have appeared at Memphis, Tenn. At Lexington, Mo., eleven deaths occurred in five days last week. The cholera has also appeared at the canal near Petersburg, Ind. At Mt. Pleasant, Iowa, and vicinity, thirty-six deaths and cases in five days. At Jefferson, Mo., there has been twenty-five cholera deaths. There were five cases of cholera on the Keystone State on Saturday, on her passage from Cincinnati to Wheeling, Va.—*Catholic Mirror.*

The late flood on the Mississippi river and its tributaries, it is said, was the greatest that has occurred on this continent. Many towns were completely inundated. The loss of property is incalculable, and we are afraid that we shall hear of the loss of many lives.

Rev. Alexander Bullion, the Orthodox preacher, who created a riot in one of the churches in Philadelphia, Sunday before last, has been held to bail in the sum of \$3000 to take his trial this month. He must have been guilty of some great offence, to justify such excessive bail—something beyond the mere act of creating disturbances. We feel concerned about this bit of bullion.—*Boston Pilot.*

Desertions in the U. S. army are becoming quite common. One-eighth of the whole army deserted last year, and last month sixteen out of fifty-six men of Capt. Hatch's company, at Rochester, deserted. In addition to these, we have read of many other cases of desertion from the army within the last three months.

FEMALE ROGUE.—A few days since, a lady, having every appearance of respectable gentility about her, stepped into Stewart's fashionable dry goods store in Broadway, New York, and purchased a shawl at \$400, and presented a \$1000 bill on the bank of America, to pay for it. The Clerk being suspicious of the bill, stepped over to the Bank and inquired of the Cashier, who pronounced it genuine. The change was accordingly given her, and she took the purchased shawl, and had proceeded as far as the door, when she stepped back, and remarked that she thought she had not better take it until she had consulted her husband.—The \$1000 bill was then handed her, and she returned the shawl and the change she had received, and left the store. Presently she came back and said she had concluded to take it, and laying down a \$1000 note, received again her change, took the cashmere under her arm, and disappeared. After the lady had gone it was discovered that she had changed the bill, and in the place of the genuine note, had put off upon the clerk a counterfeit upon the same bank; leaving Mr. Stewart minus a valuable shawl and six hundred dollars in money.—*Connecticut Journal.*

At Lynchburg, Va., on Thursday, a street fight took place between Mr. Saunders, son of Dr. Saunders, member of the Virginia Convention, and Mr. Terry, editor of the *Virginian*. Revolvers were freely used, and both of the combatants were severely and probably fatally wounded. Saunders was the assailant, in consequence of some severe comments made by Terry in reference to a speech by Dr. Saunders in the Convention. A later despatch, via Richmond, states that young Saunders died of his wounds on Friday.

The *Alta California* gives the following astonishing instance of the recuperative energy of San Francisco. From Monday, 6th inst., when the fire ceased, up to the present time, May 14, an interval of 10 days, 357 buildings have been commenced, of which the greater part are finished and occupied.—This is exclusive of the many that are going up in other parts of the city not touched by the fire. Including them, the total number of houses just completed, or in course of erection throughout the city, will not fall short of 450.

The jury in the case of Hayden, one of Shadrack's rescuers, could not agree—11 for convicting, and one, an abolitionist, against it. They were out a day and a half!—and then discharged. Morris, the Negro lawyer, was then brought in to take his trial.

The whole number of persons committed to jail in Boston for the six months ending June 5, was 2,826, which is said to be a greater number than was ever before committed in the same space of time. Some of the commitments were as follows, viz: Adultery 11, assault and battery 182, common fiddlers 19, drunkenness 198, keeping brothels 32, larceny, entering shops, &c., about 300, unlicensed newsboys 11, debtors 320, selling liquors with out a license 77, witnesses 162, throwing snowballs 5, &c., &c.

IMPERIAL PARLIAMENT.

HOUSE OF COMMONS—JUNE 6.

PUBLIC BUSINESS.—Lord J. Russell, in rising to move that the House at its rising do adjourn till Thursday next, took the opportunity of stating the course which Government proposed to take with regard to public business. He proposed that on Thursday next the Committee of Supply should stand first on the orders of the day. He proposed then to go into Committee and consider the remaining part of the Navy Estimates, when the First Lord of the Admiralty would make a statement with regard to the retirement of admirals. After the Naval Estimates, he proposed to take a vote for the expenses of the Caffre war, and he proposed on Thursday and Friday to take the Miscellaneous Estimates. On the Monday following, he intended to go on with the Ecclesiastical Titles Bill, but in order to give time for the return of Irish Members after the recess, he should propose to take the second reading of the Customs Bill and of the Window Tax Repeal Bill, and then to go on with the Miscellaneous Estimates. The Ecclesiastical Titles Bill he should take on the Friday following, which would be that day fortnight, and then he proposed to go on with that Bill until it had been disposed of.

The motion that the House at its rising should adjourn until Thursday next, was then agreed to.

ECCLESIASTICAL TITLES BILL.

The Speaker then left the chair and the House went into committee on the Ecclesiastical Titles Bill, resuming with the second clause.

Mr. Reynolds moved, as an amendment, to omit from the clause the words "or any other dignity" supporting his proposition by a reference to the phraseology of the Catholic Emancipation Act, with which he desired to assimilate the present measure.

After discussion, the amendment was negatived upon a division by 107 to 38—majority 69. A second amendment was moved by Sir H. Willoughby extending the prohibitions and penalties to be enacted under the clause to all future bulls and rescripts of the Pope, thus giving the Bill a prospective as well as a retrospective action.

The Committee divided—for the amendment, 120; against, 133.

Colonel Sibthorp moved another amendment, enlarging the penalty enacted by the Bill to £700.

On a division there appeared—Ayes, 63—Noes, 199—majority against the amendment, 136.

The next amendment was moved by Sir F. Thesiger, who proposed to add certain words at the end of the clause, giving power to any subject to initiate an action for the penalties enacted under the Bill, provided the consent of the Attorney-General were duly obtained.

The Master of the Rolls apprehended that the amendment would defeat the intention of the Act and tend to make it a dead letter. If adopted the responsibility of bringing actions would be removed from the Attorney-General, while few private individuals would be willing to undertake a duty entailing much trouble and involving serious liabilities for costs.

Mr. Walpole supported the amendment. After a long conversation, during which Mr. Reynolds twice moved the adjournment of the debate, the committee divided on Sir F. Thesiger's amendment—for, 139—against, 163—majority, 36.

The chairman then reported progress, with leave to sit again on Friday, the 20th inst.

HOME-MADE SPIRITS.

The house, on the motion of Lord Naas, having gone into committee on the home-made spirits in bond,

The Chancellor of the Exchequer moved, without arguing the question, that the chairman leave the chair.

This motion was negatived, on division, by 140 to 128. The resolutions proposed by the noble lord were agreed to; the Chancellor of the Exchequer announcing his intention to renew his opposition at every future stage at which the proposition might be presented.

The House adjourned, at half-past two, to Thursday next.

JUNE 12.

THE IRISH CONVICTS.—The order of the day having been read for going into Committee of Supply, Mr. C. Anstey moved, as an amendment, a resolution condemnatory of the conduct of Sir William Denison, Lieutenant-Governor of Van Dieman's Land, in the matter of the revocation of the tickets of leave lately held by Messrs. McManus, O'Doherty, and O'Donohue. The honorable and learned gentleman stated the circumstances under which the tickets of leave had been withdrawn, charging Sir W. Denison with having acted in a harsh and arbitrary way.

Sir G. Grey defended the proceedings of Sir Wm. Denison, who could not have acted in any other way under the circumstances. It was plain that the House could not listen to such a proposal as the present.

After a short conversation, the motion was withdrawn, Mr. Anstey stating that he would move for the production of the official documents on the subject.

On the vote for Naval Stores.

Mr. Hume moved, as an amendment, to reduce the amount by one-third, which was negatived by 108 to 38.

Conversations took place on some of the succeeding votes, by which the remainder of the evening was occupied.

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THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JULY 4, 1851.

We almost regret that want of space prevents us from publishing the greater part at least, of a lengthy letter, addressed to Lord John Russell, and signed by *John of Toronto*, the said magic characters, being intended to denote, no less a person, than Dr. Strachan, Her Most Gracious Majesty's Bishop of Toronto. We say we regret being unable to reproduce it; for the tender yearnings, and longing aspirations; after an extension of the provisions of the Penal Laws to this colony, which it contains, would, we think, amuse our Catholic readers, and excite their gratitude towards the august individual, who manifests such regard for their welfare; and surely, if a brave man, struggling with unmerited adversity, be an object upon which the Immortals look with admiration, then *John of Toronto*, struggling with his vanity, wounded by the audacious aggression, of that *bête noir*, the Pope, and at last yielding to the dictates of common sense, as portrayed in this letter, must present a spectacle, upon which our readers might well desire to gaze. Thus it came to pass, in *John of Toronto's* own words. Shortly after Her Most Gracious Majesty, in virtue of that spiritual authority, conferred upon her by—Lord knows whom, had been graciously pleased to erect Toronto into a Protestant Episcopal See, and to cause to be consecrated, and appointed thereunto, a Protestant Bishop, His Holiness the Pope, in virtue of that spiritual authority, which has been transmitted to him from the Prince of the Apostles, had the presumption to create a See of Toronto likewise, and to appoint as Pastor thereof, a real Catholic Bishop, with the title of, Bishop of Toronto. Hereupon, the Queen's John was very angry, and thought of complaining to those high ecclesiastical dignitaries, the Secretary of State for the Colonies, and the President of the Red Tape, and Sealing Wax Office. But *John of Toronto* bethought him, of what befell poor dear Dr. Broughton of Australia, in similar circumstances, and what fun was made of the honest man's complaints; he reflected,—that a part of the contumely, and derision, which were lavished upon an Anglican Bishop at the Antipodes, might also fall to his share; and that it was better to bear patiently the ill he had, than fly to others which he knew not of. Dr. Strachan was quite right: and if his prudent determination has robbed the public of much amusement, it has certainly spared His Lordship a good deal of ridicule. *John of Toronto* is very well as he is. In so far as the Queen can make a Bishop, or an Act of Parliament supply the want of Apostolic orders, *John of Toronto* is a Protestant Bishop to all intents and purposes. Not a Catholic Bishop indeed, for that is a very different thing. Bishops in the Catholic Church derive their authority from Christ, and not from the Queen; they are distinguished from other men, by something more than an apron, or a large salary; for instance, a Catholic Bishop is distinguished by not being a creature of the Government, but by being a descendant of the Apostles; by having no connection with the State in spirituals, and by not allowing the dogmas of his Church, to be set aside, by some treasury clerk; or her Articles of Faith to be drawn up by some Downing Street underling. Protestant Bishops, and Catholic Bishops, have each their own sphere of activity, far removed from one another, they need never come into collision. But it is not so much with *John of Toronto's* wounded dignity, that we have to do, as with some very curious mis-statements respecting the amount of property at the disposal of the Catholic Church for educational purposes, and which we here present to our readers. The object of Dr. Strachan is to show cause why the Anglican Establishment should not be despoiled of the Clergy Reserves; and that the Catholic Church, from her great wealth, is a far more fitting object of robbery than the Church of England in the colonies. For this purpose he gives us the following, as the amount of property at present disposable by the Church for educational purposes:—

In regard to education, the means at the disposal of the Roman Catholic Church in Lower Canada, are not merely ample, but munificent, as appears from the following table, quoted from Smith's History of Canada, Vol. 1, Appendix 6:

	Acres of Land.
Ursulines, Quebec,	164,616
Ursulines, Three-Rivers,	30,909
Recollets,	945
Bishop and Seminary at Quebec,	693,324
Jesuits,	891,845
The Sulpicians, covering the whole island and city of Montreal, considered worth nearly a million,	250,191
General Hospital, Quebec,	28,497
Do do, Montreal,	404
Hotel Dieu, Quebec,	14,112
Sœurs Grises,	42,336
	2,117,179.

Had we found the above in some of the usual

no-popery journals, in the columns of the *Montreal Witness*, or some of the other evangelical papers, we should have treated it with the contempt, with which we generally pass over the silly falsehoods of the conventicle. But when John writes lovingly to John, when Toronto cries aloud to Whitehall, and confidential epistolary communications are interchanged betwixt Anglican Bishops and Lords of the Treasury, we may be pardoned if we devote a few lines to pointing out some of the misrepresentations which they contain.

Dr. Strachan is, or at least ought to be, well informed upon the subjects upon which he writes: he is an old resident in the country, and it therefore can hardly be supposed to proceed from ignorance, that he puts down \$92,790 acres of land, the confiscated estates of the Jesuits and Recollets, as at the disposal of the Catholic Church, for any purpose whatsoever. It was not honest of *John of Toronto* so to do, neither was it prudent; for the falsity of the assertion is so glaring, that we do not think that he will be able to find two individuals in the colony, silly enough to believe him. We do not think that there is a man, woman, or child, who is not aware, that for many years, the Jesuit and Recollets estates, have been claimed by, and are at the sole disposal of, the Government. But perhaps His Lordship proceeds upon the principle, that in warring against the Church, in defense of the Protestant faith, and Protestant altars, all weapons are lawful. Let us examine some of the other items in this list of property, which, according to *John of Toronto*, the Catholic Church has at her disposal for educational purposes. Here we find, the property of the Grey Nuns, of the General Hospitals at Quebec and Montreal, and the Hotel Dieu at Quebec, marked down as disposable for the purposes of education. Now again we say, that from his long residence in the country, Dr. Strachan must be well aware, that the above mentioned property is specially devoted to the entertainment of hospitals for the sick, and asylums for the aged and infirm; and that the Catholic Church has no more power to divert the funds accruing from these properties, to purposes of education, or any other purpose, foreign to the intention of the founders of the communities to which such property belongs, than His Lordship the Anglican Bishop of Montreal has to appropriate to the use of the Anglican Church, the funds belonging to the English Hospital in Dorchester Street. It is therefore with regret, that we again find ourselves compelled to tax Dr. Strachan with deliberate misrepresentation. And here we must pay a compliment to his vast arithmetical acquirements. His schooling has not been thrown away upon him, and it is a pleasant thing to see the complete mastery he possesses over the mysteries of the multiplication table. Multiplying the aforesaid 2,117,179 acres, over the greater part of which the Church has no control whatever, by 6s. 8d., the average value of land, His Lordship discovers, that a capital sum of upwards of £7,000,000, which, at 6 per cent., yields an income of £42,000, is at the disposal of the Church in Lower Canada for educational purposes. Joe Hume could not sum up the "tottle of the whole" with more skill, and might envy His Lordship his wondrous powers of calculation; but we think that he would laugh at His Lordship's logic. Dr. Strachan confounds (we can hardly believe through ignorance) the ownership in certain Seigneurial and Feudal rights, arising from, and out of land, with the ownership of the soil itself; he argues as if the Seigneur, were the proprietor of the land; an argument fully as absurd, as it would be to maintain, that because the Corporation of Montreal is entitled to receive the amount of assessment, levied upon the property of the city, the said Corporation is therefore owner of all the houses in the city, and of the land upon which they are built. The Ecclesiastical Corporations are *Seigneurs*, and not proprietors of the lands of which their Seigneuries are composed; that is to say, they own the *cens et rents*, the *lods et ventes*, and other trifling *Feudal rights* arising from, and out of the land, but they have no right of ownership over the land itself. It is almost unnecessary to continue the subject: a moment's reflection must suffice to convince any unprejudiced person, of the essential difference between a *Seigneur*, and the *Proprietor* of the soil; but to make it more clear, we will take a case in point—that of the Seigneurie of Montreal. It is thus spoken of by Dr. Strachan: "The Sulpicians covering the whole island and city of Montreal, considered worth nearly a million." There may be some obscurity as to the writer's meaning; but the impression that this extract is calculated to convey, to people unacquainted with the real state of the case, is—that the city and island of Montreal, belong to the St. Sulpicians, as a kind of freehold; and that the value of their interest therein may be estimated at about a million. Let us look to the real facts of the case. With the exception of about fifteen hundred acres reserved by the St. Sulpicians for their own use, for a garden, a small farm, and as pleasure grounds, they, the Sulpicians, although *Seigneurs* of, do not own one acre of land in the island of Montreal. What they do possess, are merely the Seigneurial rights, amounting, at the present moment, to barely £8,000 per annum; and they have as little right of ownership over the land itself, as has *John of Toronto* himself. We have always endeavored to speak of the Anglican Church and her members with respect, and never to allow our religious differences to blind us, to the many excellencies which adorn her prelates and clergy. We have not, and we hope never will, confound them with the tagrag and bobtail of the conventicle. We have never spoken one word against their rights, or advocated the spoliation of the property set apart by the State for the support of their clergy. It is therefore with surprise that we have of late observed the unfair and ungentlemanly spirit which pervades the

*What the deuce are they?—Printer's Devil.

writings of the Anglican party in Upper Canada. That they should hate the Church is natural; but that, for the gratification of that hatred, they should ally themselves with men, who have nought in common with them except hatred of the Catholic Church, is highly impolitic; and this they will soon find out to their cost.

We read in the *Gazette* of Monday: "They" the English residents in Lower Canada, "have also their religion insulted, and their daily business impeded, by having a Dominant Church set over them, which, according to its superstition, or its zeal, declaring certain days to be holy, compels them to abstain from working upon them, in opposition to the commandment of God." This is an awful complaint, and not the less awful, because, owing to the obscurity of the manner in which it is worded, it is hard to be understood. The purport of it seems to be, that English Protestants in Lower Canada, are compelled, by law, to abstain from work on those days, which the Catholic Church, prompted by the Holy Spirit of God, has set apart from the ordinary grovelling occupations of the world, for meditation upon the kingdom of God, and the things of Heaven. Now, we fully admit, that the State has no right, whatever, to compel any man, be he Catholic or Protestant, Jew or Mahomedan, to abstain from labor on any day of the week, whether it be on the Sunday, the Saturday or Sabbath day, or the Friday. The utmost it has a right to do, is, to abstain from compelling any one to work against the dictates of his conscience, and also, to take care that no man shall have the power to compel his brother to work on any day which his religion commands him to keep holy. If, therefore, it be true that Protestants are compelled, by law, to observe Catholic holidays in Lower Canada, we fully admit that an act of injustice, towards them, has been committed. But is it true? To this we answer, that so far from being true, every man in Canada—the Editor of the *Gazette* amongst the number—knows that it is ridiculously false. Every Protestant is as much at liberty to work upon a Catholic holiday, as he is upon any other day of the week. Are not their stores open on those days? Do not their laboring classes—their artificers—continue their daily avocations upon those days, as well as upon any others? If any one doubt our assertion, let him walk through the streets of the city on the 15th of August, which is the first Catholic holiday, with the exception of Sundays, that will occur; and then, by the use of his eyes, and the evidence of his senses, convince himself of the falsehood of the *Gazette's* assertion, that Protestants are "compelled to abstain from working on them."

The true cause of complaint on the part of our cotemporary is, not that upon these days Protestants are, by law, compelled to abstain from work, for that is an impudent falsehood; but, that Protestants have not the power to compel Catholics to work upon those days, which the Church commands all her children, under the pain of mortal sin, to keep holy; because they cannot, by law, compel servants in the public offices, such persons being Catholics, to bring damnation upon themselves, by disobedience to the express command of God, made known to us through His Church. It is one of, not the least amusing traits of inconsistency, in the character of those persons who cry out loudest against the liberty that is accorded to Catholics, that they are generally foremost in the agitation for what, in their cant, is termed Sabbath observance. The observance of the Sunday, which is not a whit more sacred, or obligatory, than the observance of the feast of Corpus Christi, or of the Assumption of the Blessed Virgin, is to be made compulsory by law, if these fanatics and hypocrites are to be listened to. Men who have such tender regard for themselves, have none for the rights of a portion of the community, in every point of view as good as themselves. They have no hesitation, no scruples about compelling the Jew to observe the Christian's Sunday, although the Jew, in obedience to the law delivered to his fathers from Mount Sinai, observes the Sabbath day to keep it holy. But thus it ever is with your would-be liberals; liberty with them, means, power of oppressing others.

"Brownson, of Boston, thinks Isaac Newton a humbug, and Lord Bacon another."—*New York Observer*.
"The above named Brownson is, we believe, the individual who enlightened the Roman Catholic population of Montreal last fall. We doubt not the *True Witness* would endorse his opinion of Newton and Bacon, as it did his assertions about other matters in which he was equally correct."—*Montreal Witness*.

We do not know what Dr. Brownson's opinions respecting either Sir Isaac Newton or Lord Bacon may happen to be, but we shall certainly require some more respectable authority, than that of either the Editor of the *New York Observer* or the *Montreal Witness*, before we give credit to their statement of the learned gentleman's opinions of the above mentioned celebrated men. For Sir Isaac Newton as an astronomer, we suspect that Dr. Brownson may entertain high respect; but for Sir Isaac Newton as a theologian, it is possible that he does not. Nor indeed have most Catholics much esteem for the theological system of Unitarians; still we are certain, that neither Dr. Brownson, nor any other Catholic, would speak of Sir Isaac Newton, or any man, because he happened to be a Unitarian, as a *humbug*. On the contrary, seeing that the denial of the Trinity, is a necessary logical consequence of the denial of Church authority, and the assertion of the right of private judgment, it is most likely that a Catholic would speak of Unitarians, as men, who, carrying into practice what other Protestants sects only profess, have proved themselves to be, if not better Christians, at least better Protestants; and sounder logicians, than those who fondly dub themselves Orthodox, Evangelical, or by some other cant name.

Of Lord Bacon's merits as a philosopher, there exists much difference of opinion among the learned; and far be it from us to hazard any remarks of our own thereupon, or to criticize the system of the author of the *Novum Organum*. But of Bacon, the private individual, the statesman, the judge, it is permitted us to speak; and if we refrain from the use of the word *humbug*, it is because neither it, nor any other epithet in the English language, is strong enough to express our disgust and contempt for the man who, in an age remarkable for its venality and corruption, contrived, by the practice of every art of treachery, meanness and cruelty, to earn for himself a name and reputation for vileness, more infamous than that of any of his fellows. Throughout the course of a long and busy public life, Bacon is almost the only man whom it is impossible to charge with the perpetration of a single noble or honorable action. Raised to distinction whilst young, less through the claims of his father, than the active exertions of Essex, he seized the first opportunity that offered itself, of currying favor with the Queen, by the betrayal of his patron and benefactor: not content with using all the eloquence with which God had gifted him, to procure the death of one from whose hands he had received unnumbered benefits, he must needs traduce his memory, and vilify him after his death; so unwilling was he to leave any depth of infamy unexplored. As attorney-general, Bacon enjoys the disgrace of being one of the last advocates of the use of the torture, a practice which had, in the preceding reign, been pronounced illegal, by the most eminent lawyers of the day. Of Bacon as a judge, it is unnecessary to speak: dishonest in every previous condition of life, it was hardly to be expected that he would improve with age. His character may be summed up in a few words. A false friend in private life, the willing tool of despotism as a minister, and a corrupt judge—he never refused a bribe, and was ever open for sale, until he became too vile to purchase. His great talents, and the fact, of having been an esteemed servant of James and Elizabeth, the champions of Protestantism, and of having been the apologist for the "bowling" of Catholics, may, perhaps, in the eyes of some, cover, as with a mantle, the loathsomeness of his moral character; but it is not likely that Dr. Brownson should think or speak respectfully of him, for he, as a Catholic, will have been taught to judge men by another standard.

We are not aware that we have ever endorsed any of Dr. Brownson's statements, simply because we have not the presumption to imagine that they require it. Still, as the well-informed Editor of the *Montreal Witness* taxes Dr. Brownson with making false assertions, and the *True Witness* with having endorsed them, we pledge ourselves to retract, so soon as our accuser shall be able to point out a single statement made by Dr. Brownson, and by us endorsed, and which is contrary to truth. This offer relates to matters of fact, to historical statements, and not to matters of opinion.

PROTESTANT ACCOUNT OF THE PROCESSION OF CORPUS CHRISTI.

"But the most gorgeous object in this procession, was, as usual, the *Dais* or Canopy, which cost, according to the *Mineur* £500. Under this marched a priest carrying before his face a great artificial eye, set in a golden disc, to represent the ALL-SEEING eye of the invisible and ETERNAL CREATOR!"—*Montreal Witness*.

Bless us, what well informed men Editors of Protestant papers are to be sure. The great eye set in a golden disc, intended to represent the ALL-SEEING eye of the ETERNAL CREATOR, must have been worth looking at. This puts us in mind of another specimen of Protestant information:—An Evangelical paper in the States, some time ago, gravely informed its readers, that the ashes, which in compliance with an ancient discipline of the Church, are laid upon the heads of the congregation upon Ash Wednesday, are formed by burning the linen cloths, with which, after Communion, the Priest purifies the Chalice. Is there any absurdity too gross for *Evangelical* credulity?

Our nerves had hardly recovered from the shock inflicted upon them, by the gloomy predictions of dire calamities, that were to befall Queen and country, from the gathering of the nations, consequent upon the Industrial Exhibition—sleep, long a stranger to our eyes, banished, by visions of detachments of the *Grande Armée*, crossing the channel, in disguise, with their uniforms and accoutrements in their carpet bags, was once more about to settle on our eye-lids, when we were startled by the following horrid announcement, printed in largest capitals, at the head of the leading article of that staunch Protestant journal—the *Beville Intelligence*:—

"POPERY AS IT EVER HAS BEEN AND IS.—ANOTHER GUNPOWDER PLOT."

"When a group of Statuary, from ITALY, was unpacked in the Crystal Palace, the hollow interior of the figures were found CHARGED WITH GUNPOWDER! It is added, that the matter has been kept as quiet as possible for fear of exciting alarm.—*North British Mail*." And who, think you, readers, were the wretches who stuffed the statue full of gunpowder? THE JESUITS. "Nothing," continues our sapient friend of the *Intelligence*, "appears too vile, despicable, or devilish, for the hollow-hearted, ferocious, and blood-thirsty, jesuitical Italian wretches. Their object is but too evident. They hoped to throw the nation into confusion by placing a slow match to the 'loaded marble' just as Her Majesty, and her Royal Consort with their Royal offspring should approach them, which was intended to explode." Whether it was the "loaded marble," or Her Majesty, or the Royal Consort, or the Royal offspring, that was expected to explode, is not clear; "when the Royal party came within a distance which make its destruction sure; but the protecting hand of

Providence was there?" where, is not clearly expressed either, "and hence the discovery of the design of the fiends, at a moment when they supposed it was about to be consummated." Time was, in the last war, when Boney got the credit of all the mischief going. Is it not recorded in immortal verse, how the horrid Corsican Ogre—

"When the British squadron lay off Cork,

With a foul earthquake ravaged the Caraccas
And raised the price of dry goods and tobaccos."

But what was Buonaparte compared to the Jesuits? If the former was supposed to have been the prime agent in the burning of Drury Lane, and to have filled the butcher's shop with large blue flies, have not the latter, disguised as bricklayer's laborers, had the credit of attempting to burn the Houses of Parliament. The story is too good to be lost. It was copied into the *Church*, from the *John Bull*, some months ago. Here it is—An English gentleman, travelling on the continent, was taken ill. During his sickness, he was hospitably entertained by a Popish Priest, of whom, after his recovery and return home, the English traveller lost all trace. Riding one day this spring, in the neighborhood of the new Houses of Parliament, he was surprised, by seeing amongst the laborers, employed on the works, a well remembered face. No—Yes—He could not be mistaken; it was the very Priest who had taken such care of him when sick, dressed as a bricklayer, with a hod full of bricks on his back, and, most probably, a train of portable artillery in his breeches pocket. Mr. — accosted him, and expressed his astonishment at the altered circumstances in which he met his ancient host and preserver. The disguised priest, hereupon, earnestly implored the gentleman not to betray his secret; and in a few days a fire broke out in one of the towers of the Parliament building. Such are the legends wherewith the children of the tabernacle are regaled; such the horrors wherewith, from infancy, they are crammed; and yet, we hear people laughing at the credulity of Catholics, and vaunting the intelligence of Protestants. To be sure, we do not imagine that there are many amongst the latter, who credit the foolish stories we have given above; but the mere fact of the publication of such absurdities, clearly proves, that there is no calumny against Catholics, so gross—no lie so palpable, but that amongst the ranks of Protestantism it will find idiots who believe, and knaves who will circulate it.

MARIA MONK.

To the Editor of the *Tablet*.

Northampton, June 7th, 1851.

Sir—Can you or any of your readers tell me what became of Maria Monk? Is she dead or alive? I have been informed that the individual who wrote the greater part of her "awful lies" was a native of Birmingham. I think it is a pity we have not a cheap refutation (that might be sold for 2d. or 3d.) of the horrible calumnies of that wicked impostor. Her "Awful Disclosures" are now republished by thousands and thousands, and believed in by millions. Few of the middle and lower classes seem to be aware of the pamphlet published by Bishop Wilson when he was a priest in Nottingham, and still less are they aware of the refutation in the *Dublin Review* (May, 1833.)—I am, dear Sir, yours very sincerely,

J. DALTON.

The above, which we copy from the *Tullet*, is important, as showing the *animus* which actuates the No-Popery rabble in England. That cause must indeed be bad, which essays to sustain itself, by means of the obscene falsehoods of a convicted thief, and prostitute. As the correspondent of the *Tablet* seems to be ignorant of the *finale* of Maria Monk's career, we will give him all the information in our power. It is not known with certainty, who was the author of the young lady's "Disclosures;" but she is generally supposed to have been assisted in the compilation thereof, by a Rev. Mr. Hoyte, who called himself a Methodist preacher, and an agent for a Sunday school society in Montreal. What is certain, is, that Hoyte and Maria Monk lived together as man and wife. Certain *Reverends* of New York, Brownlee and Slocum by name, were also great admirers of this evangelical young lady. After the complete exposure, of the falsity of her charges against the convents, and of the infamous life she had led in the brothels of Montreal, the unhappy wretch was discarded by those, who, having corrupted her, soul and body, had no longer need of her services. We learn by the *Philadelphia Times*, the following particulars of her ultimate career:—

"The notorious Maria Monk was yesterday convicted of theft in New York, and was sent to the Tombs for trial. She has long led a life of prostitution, and this is but one of many charges heretofore brought against her. Since the publication of the "book of Disclosures," she has plunged into every "excess of female iniquity."—*Philadelphia Times*, July 28, 18 9. She died in prison on the 8th of the following September. But although dead, her spirit still survives. If for boldness of assertion she has had no equal, yet, for meanness, lying, and in the practice of every evangelical virtue, she has hosts of imitators in Canada, and the United States. A mother in Israel, she has been the fruitful parent of many a missionary society, whose members prove themselves worthy of their origin. What honors they pay to her memory, we know not; but the conventicle will long deplore the loss of one who, in her life, was its brightest ornament, and in her death, its most glorious martyr.

On Monday last, the telegraph announced the resignation of Mr. Baldwin; the reason alleged, is the vote of the House of Assembly upon the Motion for the abolition of the Court of Chancery in Upper Canada. His successor has not, as yet, been named. In the House of Assembly, on Monday night, Mr. Lafontaine announced his intention of retiring from public life at the close of the session.

The ceremony of blessing the corner stone of the Church of St. Peter, at present being erected in the Quebec Suburbs, under the auspices of R. P. Oblats, took place on Sunday afternoon. His Lordship, the Bishop of Montreal, who returned to town from his pastoral excursions, expressly for the purpose, assisted by the Father Provincial of the Jesuits in Canada, and several other members of that illustrious society, officiated. The sermon was preached by the Rev. M. Laroque, of St. Johns, who took for his text—*St. Mat. xi. c., 37 v.*—"Messis quidem multa, operarii autem pauci."—The harvest indeed is great, but the laborers are few." When alluding to the spiritual destitution under which the large and rapidly increasing population of the Quebec Suburbs, had so long groaned, the preacher paid a well merited tribute of praise, to the Missionary zeal of the R. P. Oblats, as the instruments in the hand of God, in effecting the marvellous moral change, which astonishes, no less than it delights, the heart of every Catholic, when he compares the state of the Quebec Suburbs, at the present day, with that which it presented a few years ago, when these humble, but devoted servants of the Lord, first commenced their Apostolic labors, amidst the abodes of vice and infamy, which abounded in that quarter of the city. His sermon was listened to with devout attention, and the appeal to the charity of the audience, with which it was concluded, was not made in vain. The stone having been blessed, was lowered into its place, and a collection in aid of the funds of the new Church, was taken up. A large concourse of the first citizens of Montreal was present, amongst whom we noticed his honor the Mayor, and the office bearers and members of the St. Jean Baptiste and Temperance Societies. It is a source of much joy to every Catholic, to witness the rapidity with which Churches, Colleges, and Charitable establishments, are springing up in every quarter of this city. Turn in any direction we will, and some monument of Catholic charity, and Catholic piety, is sure to meet our eyes. If today we assist at the erection of a New Church, yesterday we witnessed the completion of that glorious edifice, the College of the Jesuits, and to-morrow we may be called upon to celebrate, with gratitude to the Almighty, some other triumph of our holy religion—some fresh memorial of its rapid progress. The vitality of Catholicity is ever before us; and ere long, Montreal will merit the appellation, which, in derision, our separated brethren have bestowed upon it—the Rome—the Holy city of North America.

Their Lordships, the Bishops of Montreal and of Martyropolis, have returned to town, having completed their Pastoral visit to the faithful of the Diocese of Montreal.

The Pastoral of His Lordship, the Bishop of Montreal, was read last Sunday, in all the Churches and Chapels of the Diocese. The faithful are earnestly exhorted to be incessant in their prayers and supplications to the Throne of Grace, that the Holy Spirit may guide and direct the deliberations of the Pastors of Christ's Church, assembled in the Provincial Council of the Ecclesiastical Province of Canada, and that their labors may tend to the honor and glory of God's most Holy name, and the good of His Church. We will publish a translation of this important document in our next.

About one o'clock on Wednesday morning, a fire broke out suddenly in the large wooden building, used as a store by Mr. Lilly, the government contractor, and which contained several thousand bushels of oats, and a large quantity of hay, the whole of which was totally consumed. Property to the amount of about £2,500 was destroyed, before the fire, by the active exertions of that praiseworthy body of men, the Montreal firemen, was extinguished. It is rumored that the fire was the work of an incendiary.

Persons indebted to the late Dr. Coffy, are requested to pay the amount due to Mrs. Coffy, widow of the deceased.

It is our intention to present our subscribers, who are in arrears, with their respective accounts. A prompt settlement is respectfully requested.

To the Editor of the *True Witness and Catholic Chronicle*.

Sir,—Yesterday being the *Fete Dieu*, was observed here with all the pomp and ceremony with which the Catholic Church is wont to honor that great Festival. The evening previous, the whole line through which the procession in honor of the Blessed Sacrament was to pass, was tastefully decorated with green trees and other appropriate fixtures, —arches being thrown across a portion of some streets. Two highly ornamental repositories were erected—one in Dalhousie Street, and the other at the corner of Bolton Street. The Mass was pontifical, and the afternoon service was of the richest and most imposing kind. At the conclusion of Vespers, the procession was formed, at the head of which was carried the Cross, the great standard of Christianity; the children of the Choir in white surplices, ranged on either side, after whom came the children of the Convent School, in the neat blue and white uniform of that institution; the Juvenile Temperance Society, with banners; the Sisters of Charity; the Congregational Societies; the St. Patrick's Temperance Society, with banners; the St. Jean Baptiste Temperance Society, with banners; Citizens, not members; Choristers; College Band; assistants throwing flowers, and scattering incense, followed by the canopy, under which walked his Lordship the Bishop of the Diocese, bearing the Host, and surrounded by the priests of the Cathedral in gorgeous robes. The procession left the Cathedral, and proceeded down St. Patrick's Street,

across Dalhousie Street, passing Church and St. Anam Streets, and up Bolton Street to the Convent of the Sisters of Charity, in front of which building a splendid repository was erected. The windows in the front of the Chapel were thrown open, and the fine toned organ accompanied the sweet voices of the children, as they sang a hymn selected for the occasion. The procession then proceeded up Sussex Street to the Cathedral, on arriving at which the Benediction of the Most Blessed Sacrament took place.—The *Te Deum* was then chaunted by a very effective choir, and this closed the ceremonies of the day.

The strictest good order and regularity prevailed throughout the entire procession, and although the weather was gloomy, and slight showers of rain, occasionally occurred, there was no want of devotional attendance on this truly edifying occasion.—Where God is to be honored—where His name is to be glorified—where His great gifts to man are to be commemorated—where His blessings are to be implored, there will the true Catholic be found, making light of difficulties, smiling at the weak mockery of the unenlightened unbelievers, and covered with the armor of faith, walking nobly on in the narrow way which leads to eternal life. Surrounded as he is, in that great brotherhood of faith the Catholic Church, with all the outward signs, and inward graces of true religion;—with all that grand, solemn and impressive dignity which is the peculiar characteristic of the Church of Christ—that Church, which, while it numbers the virtuous poor as a class within its fold, nevertheless dazzles the eyes of the rich, by the lofty purity of its doctrines, and the more than worldly pomp it displays in what pertains to the worship of the "Lord God of Hosts"—the Catholic may reasonably look down with pity and commiseration on the misguided stiff-necked children of error, who wander away, they know not whither,—like the vessel without a rudder—the sport of every wave it meets. Catholics are happy in their religion; may they adhere to its precepts under all circumstances, and for those who have the misfortune to be without the fold, surrounded by doubt, and struggling with despair, let us pray that a brighter day is dawning for them.—Yours truly,

CATHOLICUS.

Bytown, C. W., June 23, 1851.

THE LAST MOMENTS OF MR. SHEIL.—The funeral of Richard Laler Sheil, Esq., took place on the 29th, at Florence, at the church of San Michele Visdomini, attended by the Diplomatic Corps and the Austrian and Tuscan generals and staff. The details of his last moments have been thus narrated:—"Mr. Sheil was in his bed-room, and had finished dressing for church, when he told Mrs. Sheil that he felt a spasm in his stomach, fainted, and lay upon the bed. He recovered and took some calchicum, which he had generally at hand—fainted again, recovered, and took a little brandy and opium. He fainted a third time, and expired in the arms of Mrs. Sheil."

CANADA NEWS.

DOWNED.—A lad named Ephraim Asselin, aged 14 years, was drowned on Monday. He was bathing in the Canal, near Mr. Cantin's Ship-yard, and having got into deep water, and being unable to swim, he sank, and was shortly after taken out dead. A middle aged man, whose name we could not learn, was drowned also on Monday. He was bathing in the river, above the windmill, and was taken off with the current, and drowned.—*Courier*.

On Monday last, two persons were drowned at St. Annes, by the boat in which they were endeavoring to reach the *Lady Simpson*, being upset. Dr. McNaughten, we regret to say, was one of the sufferers.—*Pilot*.

At their recent annual ecclesiastical meetings, the following bodies have come out by strongly expressed resolutions against the present settlement of the Clergy Reserves. The Synod of Canada (Free Church); the Canada Wesleyan Methodist Conference; the United Presbyterian Synod; the Congregational Union of Canada West; there may, also, be similar resolutions of other bodies of whose proceedings we have seen no account.—*Transcript*.

We learn by the *Toronto Patriot* that the Annual Meeting of the Grand Lodge of the Orange Association of B. N. America, was held at Drummondville, near the Falls of Niagara, on the 18th inst., and following day. The meeting appears to have been numerously attended. The Orangemen of Montreal were represented by Messrs. J. H. Isaacson, and C. E. Hill. Among the officers appointed for 1851 and 1852, we observe the name of J. B. Turner, Esq., as D. G. M., Canada East. We hope the time is not far distant when those who interest themselves in associations like the above—and which are only calculated to promote religious strife—may see the errors of their ways.—*Pilot*.

On Tuesday last, St. Jean Baptiste Day, our French Canadian friends observed their national anniversary with that joyousness and hilarity for which as a people they are so remarkable. The religious celebration took place in the Cathedral,—a pontifical high Mass being chaunted by the Bishop of Bytown,—a splendid *pain'beni* was furnished for the occasion.—*Correspondent of the Ottawa Citizen*.

FESTIVAL OF ST. JOHN THE BAPTIST.—The French Canadian gentlemen at present in Toronto, celebrated this, their national Festival on Tuesday last, with considerable eclat. A Grand Mass was celebrated in the Cathedral at 10 o'clock, at which nearly all the Lower Canada Members of Parliament, with their families, attended. The Very Rev. Father Tellier preached a very eloquent sermon in French on the occasion.—*Toronto Mirror*.

THE CENSUS.—By the recent census returns it appears that the whole population of Upper Canada is 803,503, of which the cities and towns have 64,860; Toronto, 25,166; Hamilton, 10,321; Kingston, 10,097; Brockville, 2,757; Bytown, 6,616; Cornwall, 1,506; London, 5,124; and Niagara, 3,282.—*Quebec Gazette*.

PATENTS FOR LAND.—The Government have announced their intention of extending the time for one year longer to enable localities to take out their patents for land. The time was to have expired on the 31st of May last, and this further extension will, no doubt, be gratifying intelligence to many who have not been able to take out their patents for want of means.

PROVINCIAL PARLIAMENT.

WEDNESDAY, JULY 2.

Mr. Badgley moved the second reading of the bill to provide for the management of the Church of England in the diocese of Montreal.

Mr. Mackenzie would simply call for the yeas and nays. He objected to the bill and wanted to vote against it.

Mr. Badgley said he wanted to make no new law; but simply to provide for division of the diocese of Quebec and Montreal.

Mr. Morrison said that he objected to the principle of the bill. He did not see any necessity for such a bill at all.

Mr. Hincks said he knew that he was going to give an unpopular vote; but he should nevertheless do justice. He regretted to see the bad feeling that existed in Upper Canada against the Church of England.

Col. Prince regretted to see the bad feeling that existed against the Church of England. He believed it was in consequence of the Clergy Reserves. He exclaimed God help the Church of England. She was his church and he loved her; but he sometimes could not help thinking that it would be better for her if all the Reserves were sold and applied to the construction of the Quebec and Montreal Railroad.

Mr. Sanborn objected to the principle of giving exclusive privilege to any Church, but he had carefully looked at the present bill, and found nothing objectionable.

Sir Allan McNab showed that Mr. Morrison had voted for twenty-four religious Corporations within the last few years, and he asked why he should object because the present bill was for the Church of England?

Mr. Morrison said, this bill was different, as it made a corporation sole.

Mr. Baldwin with some warmth asked why the Church of England should not be allowed to manage her own affairs as other Churches were. He only asked perfect equality for his Church.

Mr. Mackenzie moved in amendment that the bill be read this day three months. He made a speech of some length condemning State Churches and Lord Bishops. The Church of England should have no further privileges than Baptists, Quakers, &c., had.

Mr. Badgley explained at length that the bill asked for no money nor any exclusive privileges.

Mr. Chauveau spoke in favor of the bill.—He censured the religious fanaticism of those gentry in Upper Canada, with whom Mr. Mackenzie appeared to be connected; the press, the organ of this party, was the most scurrilous, fanatic, and intolerant that he knew. As a Catholic, he was in favor of granting to other religious denominations, the liberty he asked for his own. And the more was he in favor of such a course now, that an attempt was made in England to impose restrictions on Catholics.

Mr. Guy followed, attacking Mr. Mackenzie—characterising his principles as detestable, and contending that their effect would be to lead to murder and revolution.

Mr. Richards supported the bill, but brought out no new argument. He contended the Church of England asked for no new nor exclusive privileges.

Mr. Christie took the same view. He hoped no Roman Catholic would oppose the bill. He spoke generally in favor of religious equality.

Mr. Smith did not object to the Church of England having the management of its own affairs, but he did object to grant unlimited right to hold real property in Lower Canada to any church. This was not permitted to any other body except the Catholics and the Church of England. Were hon. members willing to do away with the acts of mortmain entirely? If so why did not the ministry bring in a bill to abolish those statutes? He was sure that gentlemen on the other side would be the very last to admit such a principle in regard to other religious bodies.

Mr. Carleton denied that any religious bodies had been refused privileges which were granted to others. He was sorry to find that in Upper Canada there was a disposition under the name of religious equality, to prevent other men from having a bishop or an archbishop, because certain parties did not want to have such officers themselves. These persons entertained the principles of the French Revolution, and such sentiments would, if not prevented, lead to similar consequences here.

Mr. Chauveau would grant no privilege to one corporation that he would not grant to any other; but at the same time he had great doubt of the propriety of letting any corporate body whatever hold an unlimited quantity of land.

Mr. Baldwin said that so far from this bill establishing a church, it did directly the reverse. There were no such bills as this in England, simply because the Church of England was established there.

Mr. Solicitor General Macdonald did not like the principle of incorporating so many religious societies as had been incorporated in Canada, and he hoped it would stop where it was. Now, if no notice had been taken of this bill, at the very moment when the House was seeking to do away with the Clergy Reserves, it was attempted to give a Church in Lower Canada unlimited power to hold land. He saw that the Catholic Dioceses of Quebec and Montreal were each restricted to 5000 acres of land.

Mr. McConnell gave credit to the Roman Catholic Church for the utmost liberality in dealing with other denominations.

Mr. Morrison replied.

The vote was then taken on the amendment, which was lost, six members only voting in the minority. These were Messrs. McDonald, Hall, Hopkins, Mackenzie, Morrison, and Smith of Durham.

The House then adjourned.—*From the Transcript abridged.*

REMITTANCES RECEIVED.

Toronto, W. J. McDonnell, £1 5s.; Amherstburg, James Keilly, £1; La Guerre, Augustine McDonnell, 12s. 6d.; Bytown, E. Burke, £2.

Married.

In the Church of St. Raphael, on the 10th ultimo, by the Very Rev. John McDonald, V. G., Angus Williams, Esq., merchant, of Danville, Livingston, Co. New York, to Miss Margaret McDonald, of Williamstown, Co. Glengarry, C. W.

THE "GOLDEN MANUAL," will not be ready for sale here, before TUESDAY next.

D. & J. SADLER, & Co.

Montreal, July 4, 1851.

FOREIGN INTELLIGENCE.

FRANCE.

The Republican party in France are more confident than ever, and it is now certain that their Constitution will not be legally revised. The question has been opened in the Committees of the Assembly, where a preliminary discussion takes place in each section upon the election of a Member to act on the General Committee, to which propositions of importance are referred. The result of these discussions, in which several leading Members of the Assembly took part, was far less favorable to the proposed revision than had been expected by the Left; out of the fifteen Members of the Committee, nine are in favor of the proposal and six against it, the former having been elected by 311 votes, and the latter by 273. There is, then, an immense difference between these numbers, which do not exceed, or even reach, the ordinary limits of the majority, and the extraordinary majority of three-fourths required by the law. If the division in the Assembly itself on the general debate bear any analogy to this preliminary and miscellaneous division in the Committees, it is clear that all hope of a legal revision must be abandoned, and the proposal will be rejected in such a manner as to give little encouragement to renew it. This inference is strengthened by the character of many of the Members who, for very different reasons, spoke against the revision; and here we advert especially, not to the Republican party, whose opposition was foreseen, but to the defections and divisions of many persons of great influence who were supposed to be rather favorable than hostile to M. de Broglie's proposition. M. de Remusat expressed with great force and at considerable length the danger of plunging into a torrent of uncertainties by adopting a measure to which every party assigned a different meaning, and which might lead to consequences the most opposite to those contemplated by its authors. M. Barthelemy St. Hilaire opposed the revision on behalf of the moderate Republicans; because, though they desire the amelioration of the Republic to secure its permanence, in the present temper of the country the revision of the Constitution means its entire subversion. M. de Tocqueville, though not absolutely opposed to the proposition, votes for it conditionally and with the utmost hesitation and alarm, foreseeing that such a discussion as the revision must occasion would divide all the combined forces of the majority, revive topics on which they can never agree, and consequently facilitate the ascendancy of the Democratic party. M. Piscatory spoke with great decision against the revision, and he was followed by M. de Falloux, who betrayed the utmost jealousy and hostility towards the President of the Republic. M. Lamartine would vote for the revision if the electoral law was abolished. M. Odillon Barrot would have the Constitution revised if a legal majority could be obtained, but not otherwise. The Committee is composed as follows:—for the total revision, MM. Moulin, de Corcelles, and probably M. Berryer, 3—for the partial revision, MM. de Broglie, de Montalembert, Dufour, and de Melun, 4—doubtful, MM. Odillon Barrot and de Tocqueville, 2—against all revision, MM. Jules Favre, de Mornay, General Cavaignac, Colonel Charas, Charmaule, and Baze, 6—total, 15. Mr. Creton has deposited on the table of the National Assembly a proposition to the following effect:—

"Article 1. The Assembly expresses the wish that, at the expiration of the Legislative, a Constituent Assembly shall be convoked, for the purpose of proceeding to the total revision of the Constitution of 1848.

"Article 2. While expressing the wish for total revision, the Legislative Assembly means that the powers of the Assembly of Revision should be unlimited, and that this Assembly shall establish definitively the basis of the Government and of the administration of the country. Consequently the National Constituent Assembly shall, in the first place, be called upon to decide between the Republic and the Monarchy.

"Article 3. In case the Republic be confirmed, the Assembly shall decide if the Legislative power is to be delegated to two Assemblies, and if the Chief of the Executive power ought not to be elected by the two Assemblies united.

"Article 4. In case of the Monarchy being adopted, the Assembly shall draw up and promulgate a Constitutional Charter, the maintenance of which shall have to be sworn to by the Chief of the State at his accession to the throne. The Assembly shall, in the plenitude of the power delegated to it by the French people, proceed to the nomination of the person to be invested with the monarchical power, to transmit it by descent."

Thus, for the revision of the present system, the Assembly has before it four different propositions—that of the Duke of Broglie, for the simple revision of the Constitution, without specifying any particular articles; that of M. Payer, for a change by which the President would profit, and which is constitutional; that of M. Larabit, with the same object, but not constitutional; and the preceding proposition, which would be for the benefit of the Orleans family.

CONFLICT BETWEEN AUSTRIAN TROOPS AND THE PEOPLE OF ALTONA.

A conflict has taken place between the Austrian garrison of Altona and the inhabitants of St. Pauli and others who were there for the purpose of amusement during the Whitsun holidays. It appears that one of the Austrian soldiers behaved with great rudeness to a civilian of Altona, and when the latter expostulated, he drew his bayonet, and attacked him on the spot. The altercation and the menaces of the Austrian caused a mob to assemble round the disputants. Words were followed by blows, the Austrian

soldier was supported by his comrades, and the affray rose to such a height that it attracted the attention of the Austrian commander of the main guard of Altona. A detachment of soldiers, under the command of a subaltern, was ordered to disperse the populace; who, it ought to be stated, were on the Hamburg territory. On the advance of the troops, the people received them with a volley of stones, and compelled them to retreat. Another detachment of troops was immediately pushed forward, and the soldiers fired in such a manner as to alarm and not to hurt the frantic people. This ineffectual fire, served, however, still further to exasperate the people, and the military fired in real earnest. A volley was poured into the dense mass, which spread death and destruction, and the troops proceeded to clear the dancing booths and other places of amusement, at the point of the bayonet; driving men, women, and children before them, and compelling them to leap out of the windows, and, at the peril of their lives, to jump down from the balconies. During this affray, chairs, benches, fire-irons, and other articles of furniture, were hurled at the troops, and by the means of these missiles they wounded several officers of the Austrian commander's staff. The populace were, however, compelled to disperse, leaving behind eight of their number killed and eighteen wounded.

A brigade of Austrian troops has been quartered in the suburb of St. Pauli, and field guns ready charged and primed are in the public square to prevent another outbreak in that locality. The exasperation of the inhabitants of Hamburg and Altona exceeds all bounds.

INDIA.

By telegraphic advices from Trieste, of the 5th instant, we learn of the arrival, at Suez, of the Indian Mail.

India was tranquil, but the western frontiers of the Punjab were still threatened by the robber bands of the mountains in that locality. Ample reinforcements had, however, been sent to the irregular troops which guard the mountain passes. The deficiency in the assets of the North West Bank is estimated at £80,000.

THE WAR AT THE CAPE.

We gather from the last accounts from the Cape that the British commander has lost no ground; and, although the reinforcements despatched from this country had not been brought into action at the departure of the last mail, Sir Harry Smith had successfully resumed the offensive, and inflicted severe loss on the enemy in more than one engagement. It will be remembered that his forces were collected in two main divisions, one commanded by the Governor himself at King William's town, and the other by Major-General Somerset, at Fort Hare. The intention of Sir Harry was to concert operations with General Somerset, and to move with both these columns upon the Amatola Mountains, the stronghold of Sandilli and his followers. For this purpose, he was awaiting the succors announced from the seat of Government, and it was his opinion that the advance could be made towards the close of March. On the 23rd of April, this definitive campaign had not commenced, but the intervening transactions are of such a character as to suggest satisfactory explanations of the delay.

While Sir Harry and General Somerset were expecting their turns within the walls of their respective forts, the Caffres were swarming over the open country, attacking detached posts of isolated escorts, tampering with the well-affected tribes, corrupting the Hottentot levies, and zealously doing the work of Sandilli, who kept a considerable force together in the heart of the Amatolas. In most of these attempts the savages were defeated, communications were kept open between all the British garrisons, and the Governor adopted a scheme of action which put the Caffres again upon the defensive. From each of his posts he sent out patrols, which scoured the country in specified directions, destroyed the crops, captured the cattle, and dispersed the enemy with greater or less loss whenever they ventured to make a stand. It is with the details of these several operations that the last despatches are chiefly concerned, and no room now remains for doubting the superiority of the British as regards any regular encounter. In no one instance have the savages offered a successful resistance; large quantities of cattle have been taken, and our casualties, notwithstanding the severity of the service, have borne no proportion to the losses inflicted on the Caffres. On the other hand, Kreilli, a chief of great power and influence, who had resolutely withstood temptation at the outset of the insurrection, has now declared his adhesion to the declining fortunes of Sandilli. The latest tidings of this chief, whose country lies beyond the Kei, represented him as contributing substantial assurances of his good-will towards us, and yet we are now informed that he has not only taken arms himself, but has exerted the whole weight of his authority in attempts to pervert the allegiance of others. Some disclosures at King William's Town, show that the conspiracy among the Hottentots is much deeper and more wide-spread than many were led to believe. It is said that the Cape Corps has supplied Sandilli with large quantities of ammunition, and that on examination of the carabines of the disbanded men, all, with one or two exceptions, were found loaded with blank cartridge. This may account for the little execution done by these men, and "may afford" says the *Graham's Town Journal*, "a clue to the loss of Adjutant Gordon and the gallant men of the 91st at an early period of the war."

AUSTRALIA.

Advices from Melbourne, Port Philip, have been received to the 15th of February. Very destructive fires had occurred in the neighborhood of the Barabool-hills and Moorabool valley, and besides the loss of general property, the crops were entirely swept

away. The result was that all descriptions of grain and fodder had rapidly advanced in price, and that no certain quotations could be given. The fire was supposed to have originated near the Dog-rocks at Bates-ford, where some charcoal-burners had been carrying on operations. The stock, crops, and property of about thirty farmers were estimated to have been sacrificed, and in some cases loss of life had also followed. The wife and four children of a settler named MacLelland, residing on the banks of Diamond-creek, had been burnt to death, and several other persons were missing. Subscriptions had been opened at Geelong for the sufferers, and in the course of a few days about £1,120 was collected. The excitement occasioned by the anti-transportation movement was on the increase, and the Australian League, who are seeking to raise £20,000, to promote the wishes of their constituency, continued to work in the most vigorous manner.

THE LAW IS BROKEN—THANKS BE TO GOD.

(From the Tablet.)

Mr. Walpole's auspicious and our prophecy have both had their verification no longer ago than last Sunday. To say the truth, Mr. Walpole's apprehensions have been fulfilled a little sooner than the date which he himself specified. He is like a man who has hardly got out of his mouth the words which express his alarm, that we shall have a few drops of rain before night, when he finds himself wet to the skin with torrents and a deluge. Mr. Walpole faintly himself anticipated the possibility of another Bull in the course of the autumn. But the words are hardly uttered, and spring not yet ended—the season being very backward in all rural products, *except Bulls*—when the Pope treats Mr. Walpole and his friends to the first of what, before any of us see autumn, will, no doubt, be a pretty long series. And all this while John Bull's omnipotent Parliament is legislating against Bulls!

A professor of history has just published a volume on the fifteen great and conspicuous battles which have decided the fate of the world at the turning points of its history, from Marathon down to Waterloo. We wish much that some other professor of history would prepare a companion volume on the fifteen—or whatever other number may be more in accordance with fact—most conspicuous batches of Fools who, by their proceedings at notable periods of the history of the world, have exalted the Ridiculous to the Sublime. What intermediate incidents could be selected of sufficient dignity and folly to bear a part in this great gallery of Fools, it might be hard to say. But as the professor aforesaid places on his title-page the first and last of the series—Marathon and Waterloo—and reserves for those who open his pages a full disclosure of the intermediate battles, so (until the book be written) we may fairly content ourselves with the first and last of our series—to wit—the venerable sages of antiquity who fitted out an expedition against the East Wind, and the yet more portentous blockheads of our own day, who spend a session of Parliament legislating against Papal Bulls, and Popish Bishops.

But we must keep back no longer the fulfilment of Mr. Walpole's sinister augury. When he hears of breaches of the law in Ireland, what county presents itself to the mind of every Englishman, and what word instinctively passes over his tongue? Alas! we must say it—the county and the word are both Tipperary. Tipperary, famous, whether deservedly or not, for agrarian outrages; and our English readers, therefore, will feel no surprise when we tell them, that in the county of Tipperary, in the town of Nenagh, in the chapel or church of that town, on last Sunday, at ten o'clock in the morning of that day, or an hour thereafter, a Roman Bull was publicly let loose upon the people, to gore, toss, and trample them, the Archbishop of the province, four Suffragan Bishops, a Bishop Elect, and more Clergy than we can conveniently count, being present on the occasion, and by voice and gesture, encouraging the untamed animal to do his worst or his best among the unprotected bystanders.

In plain prose, a new Bishop with a territorial title was consecrated on Sunday, and the whole thing was done in the most open and audacious manner, under the authority of the Holy See, and with not the smallest reservation of the rights of the Crown of England nor any—the faintest—allusion to her Most Gracious Majesty, nor even to the Prince Consort. Where all this horrid violation of the law will end it is not easy to foretell—possibly they will cease not much before the East Wind is extinguished; but in the mean time there they are; they are as troublesome to a Whig Minister as is the East Wind to a rheumatic-sexagenarian, and it is our business to record them for the edification and instruction of those whom they concern.

The Lord Archbishop having taken his seat on the platform of the altar, with mitre and crosier, and in a magnificent suit of pontificals,

The Lord Bishop of Limerick, as Senior Assistant, approaching the altar, said—

"Most Reverend Father, our Holy Mother the Catholic Church demands of you to advance this Priest, now present, to the office of a Bishop."

Archbishop—Have you the Apostolic mandate?

Bishop—We have.

Archbishop—Let it be read.

Here the Very Rev. Dr. Blake took the Bull from the hands of the elect, and read the document throughout.

Archbishop—Thanks be to God!

The *juramentum*, or oath, is then administered to the elect, who swears to fidelity in spirituals to the Holy See, and to the performance of the duties of his sacred office.

Two, if not three, illegal acts were done on this

memorable occasion, and with how many participants! First, the reading, publishing, and acting under, or by virtue of, the authority of the Apostolic Mandate, or Bull; secondly, the consecrating of a Bishop to a territorial title; thirdly, the administering an illegal oath. And then, setting aside the technical character of these three, or three hundred, misdemeanors—think, reflect, meditate, on the essential character of the act that was done. We hardly know how adequately to describe it—except, indeed, in the very words of the Pontifical, from which the whole function is taken.

The main pretensions set forth in that Pontifical—and claimed, therefore, in the proceedings of Sunday—is that the Consecrators on the one hand, and the Consecrated on the other, undertook the one to communicate, the other to receive gifts, functions, honors, which are subject neither to the Queen's supremacy, nor to the authority of Parliament, and which are derived immediately from a Foreign Potentate, with whom Downing-street has no diplomatic relations—the Sovereign of the Roman States.

First, consider the exhortations given to the Elect Bishop, and then the oath he takes.

When the oil is poured upon his head, as upon the head of Aaron, he is exhorted "not to place light for darkness, nor darkness for light; not to call good evil, nor evil good"—a direct instruction not to follow in any of his steps the blind leadings of Whiggery, and not to call Lord John Russell good.

When the staff of the Pastoral authority is placed in his hands, he is told to "rage piously in the correction of vices," and to exercise his superintending office "in the tranquility of severity." Not a word do we read here of the duty which the Prime Minister has discovered and dragged to light in Piedmont, of exempting the vices of State functionaries from his pious rage, or mitigating his severity towards those who are high in rank.

On the contrary, when he receives the mitre, his ears are saluted with these words—"We place, O Lord, on the head of this Bishop and athlete, the helmet of defence and salvation, so that with resplendent face and armed head, as with the horns of the two Testaments, he may be terrible to the Adversaries of the Truth"—Prime Ministers and others—and, that with the help of Thy Grace, he may stoutly and strongly withstand these Adversaries of the Truth"—In Downing-street and elsewhere.

So that we have here a clear case of divided allegiance; and the functions of the new Bishop are very clearly and treasonably laid down for him beforehand. But then we have to consider the oath Dr. Vaughan took last Sunday. The form of it lies before us; and when we bear in mind some of Lord Russell's speeches, and some of the Pope's doings, the bearing of this oath does a little alarm us.

To be sure, when Lord John Russell speaks about Anglican education, he declares, that "the more important half of it," is religion. But when he speaks about the Synod of Thurles, he protests that education is a purely temporal matter, with which the Catholic Bishops have no right to meddle. On the exquisite sincerity of one or other of these two declarations, we need say nothing; but when we reflect that, on the one hand, the Prime Minister, amidst the cheers of the House, declares education to be beyond the competence of Bishops, and that, on the other hand, the Pope is in the habit of sending over Rescripts, on the subject of education, we shudder at the oath, illegal in form, and treasonable in substance, to which Dr. Vaughan, in common with every other Bishop, has recklessly committed himself. Here are the very words:—

"The rules or laws of the Holy Fathers, the Apostolic Decrees, Ordinations, or Dispositions, Reservations, Provisions and Mandates, I will observe with all my strength, and will make it be observed by others."

This is a perfectly horrid oath to any really right-minded person. A "Mandate" comes from a foreign potentate to Dr. Vaughan or Dr. Slattery, ordering them to break the statute law of this realm, by consecrating to a territorial title, and what do these Most Rev. Prelates thereupon? Why, not only do they break the law in obedience to this command, issued to them by a mere Alien, but they themselves swear, and they make others swear, that they will always break the statute, and be guilty of a great variety of misdemeanours, whenever this mere alien orders them so to do.

Then, think of it, what sort of Decrees and Mandates is the Pope in the habit of issuing? Why, amongst others, Decrees and Mandates against Acts of Parliament and Godless Colleges. What does Dr. Vaughan swear—that has every Bishop sworn—in reference to these matters. "I will, with all my strength, observe the Decrees and Mandates, and Rescripts which condemn the Godless Colleges, and I will make others observe them."

The only comical part of the ceremony of Sunday, if any part of so grave a matter should be called comical, and if we may use the phrase without offence, is the ejaculation of the venerable Archbishop, just before administering the oath. It is true, the ejaculation is merely the response duly set down for his Grace in the Rubric, but it sounds oddly under the circumstances.

The scene ran thus:—Four Bishops actual and the Bishop elect, are sitting with their faces to the altar, and to the Archbishop, when the Senior-Assistant, in the name of the Church, requires the Archbishop to consecrate the Bishop Elect.

What reply does the Archbishop make to this reasonable request? He replies by a misdemeanour. He says—"Have you the Apostolic Mandate?" In a court of law any prudent witness would have declined to answer such a question, on the principle that he was not bound to criminate himself. But the senior Bishop waives all such difficulties, and boldly

CANTON HOUSE.

FAMILY TEA, COFFEE, AND SUGAR
WAREHOUSE,

No. 109, Notre Dame Street.

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

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

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

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

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

109, Notre Dame Street,
Montreal, June 12.

FOREIGN WINE AND SPIRIT VAULTS,

103 1/2, Notre Dame Street.

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

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

SAMUEL COCHRAN, Proprietor.

All goods delivered free of charge.

A very choice assortment of PORT, SHERRY, CHAMPAGNE and CLARET, now on hand.

And a small quantity of extremely rare and mellow OLD JAMAICA RUM, so scarce in this market.

Montreal, June 12, 1851.

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

INCORPORATED 1833.

CAPITAL STOCK—£100,000.

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

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

WILLIAM STEWARD,
Manager Branch Office.

Montreal, May 8, 1851.

INSPECTION OF BEEF AND PORK.

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

FRANCIS MACDONNELL.

Montreal, 24th April, 1851.

ATTENTION!

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

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

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

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

Montreal, May 7, 1851.

MR. ROBERT McANDREW,

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

Montreal, May 14, 1851.

PROSPECTUS

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

THE CATHOLIC PULPIT,

CONTAINING A

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

FROM THE LAST REVISED LONDON EDITION.

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

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

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

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

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

58. Corpus Christi.—On the Festival.

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

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

61. All Saints.—On Sanctity.

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

It will be issued in semi-monthly numbers of 96 pages, at 25 cents per number. The first number will be issued on the 15th of March, and regularly thereafter on the 1st and 15th of each month, until completed. 1 copy will be sent regularly by mail for \$2; 3 copies for \$5; 6 copies for \$10—if Paid in Advance.

J. MURPHY & Co., Baltimore.

Subscriptions received by

JOHN MCCOY,

Great St. James Street, Montreal.

March 26, 1851.

STRAW BONNETS.

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

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

Montreal, March 26, 1851.

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Boot and Shoe Maker,

232 SAINT PAUL STREET,

OPPOSITE THE EASTERN HOTEL.

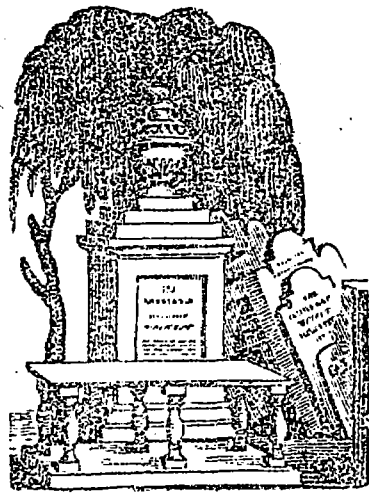
BEGS leave to return his sincere thanks to his Friends and the Public, for the liberal support afforded him since his commencement in business, and also assures them that nothing will be wanting on his part, that attention, punctuality and a thorough knowledge of his business can effect, to merit their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

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

Aug. 15, 1850.

WILLIAM CUNNINGHAM'S
MARBLE FACTORY,

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



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

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

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

Montreal, March 6, 1851.

GROCERIES, &c.,
Wholesale and Retail.

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

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

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

WINES—Madera, Port and Sherry, of different qualities and various brands, in wood & bottle
LIQUORS—Martel's and Hennessy's Brandy, De-Kuyper's Gin, in wood and cases, Old Jamaica Rum, Scotch and Montreal Whiskey, London Porter and Leith Ale

FLOUR—Fine and Superfine, in bbls.
SALT—Fine and Coarse, in bags

MACKAREL—Nos. 1 and 2, in bbls. and half-bbls.
HERRINGS—Arichal, No. 1, and Newfoundland

Cassia, Cloves, Allspice, Nutmegs, Indigo, Cop-peras, Blue, Starch, Mustard, Raisins, Maccaroni, and Vermicelli

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

JOHN FITZPATRICK.

August 16, 1850.

MONTREAL CLOTHING HOUSE,

No. 233, St. Paul Street.

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

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

Montreal, Oct., 19th 1850.

L. P. BOIVIN,

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

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

R. TRUDEAU,

APOTHECARY AND DRUGGIST,
No. 111 SAINT PAUL STREET,

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HAS constantly on hand a general supply of MEDICINE and PERFUMERY of every description.

August 15, 1850.

DR. TAVERNIER

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

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

Montreal, Feb. 12, 1851.

JOHN M'CLOSKEY,

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

No. 33 St. Lewis Street, in rear of Donegana's Hotel,

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

Montreal, Sept. 20, 1850.

RYAN'S HOTEL,

(LATE FEELERS,)

No. 231, St. PAUL STREET,
MONTREAL.

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

THE HOTEL IS IN THE IMMEDIATE VICINITY OF MERCANTILE BUSINESS, Within a few minutes walk of the various Steamboat Wharves, and will be found advantageously situated for Merchants from the Country, visiting Montreal on business.

THE TABLE

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

THE STABLES ARE WELL KNOWN TO THE PUBLIC,

AS LARGE AND COMMODIOUS,

And attentive and careful persons will always be kept in attendance.

THE CHARGES WILL BE FOUND REASONABLE.

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

M. P. RYAN.

Montreal, 5th September, 1850.

THOMAS PATTON,

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

ST. ANN'S MARKET, MONTREAL.

AMERICAN MART,

UPPER TOWN MARKET PLACE,
QUEBEC.

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

INDIA RUBBER MANUFACTURED BOOTS, SHOES, AND CLOTHING, IRISH LINENS, TABBINETS, AND FRIEZE CLOTHS, AMERICAN DOMESTIC GOODS,

of the most durable description for wear, and economical in price.

Parties purchasing at this house once, are sure to become Customers for the future.

Having every facility, with experienced Agents, buying in the cheapest markets of Europe and America, with a thorough knowledge of the Goods suitable for Canada, this Establishment offers great and saving inducements to CASH BUYERS.

The rule of—Quick sales and Small Profits—strictly adhered to.

EVERY ARTICLE SOLD FOR WHAT IT REALLY IS.

CASH payments required on all occasions.

Orders from parties at a distance carefully attended to.

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

Quebec, 1850.

T. CASEY.

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