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CATHOLIC CHRONICLE.

VOL. III.

MONTREAL, FRIDAY, MAY 13, 1853.

NO. 40.

THE SOCIAL DUTIES OF IRISHMEN IN AMERICA.

BY THOMAS DARCY M'GEE,

(From the New York Daily Times, April 27.)

On Monday evening, Mr. M'Gee, the Editor of the *Buffalo Celt*, delivered a lecture in the Tabernacle upon "The Social duties of Irishmen in America." The attendance was very large, and among the audience were several Catholic Clergymen. Mr. M'Gee upon being introduced to the audience, was warmly received. The applause was quite enthusiastic. He said that he did not propose, in speaking of the duties of Irishmen in this country, to say anything in regard to their religious duties; he would confine his observations to Irishmen's social duties, as between man and man, and man and the State, of which he formed a part. Their duties were peculiar because of the peculiarity of the antecedents of their emigration, and of the circumstances in which they found themselves placed upon their arrival in this country. The largeness of the Irish emigration which had been taking place, especially for the last seven years, was entitled by reason of its influence upon posterity, to a more attentive consideration than it had heretofore received. He did not by any means suppose that the moral and intellectual characteristics of their nation would be buried in the graves of the first generation of Irish emigrants to this land. He was of opinion that the future of this people would largely depend upon how far the elements contained in this emigration entered into the constitution of the character of their children. He, however, did not think that posterity in the United States would be marked by any distinctive Irish nationality, nor French, nor English, nationality: it would rather be a mixture of all. Hereafter the emigration from Ireland, owing to the decrease of the population there, and other causes would necessarily cease; therefore, whatever mission the Irish had to accomplish in this country should be effected during the last half of this century. The first difficulty which the Irish in America experienced as a whole, was that there existed in the United States a false estimate of their character, arising partly from the inheritance of a British literature and English ideas; partly from stage representations, and partly from the eccentric conduct of some of the emigrants themselves. This false estimate of their character was a great obstacle in the way of the true Irish character working out its logical consequences for good. The stage Irishman was dressed in very old-fashioned, battered garments, had a pipe stuck in his hat-band, held a short stick in his hand, and cursed a little bad blasphemy. Well-dressed people—better dressed outside than inside—applauded such extravagancies, and went home confident that they had seen a veritable representation of "real animal." He would take that opportunity of also stating that the farcical was by no means the preponderating trait in the Irish character. On the contrary, he considered that the fundamental character of his countrymen, covered up as they were by the rubbish, superimposed by centuries of oppression, to be, strong affection and passion (applause.) The other obstructions in the way of the Irish in America, were the fop and the so-called liberal Irishman. The latter answered well to Grantan's description of the Marquis of Rockingham's Administration: "It stood with one face to the Treasury and another to the nation." It was the duty of the emigrant to study the characteristics of the country in which he took up his abode. He should calculate the social meridian, and in order that society should have respect for him, he must commence by respecting the usages of the society which he came amongst.

More detrimental to the advancement of a just appreciation of the Irish character, was that rare specimen of the emigrant—the open and complete apostate, both from name and nation, religion and race. Such an one, when he got here, usually began by tinkering with his name—Frenchifying it by the addition of a final "i," or knocking off some good old prefix, "Mac," or "O," like a most accomplished tinsmith (laughter and applause.) For instance, Patrick Murphy dropped all of his Christian name but the P., then took a middle name, and came out P. Alexander Murphy, as the case might be (applause.) Did such suppose that true Irishmen envied the success accomplished by such means? No—for when they did not pity him, they could not help despising him. Having spoken of those three personages, he would now remark, in regard to the great mass of Irish emigration, that it had one fault, and, like Goldsmith's Attorney, it was a "thumper," but not of the same sort. The Attorney's fault was want of honesty—the Irish emigrant's fault was, that they were a little apt to forget all about Father Mathew (applause.) They spent too much of their hard earnings upon one luxury—they had to work their way up from the condition of a broken down people, politically. They should look at all the circum-

stances of their hard lot in the face, and not blink at any of them; by so doing they would be enabled to surmount all the obstacles which stood in the way of their success. The sooner then they abandoned that luxury, which was as manacles on their limbs, the more advantageous it will be to their progress. The particular duties of Irishmen in this country, arose from the fact, that they were to be in the order of Providence the last of their particular blood and descent, because each of them who died, and was buried in the United States, closed a leaf in the great Celtic record which commenced before the Christian era, and was continued in the ancient stationary agricultural condition of their ancestors, from that time to the present. So they would turn open a leaf in the American record for their children born in this land, who were to succeed them in point of prosperity, but not of nationality and feeling. Their duties also arose in this way; that coming here they found already in possession a race whose ancestors had been their hereditary rivals, and oppressors of their Celtic forefathers. They were to struggle with them for the garlands of social success; and they, as foreign parents, who have the lot to see their children growing up around them with feelings different from what they had when of a similar age. He conceived it was the duty of the emigrant in America to undo, as far as it was possible in one life time (and it was not possible to accomplish this task in one), the artificial, exceptional wrong twists, kinks, imperfections and blots, which a long series of foreign oppressions had made in the Irish character. He believed that the emigrant should vindicate, by the propriety of his conduct, the character of the country of his birth, which, had it been better governed, and had the people had a reasonable share of liberty in the direction of their own destiny, would have been a blooming garden instead of being, as it was, a Golgotha. If the emigrant did not vindicate his manhood then all the constitutions in the world though they declared him free, left him still but a slave in disguise. One of the first duties of Irish emigrants should be to acquire property—to own a homestead. In their native land the Irish were trampled upon and degraded by an irresponsible landlordism, therefore in this free land, they by all means should, within a reasonable period of labor for that purpose, possess a home of their own. He had no hope nor desire to see an Irish nationality perpetuated in the United States—that would be illegal, and he might say it would be impossible. But they could perpetuate by their example and inculcation, the essentially good parts of the Irish character, and those parts, in his opinion, were of more importance to the future of the United States, than a Pacific Railroad or any other route across the Isthmus, that had yet been surveyed or advocated by our public men (applause.) He would instance but one such element, and that was the reverence of and obedience to lawful authority. The next duty after securing a home and adopting the Government of the country was the duty due to their children. In this connection he might say there had been much said of late on the subject of education. He could assure them that the matter would be discussed through all its moods and tenses. He had looked over everything that had been said on the subject, and he would candidly say that in his opinion the amount of good sense and sound argument was so far, upon the Catholic side of the question. If there were an argument, complete in all its parts, and appealing to reason and good judgment, on the other side of the question, it had escaped his attention. He did not see that anything transpired on that side to compare with the arguments of the Bishop of Pittsburgh and the Archbishop of New York (loud applause.) If such arguments had not appeared on the other side, it was to be hoped that they would, for there could be no more important, and there had been no more important question raised than this one of education since the adoption of the Federal Constitution and the convention of Annapolis, in 1799.

The question now raised, was, how should the future Americans of this Continent be educated? It was therefore with great deference he came to the consideration of this part of what he conceived to be the duty of the Irish in America; for naturally the Irish-Catholic parents were thrust in the very front of this controversy, because they were Catholics, and because they had children, and a good many of them. [Laughter.] And, also, because they had been for centuries familiar with the efforts of proselytising Charter, Blue-Coat Hospital and Kildare street Schools, spread all over Ireland. For his part he considered the question might be discussed in the most perfect temper, and the better the temper, the better the prospect that the right would succeed.—The duty of the Irishman in America was a greater one than that which he owed to Ireland, with whom he would soon have to close all accounts, and it was greater than the duty he owed to himself. It was

his duty to give the first generation coming after him the right twist, because if he did not, they could only obtain it—which was improbable—but by some peculiar interposition. Standing in the relation in which he did to his posterity, it was the duty of the Irishman to see that his children were educated according to those principles which he in his time considered sound and virtuous. Since the beginning of all emigration, the education of those colonizing had ever been deemed a consideration of paramount importance. Moses in giving the law to his people prescribed the form in which the Israelites should educate their children in after generations. According to the King philosopher, Solomon, the child should be trained in the particular way in which it was desired he should go. It was, therefore, a question of education; so if they trained the child in the way, it was the verdict of the wise man that he would grow up in it accordingly. There were many theories of education in the world: there was the Pagan and the Christian theory, and there was the secular or worldly theory. If they wanted their children to grow up in any of those three modes of opinion, then train them according to the principles of those theories of education. As he (Mr. M'Gee) understood the question, it was this: at the bottom of the Christian theory of education was this principle—that marriage was a sacrament—a sacred, an immutable and a Divine institution. The family formed under that sacrament, so far as they lived up to it, was a sacred institution, and, therefore, the parents were bound morally and spiritually, here and hereafter, for the souls of those children committed to their care. Secular education he understood to be this: that marriage was a mere social contract, dissoluble, under certain circumstances, by legal intervention; and that the children resulting from it were to be considered as mere seeds, to be transplanted into the political nursery of the State as soon as possible. Then they—Irishmen in the United States—had to choose between the two systems. The question with them was practically this—did the present educational system tend to make good Christians? If it did not, though it give every one of their children the knowledge of the philosophers' stone, to be able to turn all things into gold, then it was a failure so far as they were concerned in the eye of Christianity. It was a miserable French Jacobinical idea that there were such things as children of the State. Such might hold in Sparta where they all lived in common. No, their children were their own, and it therefore was the prominent duty that their children be educated in Christianity, if they hoped, or expected them to live as Christians. (Loud applause.) It might take years, and it probably would, and it was better that it should take time than be done suddenly, even if possible—before they could get this question fully understood. But it was the duty of Irishmen in America, as parents of a posterity, to understand this question clearly, and to struggle for the day when it would be generally admitted throughout the United States. On that ground they took their stand: on the ground of the Christian doctrine, that the child belonged to the parent—that its education was the duty of the parent—that the State had no right to interfere; and from that position no obstacles—no *balinage* nor calumny, should drive them. (Loud applause.) In conclusion the lecturer dwelt on the propriety of young Irishmen studying the use of arms, and the necessity for all his countrymen to encourage Irish literature, music, and the artistic productions of the Irish genius, for the same reasons advanced in support of some of his other propositions. Mr. M'Gee was warmly applauded at the close of his lengthened remarks.

THE REV. WILLIAM ANDERSON AND THE VERY REV. DR. CAHILL.

(From the Tablet.)

The following correspondence has taken place between the Rev. William Anderson and the Very Rev. Doctor Cahill:—

"TO DR. CAHILL.

"Reverend Sir—You and I must be regarded by one another's friends as wicked deceivers of men to their everlasting ruin. I, for my part, feel not a little pain when I reflect that I should be so regarded by tens of thousands of my fellow-citizens of the communion of the Church of Rome; and you, I should think, cannot be insensible to the odium in which you are held by our Protestant population.

"I therefore propose that you and I appear before as many adherents of both parties as can be conveniently assembled; and by courteous, if not amicable debate, give them an opportunity of having false impressions corrected, and, after a fair hearing of both sides, of reviewing their judgment respecting who is the deceiver.

"Mass, the central evil—as you, I presume, regard it, the central glory of your system—I select for as-

sault, the first three canons of the Council of Trent, which are as follows:—(Not transcribed for the sake of brevity.)

"These canons, Sir, I denounce as violating the authority of God's Word, the glory of the person of our Lord, the prerogative of His Mediatorial Priesthood, the sufficiency and perfection of His sacrifice on the cross, and of the Priestly dignity of all His Saints—yea, as being altogether blasphemous exceedingly.

"And, Sir, I hereby challenge you—the Rev. Dr. Cahill—as you would not be degraded and proclaimed by me and all faithful Protestants in Glasgow, as one who wants faith in the system which he professes, to come forward and give me, who am your peer in office and character, an opportunity of proving on you, by the sword of the spirit, which is the Word of God, that it is you who in this matter is the deceiver of immortal souls.

"I offer the following as the terms and conditions of our debate:—

"1st—That it be held in my own house of public worship, and be continued for two evenings, from half-past seven o'clock till half-past ten, in alternate speeches of half an hour's length—I opening the proceedings the first evening, and you the second.

"2nd—That you appoint the chairman, to preserve the order both of the meeting and the debate.

"3rd—That I be responsible for the whole of the expense; and that I furnish you with eight hundred tickets of admission for gratuitous distribution among your friends, while I reserve only six hundred for distribution by myself.

"I am open, however, to consider any proposed modification of these series.

"Finally, Sir, if your engagements prevent your waiting over in Glasgow to accept of this challenge, will you inform me when and where I may find you at leisure to meet me in the course of the next six months, in Dublin, Belfast, Limerick, or anywhere within the United Kingdom? Nothing but necessity will prevent me from hastening to the demolition of error and the rescue of the truth.—Yours, Rev. Sir, courteously and respectfully,

"WILLIAM ANDERSON,
"Pastor of the United Presbyterian
"Church, John street, Glasgow.

"April 6th, 1853."

"TO THE REV. WM. ANDERSON, PASTOR OF THE UNITED PRESBYTERIAN CHURCH.

"Rev. Sir—There can be no doubt that, in reference to the Holy Scriptures, your teaching and mine are very different indeed. I have learned the creed which I profess from the accredited voice of the Universal Church, from which your predecessors in your Faith have avowedly separated. The history of all Christian antiquity bears testimony, through all nations and peoples, to the existence and the entirety of my belief at the time of your separation.

"There was confessedly but one Church, and that Church was the Roman Catholic, while not even one congregation—perhaps not even a single individual—through all past Christian time, up to the period of what is called 'the Reformation,' can be found professing the religious opinions which you now hold. I regret that you follow these novelties, or that you teach them to others; but most certainly I do not feel any sentiment of 'odium' towards you or your people. On the contrary, I entertain a high respect for you; and in my private intercourse, and in my public professional character, I inculcate this, my own sincere impression, to all those who may be guided by my words or influenced by my example.

"I respectfully beg to assure you that you make a great mistake in supposing that Roman Catholics have any desire whatever either to hear the tenets of your Church discussed or to examine over again in your Church the motives that direct them in the choice of their Faith. The disciples of the Catholic Church attach very little value (in reference to Divine Faith) either to accomplished declaration or brilliant oratory—they are entirely guided by a living, speaking, infallible authority, which, in their daily reading of the Scriptures, they behold expressed in the clearest, the strongest, the most obvious, the most literal, and the most emphatic clauses of the last Will and Testament of Our Blessed Lord.—No human being of common sense has ever been known to bequeath in the solemn, awful-hour of death metaphysical, or allegorical, or figurative property and power to his beloved children; and the Catholics believe that Our Lord, at His death, has left a real *bona fide*, substantial, loving authority to guide His Church in Faith. Hence they could no more consent to go to your church, to subject to public discussion the tenets inculcated by this authority than they would agree to put to the issue of a public meeting the very existence of Christ, or the value of the all-saving atonement of the cross. In fact, the very decisions of

consenting to such an issue would be equivalent to the erecting you and your friends unto the infallible authority which you denounce, and which you challenge me to defend in the case before us.

"The second paragraph of your courteous letter to me goes to concede, in clear language, the premises—namely, that you and your way may be wrong, since you admit the just hypothesis that I might change your opinions. On the part of the Roman Catholics I could not admit the tenable consistency of such a case, our Faith being founded on a provision which excludes the defensible possibility of change—namely, an infallible authority, promulgated by Christ, officially and judicially practised by the Apostles, and still further guaranteed through all coming time by the permanent legislative presence of the Holy Ghost. No plausible sophistry, no popular discussion, no award of men's judgment, no majority of human voices, can outbalance this testimony or enactment of God, which secures the immutable unity of our Faith, no more than a single ray of light can pale the meridian splendor of the sun. A Catholic can never, therefore, grant the terrible possibility of the case which you admit, and cannot, therefore, consent, under the existing laws, to the popular issue involved in your communication.

"I must say, however, that so far as you are concerned you are strictly true in your principles in resting your faith on the issue of the popular will. All the varieties of all the Reformation creeds are the results of private individual judgment, or of public parliamentary decisions. All these creeds are the acknowledged creations of human authority—all these creeds are made by man and not by God. And they have been formed, too, to fall in with the tastes, and the peculiarities, and the prejudices of the various times in which they were enacted; and the clear consequences of this accommodating principle has been the incongruous fact—namely, that, within the space of three hundred years, these creeds have successively passed through upwards of seven hundred variations! The Roman Catholics smile in pity at a faith which admits the principle of progress; they cannot comprehend how any Christian mind can call that institution as divinely established by Christ which is still continually altered by men; and they are astounded to hear serious men declare that the Holy Ghost could be the propounder of seven hundred varieties of belief from the Scripture revelation. They believe that faith in point of doctrine and institution, was finished by Christ and the Apostles; and they fully conclude that men always looking for faith have never found it—what men always changing must necessarily doubt, and therefore not believe; that men always inquiring after truth have never discovered it; and thus the Roman Catholics seem to have arrived at something like a mathematical demonstration that the interminable changes and the constant acceptance of new doctrines contained in the Reformation principle is the very definition of error, is the unmistakable mark that you have lost—the one essential true faith; and what is worse, that you now seek to recover it in the wrong channel—namely, the decision of human reason in public controversy, and the award of human sanction in popular disputation. Whether, therefore, you are true to wrong principles in deciding faith in a popular assembly, is not so much, at present, the object of my unwilling animadversion, as to tell you that I am true to the ancient Catholic doctrine in not admitting such a changeable and such an incongruous authority.

"In your third paragraph you say you select for assault 'the three first canons of the Council of Trent.' With great respect I presume to tell you that 'the three first canons of the Council of Trent' do not treat of the Mass; they have reference to the doctrine of 'Justification by Grace, through Jesus Christ—a belief which I fancy you do not deny. I therefore think you have made a mistake in the canons referred to in your letter."

"Referring to the remaining portion of your letter. I feel assured (judging from the tone of your communication) that so far as could be expected, you would conduct the controversy to which you invite me with an amicable temper; but you will permit me to say that, from my experience of public controversial discussions, a severe wound is always inflicted on true religion by these disputations. Public animosities are engendered, religious rancor is inflamed, social harmony is disturbed, the charities of the Gospel are extinguished, and even the ties of long and matured friendship are but too often rent asunder by the mutual argumentative recrimination of theological combat. Catholics, whose Faith is fixed since the beginning of the New Law, can receive no benefit from these displays of argumentation. Dissenters have their old prejudices awakened, their dormant intolerance revived, and they are often driven into greater errors than their former novelties, seeing a refuge from their inconsistencies in the unbounded license of naked infidelity. These views are the result of my experience of public religious discussion; and while I place them with honest frankness before society, being convinced they will meet the approval of every reasonable Christian man in the community who witnesses the religious contentions, and reads the accounts of fanatical bigotry with which this country is convulsed and degraded. I should therefore suggest to you, Rev. Sir, that our doctrine can be better learned from the 'cool, clear pen of learned Divines, than from the incautious extemporaneous expression of heated debate; and I shall add, that a mind and a heart seeking really the knowledge of the truth (as I feel confident you are) are more aptly fitted to receive the impressions of grace in silent prayer, and in deliberate, dispassionate study, than in a crowded meeting of contending parties, where the passions are inflamed and the judgment warped by the excitements of public rivalry, and the hostile prejudices of party triumph. My long professional studies, the varied

chairs of science which I have filled, are, I presume to say, a sufficient guarantee that the foregoing observations are the sole considerations which influence me in the course which I am about to adopt in the case at issue; and for these reasons, therefore, you will be pleased, Sir, to excuse me if I decline the challenge to which you invite me.

"In the course of religious lectures, which I am called on to deliver in this country and elsewhere, I have never invited Protestants to attend. If they honor me by their presence, I take care never knowingly to wound their conscientious feelings, either directly or indirectly; and I never address my instructions to any hearers, but to Roman Catholics. You, therefore have no right to call on me to account for the doctrine which I have a right to teach to my people. You have thought proper to send to me the challenge referred to in this letter, and I have considered it my duty (from the tone of that communication) to reply to it; but as you have no claim on me for the continuance of your respected, yet gratuitous correspondence, you will give me leave to say, that my numerous engagements will not permit me to answer any future letters which you may think proper to address to me on this subject.—I have the honor to be, Reverend Sir, with high and courteous regard, your obedient servant,

"D. W. CAHILL, D. D.

"April 12th, 1853."

CATHOLIC INTELLIGENCE.

RE-ESTABLISHMENT OF THE CATHOLIC HIERARCHY IN HOLLAND.

The re-establishment of the Episcopal Hierarchy in Holland as well as in England is one of the great facts which shall distinguish the Ecclesiastical history of our times. It will be one of the principal titles of the Pontificate of Pius IX. to the gratitude of posterity.

It was easy to foresee, assuredly, that at the first moment this desirable and salutary restoration should meet with in the Low Country resistance similar to that which burst out on the like occasion in Great Britain. But also, both of them will have the same end.

On Wednesday, the 13th April, the Legislative Chambers opened at the Hague. For a long time their meeting had not been waited for with so much impatience. It was announced that not later than the first sitting interpellations should be addressed to the minister by the party of Protestant Exclusives, who neglected nothing in the meanwhile to arouse the fanaticism of the masses against the Catholics and the Holy See.

In all the towns and villages that passionate and fanatic faction agitated, concerted, declaimed, and prepared and signed addresses and petitions. Those who acted thus are particularly offended and wrathful with the name "Heresies," which the Apostolic Letters give to all the tenets which are disjoined from Catholic truth. In return they have not epithets sufficiently furious to fulminate against "Popery" and "Ultramontanism," the invasion by which goes, they say, to precipitate their country into an irreparable ruin.

The recriminations of M. Groen van Prinsterer and of his adherents are not concentrated solely against the Church; they jut out upon the government. They reproach the ministry of M. Thorbecke with treason, or at least with weakness. They even addressed the Crown. They supplicated the King to take under his protection the Reformation, all but ruined in one of its oldest and safest strongholds.—What scandal if, in the country of Taciturn, a king of the House of Orange should recognise officially the reconstruction of the Catholic Hierarchy!

What is most curious in all this is the absolute forgetfulness in which the Dutch Protestants, like the English, abandon their fundamental principle of equal liberty to all men to choose and to establish a worship for themselves. But recently they invoked it; they used it for themselves; the reformed on that foundation their synods, and the organisation of their sects. They have even applauded the efforts of the Jews to give themselves statutes as a religious body. But as soon as the Catholics act their conduct changes, their logic is no longer the same. It is no longer the one rule of thought and of action, and the Catos of religious liberty return against modern Rome the old war cry of the ancients, *Delendaest Carthago!*—*L'Ami de la Religion.*

On Thursday last Dr. Fallon, the Bishop Elect of Kilmacduagh, arrived in this town and dined with his Grace the Archbishop of Tuam. Dr. Fallon's visit was for the purpose of fixing the day for his consecration; and we are informed that the 1st of May has been definitely fixed upon by his Grace.—*Tuam Herald.*

CONVERSIONS.—Mr. Charles Hall, and family, formerly schoolmaster and organist to St. Peter's, Plymouth, has been received into the Church by the Right Rev. the Lord Bishop of Plymouth. Mr. Jonathan Guy, jun., eldest son of a respectable farmer in Cornwall, was received into the Church. A few days ago Mr. Henry Ardern, malster, of Weobly, was received into the one true Church by the Rev. Thomas Rolling, of the same place.—*London paper.*

A Correspondent of the *Catholic Messenger* writes that on Holy Saturday at the Convent Chapel of the Sisters of the Holy Cross, two Protestant ladies, Mrs. Labadie and Miss Smith, were baptised and received into the Church.

Mr. Henry Abbott, of the neighborhood of Cloughjordan, was received into the Catholic Church in the chapel of Ardronoy, on Sunday, before a large congregation by the Rev. Mr. Horan, C.C.—*Limerick Reporter.*

The Rev. Mr. Zogel pastor of Teutopolis, writes to the *Wahroets Freund* that on Easter Sunday he had received into the Church two Lutherans of that city, Messrs. J. Graves, and J. F. Reichelm. They made their abjuration of Lutheran error in the presence of the whole congregation. This incident seemed to add to the joy of the congregation, already raised to the utmost by the opening on that day of their new church, the largest and handsomest in the State of Illinois.—*Catholic Herald.*

On March 6th, Miss Julia Desha, daughter of General Robert Desha, of the United States Army, made abjuration of Protestantism in the chapel of the Rev. Fathers of the Society of Jesus, at Nantes. After having been conditionally rebaptised, she received the Sacraments of the Eucharist and of Confirmation in the chapel of the Bishop of Nantes.—*L'Union (Nantes paper).*

REPORTED CONVERSION OF MR. PRITCHARD.—A correspondent has forwarded to us an extract from the French Government paper, *La Patrie*, which has been reproduced in *L'Union* from which it would appear that Mr. Pritchard, once a Dissenting Missionary, a British consul and merchant, and Prime Minister at Tahiti, whose case created so much political and religious excitement a few years ago, and was so near producing war between France, under Louis Philippe, and this country, has been converted to the Catholic Church. The following is a translation of the extract in question:—

"Mr. Pritchard, the ardent Methodist Missionary and Councillor and Agent of Queen Pomare, has been touched with the grace of Heaven, and has renounced at once his Protestant apostleship and his trade. He has been converted to Catholicism and has placed himself under the catechetical instruction of the Catholic missionaries. He daily attends to the course of study requisite for entering into holy orders. Pritchard traverses at this moment the Polynesian Isles, and, like St. Paul, preaches the law which he blasphemed and persecuted."

The authority on which this report rests is that of a traveller recently returned from Oceanica.—*Catholic Standard.*

IRISH INTELLIGENCE.

THE PRIMATE—ARMAGH CATHEDRAL.—The venerated Primate of all Ireland has appealed to the Catholic people of this country to aid him in bringing to a completion the cathedral church at Armagh, which had been commenced under the auspices of the Most Rev. Dr. Crolly. Such a work as that which is proposed to be done is one well worthy of the combined efforts of a Christian nation; and it is also one, in which each person worthy the name of Catholic must feel a satisfaction in aiding to the utmost of his means; because in so doing he assists in diffusing the blessings which descend from heaven to earth each time that religion accomplishes any one of her great sacraments.—*Dublin Telegraph.*

IRISH ELECTION COMMITTEES—NEW ROSS.—The select committee appointed to inquire into the allegations of the petition against the return of Mr. C. G. Duffy for the borough of New Ross at the general election in July last, assembled on Friday for the first time. The member of committee were—Mr. H. J. Baillie, Lord Norreys, Lord Henry Bentick, Mr. Blackett, and Mr. Headlam (chairman). Counsel for the petitioner, Mr. Serjeant Kinglake and Mr. Pigott; for the sitting member, Mr. O'Malley and Mr. Hindleston. The committee having heard the evidence came to the resolution—"That Charles Gavau Duffy, Esq., was, at the election for the borough of New Ross held on the 14th day of July, 1852, duly elected a Burgess to serve in this present parliament for the said borough." Counsel for the sitting member then made application for the costs incurred by them in consequence of the allegations of intimidation, bribery, and treating contained in the petition, but subsequently abandoned. After considerable discussion and a clearance of the room, the parties were desired to attend on Monday, at two o'clock, for a decision upon the question.

A correspondent of *Tablet* gives the following account of the conclusion of the proceedings in this case:—"Counsel, witnesses, and all the parties concerned, were punctually in attendance on Monday.—The committee debated long before a decision was come to. But at length the Chairman announced that costs would be granted to Mr. Duffy on both the points claimed. As the process of furnishing and taxing costs is as slow a one in this country as in Ireland, I cannot tell, with any approach to certainty, the effect of this decision; but Mr. Duffy's witnesses from New Ross were all before the Examiner on Monday or Tuesday, to prove the sums they were entitled to for expenses and loss of time; and the total will be serious. I am assured that Mr. Lambert's own costs cannot amount to less than £500, in addition to whatever he has to pay on this score. In a few weeks, when these accounts are settled, the New Ross election and the New Ross election petition will probably have mulcted the Tories of that borough, within twelve months, in the sum of £1,200 or £1,300. Father Doyle was in the Committee Room this day, and excited great interest among the English lawyers, and the audience in general. I heard him say he was going to visit the Menai-bridge at the expense of Mr. Lambert, as soon as his expenses as a witness were taxed. But I can give you no notion of the humor with which he suggested this trip."

MAYO.—This committee, consisting of Lord H. Vane, (chairman), the Hon. C. C. Cavendish, Sir H. Meux, Mr. J. G. Phillimore, and Mr. Robert Clive, met on Saturday for the first time, and proceeded to hear evidence on the petition against the return of Mr. Ouseley Higgins and Mr. Moore, alleging intimidation, violence, and outrage at the last election. Mr. O'Malley, Q.C., and Mr. Bovill, represented the petitioners; Mr. Edwin James, Q.C., Mr. Meagher, Mr. W. P. Hale, and Mr. James C. Dowd, were counsel for Mr. Higgins; Mr. Serjeant Kinglake and Mr. Wells appeared for Mr. Moore. On Wednesday the Mayo Election Committee came to the unanimous decision that Messrs. Moore and Higgins were duly elected.—Application was then made by counsel for costs against the petitioners, but the committee declined to grant the application.

We find the following in the *Castlebar Telegraph*.—

"There was a meeting of this deanery on Monday, and among other arrangements for giving practical effect to the resolutions of this body on the last day of Meeting, the subscriptions were paid into the treasurer, Henry Murphy, Esq., for the purpose of indemnifying our gifted and uncompromising representative, Mr. Moore, in the pecuniary losses to which he is now exposed in defending his seat against the vindictive efforts of a bigoted and disappointed faction against the popular representation of this county.

The contest for Carlow county will probably be as hard-fought as the coming battle for Athlone promises to be. Mr. Henry Bruen, has retired from the field, conceiving that his late father's colleague (Captain Bunbury M'Clintock) had a prior claim to the representation. The latter, it may be recollected, lost his seat by a small majority at the late general election. The *Carlow Sentinel* states that a meeting of Mr. John Sadleir's friends was held at the college there on Thursday last, but nothing definite had transpired with regard to its deliberations. The *Nation*, however, in a second edition "asserts" that the "traitor" means to show his face at the hustings. "Let Sadleir, the renegade," says the member for New Ross, "find no footing in Carlow county. Let him be hurled back to the Treasury, to do the menial work of the Whigs and earn the wages of his apostasy."

The right honorable and learned member for Dublin University has, with the assistance of a Mr. Davison and a Mr. Cairnes, produced a Bill, "to facilitate the more speedy Arrest of absconding Debtors in Ireland." When he was Attorney-General, he procured the appointment of a committee whose labors were submitted to public consideration in a thick volume, on the sides and back of which appeared the complimentary designation, "Outrages (Ireland)." He now turns his attention to publishing imputations on his country, of another description, and his Bill is produced with the designation, "Absconding Debtors" (Ireland); and whilst the titles of Mr. Napier's Committee Reports and that of his pending Bill would induce strangers to suppose that this country is the peculiar land of violence and fraud, a perusal of the latter production would satisfy the reader that, in addition to outrage and dishonesty, this unfortunate land was the occasional subject of great bungling and blundering on the part of some of her representatives.—*Dublin Telegraph.*

THE CLERGY—THE IRISH PARTY.—Two very important resolutions were adopted on Wednesday last at a meeting of the Clergy of the deanery of Kanturk, with reference to the obligations of our representatives at the present time, and the principle upon which they ought to act. The resolutions require—first, that the members for the county should keep themselves independent of any government which does not give its sanction to the principle of Mr. Sharman Crawford's bill; and, secondly, urge that those composing the Irish party should sink all minor differences, and cordially act together for the promotion of the tenant cause. Having so recently adverted to this subject, as suggested by other resolutions not materially different in purport, we have nothing now to add except to express our satisfaction that so important a section of the Catholic Clergy, and representing the feelings entertained in so wide a district, have promptly expressed their views as to the policy which patriotism and wisdom demand, and our hope that those views will be fully respected and carried out. At a meeting of the Clergy of the deanery of Kanturk, held in Kanturk on Wednesday, the 13th of April last, it was unanimously adopted:—"Resolved,—That we call on our county members to hold themselves independent of any government that will not carry out the principle of Sharman Crawford's bill, to which they so solemnly pledged themselves at the hustings. Resolved—That we deplore the disunion which prevails amongst the members of the Irish party, so fatal to the best interests of the much oppressed and long neglected tenant farmers, and most respectfully call on them to merge all for the salvation and prosperity of those to whom they owe their proud position."—*Cork Examiner.*

CORK COUNTY AND ITS REPRESENTATIVES.—We (*Cork Examiner*) have much satisfaction in giving insertion to the following declaration proceeding from a highly influential and patriotic body of Clergymen, and which derives further weight from the position and character for political sagacity of the Rev. gentleman who has communicated it to the public:—

"TO THE EDITOR OF THE 'CORK EXAMINER'"

"Doneraile, April 16th, 1853.

"Dear Sir—The following resolution was passed by the Clergy, assembled at the Buttevant Conference, on last Thursday, the 14th inst. You will oblige by publishing it in next Monday's *Examiner*.—Your very obedient servant,

"P. DUGGAN."

"Resolved—That we hold our representatives bound by the pledges made by them at the last election; and that any departure, on their part, from those pledges, shall meet with our decided condemnation."

We understand that the Clergy of the deanery of Donoughmore have passed resolutions, similar to those which have been adopted in other localities, expressive of their opinion as to the necessity of independent action on the part of the Irish representatives, and a steady adherence to those principles on which the Irish party was originally founded. These resolutions have been transmitted to the members for the county for their consideration, and will probably be made public in a short time.—*Ibid.*

Throughout the Clare portions of the extensive diocese of Killaloe, at meetings presided over by the Catholic Lord Bishop, the Right Rev. Dr. Vaughan, and held within the last few days, strong resolutions similar in spirit and in tendency to the resolutions adopted at Killaloe, were unanimously adopted by the Clergy in Conference, in sustinment of the Irish party and against any line of policy that would interfere with the principles laid down and agreed to at the great meeting in Dublin in September. The Clergy are everywhere unanimous in Killaloe diocese on this subject, and are firmly resolved to act in accordance with their solemn determination on the first opportunity. In Tipperary portion of the same diocese, as well as in the archdiocese of Cashel and Emly, the Catholic Clergy are actuated by the same firm resolution.—*Limerick Reporter.*

The Land Committee has sat twice this week—I cannot give particulars—but it was with a very evil or at least a very dangerous result. The people of Ireland never had less reason to love, trust, or hope in the Whigs than at this present moment. But there is something even worse than Whiggery which will have to be revealed at a not very distant hereafter. The Committee stands adjourned to the 26th instant.—*Cor. of Tablet.*

THE "TRAITORS."—The resolutions of the clergy of Thurles, have elicited a rejoinder from one of the persons assailed. In a letter addressed to the *Weekly Telegraph*, Mr. James Sadleir, M. P. for Tipperary, enters into a defence of his Parliamentary conduct, with the object of showing that it has been consistent with his declarations at the hustings and elsewhere:—"When the present Government came into office (says Mr. Sadleir)—regarding them as a Liberal Government, seeing Lord Aberdeen at its head, and that so many distinguished supporters of the Catholic party were in the Ministry—I did not hesitate to mark my disposition to prefer a Liberal to a Tory Government, by taking my seat below the gangway on the Ministerial side of the house. I notice this matter, because I know what efforts have been lately made to sow discord and division in the ranks of the Irish Liberal party, and how grossly this circumstance has been misrepresented. Indeed, the habit of slander has been lately carried to a disgusting extreme. I sit below the gangway, in that portion of the house where O'Connell and all the most distinguished Irish Liberal members of his time invariably sat when a Liberal Government was in power; where the Irish Liberal members sat during the last Parliament, until those events arose, upon the publication of the Durham letter, which left them no alternative but to mark in every way their desire to extinguish a Government whose acts disentitled them to the confidence of the Irish Liberal party. If the intention is to ask me, pending the investigation by the Landlord and Tenant Committee, and before the Government have introduced their measures for the settlement of the Irish land question, to unite with the Tory party and with other parties in driving the present Government, on the very first opportunity from office, I beg to say I am not prepared to enter into such a combination, for I think that by taking such a course I should act in opposition to the views of Mr. Crawford, in opposition to the best interests of my constituents, in opposition to the interests and wishes of the Irish tenantry, and certainly in opposition to the true spirit and meaning of the declarations I made at the hustings, and in a manner wholly inconsistent with that course of prudent, firm, and moderate Parliamentary action by which alone, I believe, the great cause of the tenant can be effectually carried. Mr. Crawford has, I think, well observed that, should the Government fail to introduce a measure embodying the principle of his bill Mr. Keogh and Mr. Sadleir can best prove their attachment to that principle by retiring from the Government; by so acting, those gentlemen will prove that Irishmen can make some sacrifices for the sake of public principle. Mr. Crawford believes that by being connected with the Government those gentlemen can exercise much influence in favor of generous and bold legislation on the Irish land question, and thus serve the cause; and if, in spite of their well known opinions, the Government fail in producing a just measure of tenant right, by retiring from office these gentlemen will, in the judgment of Mr. Crawford and many other good and wise men, sincere friends of tenant right, give great additional moral weight to the cause of justice to the industry of the Irish tenant. In this respect also, I quite agree with Mr. Crawford, and, as I have no doubt, the conduct of Mr. Keogh and Mr. Sadleir will yet furnish the best refutation to all the vile and vulgar slanders issued against them, so I believe I cannot do better than pursue the course in which I have begun. I am neither the adherent, nor the follower, nor the partisan, nor the factious or spiteful opponent of Government. Should the Government take any step which may seem to me a violation of the rights of liberty or of industry, I shall resist them firmly; but so long as they have the good fortune to avoid a false step, and until they have the opportunity of introducing their measures on the land question, I shall be very careful not to be dragged into any factious movement against the Government. I cannot forget the manner in which so many of the most distinguished members of the present Government acted in the last Parliament, when the religious liberties of a large portion of the Irish people were assailed. I observe an attempt made on the part of a few persons, by a course of personal attack and misrepresentation, to excite prejudices in the public mind against every Irish Liberal member who will not yield to the efforts they make to establish a Parliamentary dictatorship. I have set my face against this system, and I shall continue to resist it. Several Irish Liberal members choose to sit on the Tory side of the house. Several other Irish Liberal members choose to sit on the Liberal side of the house; not, however, as has been so often and so untruly stated, on the Government benches, but in that portion of the house which I have already noticed as below the gangway, the spot which the most powerful advocates of liberal principles in the House of Commons have been long accustomed to occupy when the Government of the country is entrusted to a Liberal Administration."

THE LIMERICK ELECTION RIOTS.—The disproportionate sentences on the prisoners have received partial mitigation, owing to the untiring exertions of Mr. Potter, M.P., and Mr. Serjeant O'Brien. There is every reason to expect a further mitigation.

"Dublin Castle, 12th April, 1853.
"Sir—With reference to the memorial signed by you and other inhabitants of the city of Limerick in behalf of the parties named in the margin, prisoners in the gaol of that city, I am directed by the Lord Lieutenant to acquaint you that his Excellency has been pleased to remit three months of the period of imprisonment to be borne by each; and further has directed that one-half of the fines imposed upon Patk. Roche and Owen Molony be remitted.—I am, Sir, your obedient servant.—W. A. LARCOM.
"Thomas Kane, Esq., J. P., Limerick."

THE FAMINE LOANS.—DEPUTATION TO THE LORD LIEUTENANT.—On Saturday his Excellency the Lord Lieutenant received a numerous deputation of poor law guardians, representing upwards of thirty unions, who presented a memorial praying he would recommend to her Majesty's ministers to abate that part of the consolidated annuities which had been incurred under the Labor Rate Act during the prevalence of the famine in Ireland. Lord Massarene having read the memorial, his Excellency said he would not fail to forward the substance of their memorial to her Majesty's ministers, and that he would state the number and respectability of those who composed the meeting at which the memorial was adopted. Colonel Lewis, Lord Massarene, and some other members of the deputation then severally expressed their opinions, and urged the prayer of the memorial upon his Excellency, the compliance with which would be only an act of justice on the part of her Majesty's ministers. The deputation then withdrew.

SOUTH DUBLIN UNION.—THE CATHOLIC CHAPLAIN.—A complaint has, it appears, been addressed by the Protestant Guardians of the South Dublin Union to the Commissioners of Poor Laws, against the Catholic chaplain, the Rev. Mr. Farrelly, on the ground that this exemplary and amiable clergyman directed the Catholic paupers to observe the day consecrated to the honor of the ever Blessed Virgin Mother of God, as a strict holiday. Such is the ordinance of the Church—an ordinance established a great many years before the formation of workhouses, those inevitable consequences of that irreligious Reformation, which robbed the poor, by despoiling the Catholic Church of its property. The complaint, then, against the Rev. Mr. Farrelly is, that he, as a priest, directed his flock to obey God's law; and the Protestant guardians consider it as a grievance, that a man-made law is not permitted to supersede the law of God. This is a Catholic country—and we shall certainly look with some curiosity to see how the Poor Law Commissioners will solve the question, as applicable to such a country, which has been proposed to them by the zealous of the South Dublin Union. On which side will they decide? For God or for Mammon?—*Dublin Telegraph.*

COURT OF QUEEN'S BENCH.—THE SIXMILEBRIDGE AFFRAY.—Judge Crampton, has pronounced the judgment of the court in the case of "The Queen v. Wallace," for the publication of a libel on the officers and men of the 31st Regt., in the *Anglo-Celt* newspaper. The sentence was that the traverser should pay a fine of fifty pounds to the Queen, and be imprisoned for 6 months in Richmond Bridewell.

THE MAYNOOTH QUESTION.—The *Freeman's Journal*, speaking, it is to be presumed, the sentiments of the Catholic priesthood, expresses a lively satisfaction and accordance with Lord Aberdeen's proposal to issue a Royal Commission to inquire into the alleged abuses of Maynooth College. "The heads of the Church," it is averred, will offer no objection to the most full and searching inquiry that can be instituted; and further, the organ anticipates that the result of the commission will show that the most satisfactory effects have been produced by the increased grants.

Lord Gough has attended nearly all the "religious meetings" held in Dublin within the last fortnight.—We should like to know what the veteran general thinks of his new companions in arms? Would any of them be found, as in one of his own battles, shot dead, like the heroic Catholic priest, whilst attending the dying moments of a "Popish Irish" soldier, amidst a storm of bullets?

THE EXODUS.—According to the *Sligo Journal*, "Emigration is going on as fast as ever, and bill-stickers are running in all directions through the country posting notices of sailings. No change in the condition of this country would, we think, now stay the tide, and Ireland will, in all probability, be re-peopled by English and Scotchmen within the next 25 years."

The *Limerick Reporter* thus refers to the subject:—"The people are flying as fast as sails can waft them from the shores of their fathers. England is the destination of hundreds who have not the means to bear them across the Atlantic. From Toomevara, &c., within the last week, about 100 persons have proceeded on their way to America. From the parish of St. Mary, Limerick, the people are also emigrating in large numbers. Everywhere throughout the country the people are leaving as quickly as they can."

The following is extracted from the trade report of the *Banner of Ulster*:—"The tide of emigration from this port has now set in, and how long it may continue to flow it is impossible to state. Three vessels have left Belfast with passengers for America—two for New York, the *Elbe* and the *Tay*, the former having 150 passengers and the latter 140; and one for Canada, the *Waterford*, carrying 90 passengers. Three other vessels are now on the berth—two for Quebec and one for New York. Emigrants are arriving in town almost every day, and leaving by the steamers to take their berths in Liverpool vessels for the New World. It has been generally observed that they are mostly of a comfortable and superior class of farmers—men who are the very bone and sinew of the country, and who, if Government were discharging its duties aright, would prevent their expatriation by securing to them at home what they know they will, with less difficulty, be able to obtain abroad."

Ireland is being emptied out. "The Queen of England is losing her subjects at the rate of nearly half a million a year. Those who see nothing in these departures; but a relief to the poor law unions—and as to others, who, in this country, have aided in the extraction—we say as a contemporary, with his usual vigor, shall only say, that these short-sighted and hard-hearted people will speedily reap the consequences of their policy. They (the landlords) care nothing about the curses and execrations with which they are enshrouded, as with a pall, though they do not see the winding sheet—they are glad that the vermin are going (this is their phrase)—but the time is near at hand, when they shall curse themselves and invoke maledictions upon the law, the inexorable law of Nature. But, what is that law? It is the ordinance of the Almighty. Sentence is already pronounced upon them. How long execution may be stayed we know not."

THE POTATO CROP.—The backwardness of the spring has, as far as the potato crop is in question, proved fortunate, as, owing to the severity of the last month, a comparatively small quantity has been planted. In some districts, where the farmers had rashly ventured on early sowing, a very considerable loss has been incurred. A letter from Tipperary (North Riding) states that in a large breadth of ground which had been laid down with early seed, the crop had completely rotted away under the combined influences of the continuous rain and frost which have prevailed since the commencement of the new year. The land; consequently, had to be ploughed up preparatory to the reception of some other crop. A few isolated complaints of similar failures have come from other quarters of the country.

THE RIBAND CONSPIRACY.—The trial of the two Ribandmen, William Robinson and Gerald Farrell, commenced on Wednesday at the Commission Court before Chief Justice Monahan and Mr. Justice Jackson. The Attorney-General prosecuted in person. There were no fewer than 22 counts in the indictment, varying the character of the offence charged. The prisoners pleaded "Not guilty." The Attorney-General, in his opening address, entered into a brief explanation of the act of Parliament under which the prisoners were arraigned, and then at great length detailed the facts, which were subsequently proved in evidence, by which it was sought to bring home to the two men the guilt of being members of an illegal con-

federacy. The right hon. gentleman's address having occupied over four hours in the delivery, but little progress was made during the remainder of the day, and before the examination in chief of the approver was completed, the Court adjourned to the following morning, when the trial was resumed. The evidence for the prosecution having closed, Mr. McDonough, Q. C., in a very able speech, addressed the jury in defence of the prisoner Robinson, and Mr. Curran followed on behalf of Farrell. Witnesses were then called who testified to the general good character of the prisoners, after which the Chief Justice charged the jury, who retired at 7 o'clock, and at a few minutes past 10 brought in a verdict of "Guilty" against Farrell, and "Not Guilty" as to Robinson. The foreman added that they wished to recommend Farrell to mercy on the ground of old age. "Chief Justice (to Gerald Farrell)—You have been found guilty, upon evidence that no human being could doubt, of being a member of an illegal society. The evidence which has convicted you is evidence in your own handwriting. The jury have recommended you to mercy upon a ground on which I cannot act. It is my opinion, and the opinion of the learned judge who presided at the trial along with me, that the law should take its course. The mischievous result of such societies as these Riband societies is such, that it is absolutely and indispensably necessary that those who are intrusted with the administration of the law should act with the extreme rigor of that law. I do most sincerely regret that a man of your age should have placed himself in such a position. The evidence, however, in this case satisfies me beyond any doubt that for a series of years you have been, as far as in your power lay, one of the moving agents in this unlawful combination. Accordingly, the sentence of the Court is that you be transported for seven years. With respect to you, William Robinson, you have been acquitted. It is not for me to make any observations upon the verdict of the jury, but enough has transpired in this trial to justify me in at least advising you to be cautious in your future conduct. The law and the merciful consideration of the jury have now acquitted you, and of course I order you to be discharged; but I trust that this trial will be a lesson to you, and I will suggest to you, at all events, the necessity of being more cautious in future. There is no other charge against this traverser, so let him be discharged."

DARING ATTEMPT TO ASSASSINATE A CATHOLIC PRIEST IN THE COUNTY DONEGAL.—On Wednesday, the 6th inst., a most daring attempt was made on the life of the esteemed and gifted Parish Priest of Gartin, in the county of Donegal (the Rev. Edward Glackin), by an unknown assassin, in the broad day light, on the public high way. It appears that the Rev. gentleman on the day named, was returning from paying a visit to the Rev. Mr. O'Doherty, P. P., Gweedore, in company with Mr. John Lavens, an extensive corn factor, who resides in Milford. Mr. Lavens had kindly accommodated him with a seat in his gig from Gweedore, and on reaching the cross roads, leading to Milford, they separated, Mr. Glackin proposing to walk to his residence by the Lesset (the old mountain) road to Letterkenny. As he approached the bridge, at some distance from the place where he had parted with Mr. Lavens, he observed a person rather respectably dressed, wearing a "Jim Crow" hat, and having a gun, partly concealing himself behind the parapet wall, but not apprehending any danger, he paid no attention to him. The evening was windy, and he was holding his hat on his head with his right hand; when suddenly this person sprang up, presented the gun, and fired at him. The shot took effect, several pellets having perforated his hat, one grazed his chin, but the greater part of the charge was lodged in the hand with which he was holding his hat. After discharging the gun, the ruffian walked off in a contrary direction, and deliberately commenced re-charging. He shortly after disappeared, and has not since been heard of. The reverend gentleman, we rejoice to say, is fast recovering from the effects of this murderous outrage.

THE GALWAY FISHERMEN RIOTS.—In a recent number of this journal we noticed a malicious attack made by the Claddagh fishermen upon the trawling boats of the Rev. Mr. Syngé and Mr. Browne while fishing near Arran. On Tuesday last the attack was followed up, but not with the same violence. With the view of bringing the perpetrators of the outrage to justice, the Rev. Mr. Syngé proceeded on Friday night to the Claddagh quay, for the purpose of identifying the owners of the several boats whose register numbers he had noted on the former occasions. But, being recognised by the Claddagh women, he was immediately assailed with stones and every available missile. Attempting to make his escape through the fish-market, he was met by the denizens of that fragrant locality, and was thus literally hemmed in by his assailants. No other means of escape being left, he jumped into the river with the intention of fording it, but even there his pursuers continued the attack, and it is difficult to say what might have been the result had not the police immediately come to his assistance. Gentle means having proved useless in dispersing the mob, the police had to charge with fixed bayonets, whereby we learn some persons were wounded. Seven of the rioters were arrested, and several more can be identified. Even after the arrival of the police the violence of the mob was such that a reinforcement of the constabulary had to be summoned to the spot.—Several of the police received slight injuries from the stones which were hurled. The parties in custody were brought before the magistrates on Saturday, but were remanded until Thursday.—*Galway Vindicator.*

Dr. Blackwell, of Dunleer, one of the coroners for the county of Louth, was found dead in bed, on Friday morning, having retired to rest on the previous night in his usual good health and spirits.

A melancholy accident occurred near Cloyne, last week. As Mr. Orpen was returning from shooting, the gun went off, and the contents passed through his side, inflicting a serious wound, and very great fears are entertained for the result.

FATAL ACCIDENT.—Died, at Clare Castle, on the 21st March, at two o'clock, P.M., Master John Hennessy, eighteen years of age, from a gunshot wound, inflicted accidentally by Mr. Michael O'Halloran, principle coast-guard officer of Clare Castle, while they were proceeding down the river Fergus in a boat, to assist an Austrian vessel, then lying in the river. The deceased, who was a learned and very promising youth, was the only son of Mr. W. Hennessy, the respectable harbor master, and post master of Clare Castle. No pen could describe the affliction of his family, and all who knew the amiable youth. His remains were conveyed to Moyarta churchyard for interment, and the lamentations of his relations and friends.

THE LATE HOMICIDE IN CORK.—The body of William Cronin, the young man stabbed in a quarrel, on Sunday night, was conveyed on Tuesday morning to Cloyne, the residence of his own family, to be interred. A number of the young gentlemen employed at Carmichael's establishment accompanied the hearse. The principle witnesses examined at the inquest have been bound over in recognisances, taken before the Coroner, to prosecute at the next assizes. The prisoner Walsh has not as yet been admitted to bail.—*Cork Examiner.*

EXECUTIONS.—The *Waterford News* gives the following account of the execution of Hackett and Noonan, the murderers of Mr. O'Callaghan Ryan:—"The strangulation of these guilty men for the murder of Mr. O'Callaghan Ryan, of Clonmel, was enacted this day at 12 o'clock at the drop in front of the county gaol.—At 12 o'clock precisely the Rev. Mr. Kent, one of the curates of Trinity-Without, came out on the drop and addressed the assembled multitude, saying, that the men about to suffer the last penalty of the law had acknowledged to the officers of the prison the justice of their sentence, and begged the prayers of the people for the Lord's mercy on their souls. The sensation at this announcement was very great, and hundreds dropped on their knees and poured forth heartfelt prayers for the men about to be launched into eternity, begging earnestly of the Almighty to have mercy on their souls. As soon as the Rev. Mr. Kent retired, the two wretched men came forward on the platform, with the usual white cap on the head of each. Their appearance created an awful feeling of horror and compassion, audibly expressed, among the people. Noonan continued loudly and piously to respond to the Litany by the usual response, "pray for us," till the fatal bolt was drawn, and both were precipitated a depth of 5 or 6 feet. Noonan, died without a struggle, but there must have been some mismanagement in the adjustment of the rope of Hackett, for his awful struggles were long and truly dreadful. During his struggles the cap shifted off his face towards the head, and left it completely exposed—it was of a bluish livid hue, but none of the features were distorted.—After hanging the usual time the bodies were removed, and buried within the precincts of the gaol. We are informed that Hackett stated in gaol that the cause of the murder was a farm which he held from Mr. O'Callaghan Ryan, at the rate of £3 an acre; when the times got bad he was not able to pay so much. He then offered £2 an acre. It was refused. Hackett was ejected. Mr. Ryan then immediately set the farm to another person for the same rent—that is £2 an acre. Hackett also said that the statement he made to Lord Donoughmore relative to the firing of the shot was untrue."

PROTESTANT CONVERT.—Maurice Jennings was sentenced to transportation at Clonmel Assizes for stealing property of the Rev. Mr. Drury, Protestant Curate. Jennings was formerly imprisoned for sheep stealing; but finding on his release from gaol, that he had a call, applied to the Rev. D. Foley, who received the distinguished convert, amidst the jubilation of the *Souper Saints*. Jennings, (like Achilles) was considered a vessel of election, after the "abomination of Popery" had been scourged out of him, by a course of soupage, and was put in training for the mission as a Scripture reader. Whilst qualifying as an "Evangelical," he was fingering the Parson's silver spoons and other handy property, until Judge Crampton sent him on a "mission" to Botany Bay.—*Limerick Reporter.*

COST OF AN IRISH M.P.—At a late meeting, in Callan, the Rev. Mr. O'Keefe asked, "How much does it cost the Irish farmer to prepare an M.P. for market?—Answer—his land, his home, his wife, his children."

SIR ROBERT PEEL AND O'CONNELL.—Sir Robert Peel is said to have expressed his high appreciation of O'Connell's Parliamentary abilities. While the Reform Bill was under discussion, the speeches of its friends and foes were one day canvassed at Lady Beauchamp's. On O'Connell's name being mentioned, some critic fastidiously said, "Oh, a broguing Irish fellow! who would listen to him? I always walked out of the house when he opened his lips!" "Come, Peel," said old Lord Westmoreland, "let me hear your opinion." "My opinion candidly is," replied Sir Robert, "that if I wanted an efficient and eloquent advocate, I would readily give up all the other orators of whom we have been talking, provided I had with me this same 'broguing Irish fellow.'"

THE IRISH ABROAD.—The following is a translation of a leading article in the *Wanderer*, one of the principal papers in Vienna. Its generous appreciation of Irish worth and gallantry is a strong contrast with the sentiments of a press and people nearer home:—"In one of Sir R. Peel's last speeches (on the Irish question) he quoted the following lines from an old Irish song:—

"When Erin first rose from the dark swelling flood,
God blessed the Green Island and said it was good.
In her sons, in her soil, in her climate thrice blest,
With her back turned to Britain, her face to the West.

Since the echo of these words died away, the irresistible westward march of the old Hiberno-Celtic race, the horrible depopulation of Green Erin, and, lastly, the almost chance visit of an American Ambassador, prove but too distinctly how clear was the great Statesman's insight into futurity. Now, we ask, how comes it that an ancient Catholic, Celtic, noble land, like Ireland, should look with such longing eyes towards the young Protestant, Anglo-Saxon, and Democratic giant beyond the ocean?—*Quand on n'a pas ce que l'on aime, il faut aimer ce que l'on a.* Upon the wide earth Ireland has found no other friend. And, yet! And yet—is there not a great Catholic empire not quite so far off, and under whose banners many an Irishman fought, and to ensure whose victories more Irish blood has been shed than the many deem of? Lacy, Brown, O'Connor, O'Kelly, O'Reilly, Maguire, O'Neill, Walsh, MacDonnell, Fitzgerald, Taaffe, Kavanagh, Nugent, are names which flash gloriously on every page of Austrian military history, and which cannot fail to awaken a warm and deeply-felt sympathy between the two countries whose common annals they adorn. It were shame before high heaven to let this sympathy die consumptively away for want of nutriment. 'Twere a pity, in good sooth, for it carries in itself the germ of life in an eminent degree, the strong cement of common interest. Perhaps these words may, at this moment more than another, meet with an echo:—England harbors our enemies, and, but a few days back, it was an Irish hand that saved this Empire from an awful calamity, and a descendant of the conqueror of Essex—an O'Donnell—who, by devotedly sucking the perhaps poisoned blood out of our young Monarch's wound, nobly requited the hospitality of Austria to him and to his race. This was no blind chance. This finger of Providence was there."

REMITTANCES TO ENGLAND, IRELAND, SCOTLAND AND WALES.

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Montreal, March 1853.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

PUBLISHED EVERY FRIDAY AFTERNOON, At the Office, No. 4, Place d'Armes.

TERMS:

To Town Subscribers. . . . \$3 per annum.
To Country do. . . . \$2 1/2 do.
Payable Half-Yearly in Advance.

All communications to be addressed to the Editor of THE TRUE WITNESS AND CATHOLIC CHRONICLE, post paid.

Anonymous communications can never be taken notice of.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, MAY 13, 1853.

NEWS OF THE WEEK.

On the evening of the 22nd ult., the Canada "Clergy Reserves" Bill was read a second time in the House of Lords. Dr. Phillpotts moved that the Bill be read a second time that day six months, but at the suggestion of Lord Derby ultimately consented to withdraw his motion. Ministers have again sustained a defeat in the Commons, upon the motion of Mr. Gibson, for the repeal of the duties upon "stamps, advertisements and paper." Mr. Gibson was supported by the greater part of the Irish members, and, upon a division, ministers found themselves in a minority of 31—the numbers being—200 and 169. These repeated defeats, though upon questions of minor importance, together with the opposition to, or rather, want of enthusiasm for, the Budget, have given rise to rumors of an approaching dissolution of Parliament.

A vigorous opposition to Mr. Gladstone's financial scheme is anticipated. To the Irish members it is particularly objectionable, on account of the proposition contained therein, to extend the Income Tax to Ireland; and we may consequently soon expect to see the Irish Brigade voting, side by side, with the Disraelites, against the Aberdeen ministry. The editor of the *Tablet* announces the determination of the party with whom he acts, to use every opportunity that presents itself to save Ireland from the curse of an income tax, and the injustice of the present budget; he anticipates that firmness and union, on the part of the Irish members, may have the effect of inducing ministers to abandon the most obnoxious portions of their financial scheme without a contest. Monday the 25th ult., was the day fixed for the debate, when it was expected that Disraeli would avenge himself upon his old opponents; a defeat, and consequent resignation, of the ministry are looked upon as by no means improbable.

The tone of the last debate in the House of Lords, upon the Maynooth question, clearly shows the motives by which the opposers of the grant are actuated. They have nothing to say against the morality or discipline of Maynooth—they know that the Catholic College of Maynooth cannot, like the great Protestant educational establishments of England, be taxed with those abominations which have lately been denounced, not as exceptional, but as the general practice, at Oxford and Cambridge. They know that the inmates of the former are not like, the inmates of the latter, notorious for their unbridled licentiousness, and their precociousness in vice; and that the result of an impartial enquiry would be to place the purity of manners at Maynooth in startling contrast with the habitual debauchery of the frequenters of the Protestant Universities. It is not, therefore, any doubts as to the excellence of the educational system pursued at the former, that cause the present outcry against it: it is but the expression of impotent malice of the desire to wreak, upon Maynooth and its Popish Professors, that vengeance which the Ecclesiastical Titles Bill has not enabled it to inflict upon the Catholic Bishops of England and Ireland. The Earl of Winchelsea, in the speech by which on the 18th ult. he prefaced his motion—"for a committee"—of which he was to appoint one-half the members—"of enquiry into the system of education pursued at the College of Maynooth"—made no secret of his motives. The noble Earl could not say a word against that system, further than that its tendency was to make Papists, and not Protestants, and that it did, what it professed to do. But Maynooth deserved to be abolished because the Pope had restored the Catholic Hierarchy of England, and because the Legislature of England was unable to prevent, or punish, this aggression:—

"Between two and three years ago the Pope of Rome had dared to offer an insult to, and to make an aggression on, the throne of this realm, and on the authority of this great Protestant country, such as had never been offered in the history of mankind by one friendly country to another. The Pope had dared to issue a Bull, by which he established a Catholic Hierarchy in the British dominions, and divided our country into territorial districts among his episcopacy, for the avowed purpose of establishing the canon law in this realm. His lordship then dwelt with great vehemence on the insult offered to the Queen and to the country by the assumption of territorial titles by the Catholic Bishops in England; on the statute passed shortly afterwards to avenge and punish that insult; on the difficulty of proving any violation of that statute, and on the still greater difficulty of punishing any violation of

it, when proved; and concluded by lamenting that that statute, though ostensibly and purposely violated, continued to be flagrantly set at nought, and trampled under foot."

Into the argument of "Papal Aggression" Lord Aberdeen declined entering. The noble Lord might have rejoined that Lord Winchelsea, and his brother bigots, had no one to thank but themselves for the "violated laws" over which they now lament; that they had been warned in good time that if they would make fools of themselves by legislating against the Catholic Church, they might make up their minds to see their laws "studiously and ostentatiously violated, flagrantly set at nought, and trampled under foot." "I believe," said Lord Aberdeen, "that Maynooth has nothing to fear from an enquiry. I believe that any enquiry will redound to the advantage and the credit of that institution; and I am aware that the persons most nearly interested, not only do not object to, but court, and pray for, investigation into the discipline, and management of the institution." His Lordship pointed out how vain it would be to expect that an investigation entrusted to such men, as the mover of the resolution and his friends, would be carried out in a fair or impartial manner; he would, therefore, as he had no objection to an enquiry, move in amendment that—

"A humble address be presented to her Majesty, praying that her Majesty will be graciously pleased to issue a commission to enquire into the management and government of the College of Maynooth, the discipline and the course of studies pursued therein; also into the effects produced by the increased grants conferred by parliament in 1845."

After an animated discussion, this amendment was carried by a majority of 110 to 53. On the motion of Sir B. Hall, a select committee of the House of Commons has been appointed to enquire into the particulars of the alleged malpractices of the late Board of Admiralty.

The return of Mr. Keogh for the borough of Athlone, is looked upon as certain. At the nomination of candidates, a large body of Catholic Clergy appeared upon the platform, as the supporters of the Solicitor General; whilst Mr. Norton was but thinly accompanied, and could hardly obtain a hearing. The rival candidates blackguarded one another copiously. Mr. Keogh was excessively indignant at the attempt made some time ago to arrest him. "I recollect Ireland in the days of my youth, when no man calling himself a gentleman would endeavor to have another arrested"—and hereupon he launched out into sarcastic allusions, to Mr. Norton's career at Demerara as judge, and to his domestic concerns. The latter gentleman was not slow to retaliate. He denounced Mr. Keogh as a man "dishonored by the Clergy and the press—as one who never joined a party but to desert it—who never made a pledge but to violate it—whose life was a living lie—and who was covered with every perfidy with which a man could be covered." After this exchange of compliments, which of course are to be taken in a "Pickwickian" sense, a show of hands was called for, and declared to be in favor of Mr. Keogh. The result of the polling is not yet known.

The tranquillity in France remains still undisturbed. The refusal of the Pope to come to Paris is attributed to the influence of Austria; and in consequence the feelings of France towards the former are anything but friendly. The Dutch seem inclined to make as great fools of themselves as did John Bull a few years ago. They feel it a hard thing to bear—that a country, so thoroughly Protestant as Holland, and whose merchants are renowned throughout the world for their readiness, to trample on the cross, to deny and blaspheme the name of Jesus, and in short, to submit to every conceivable humiliation and indignity for the sake of trade—should once again be claimed as subject to the Holy See. An anti-Papal aggression movement has been got up; and numerous petitions against Popery—against allowing Catholics to regulate their own ecclesiastical affairs, and in favor of Religious Liberty! have been poured into the Chambers. The former ministers have yielded to the storm, and tendering their resignations, have been succeeded by others more notorious for their Anti-Catholic prejudices; the Ambassador also, at Rome, has been recalled. It is too late, however, for Dutch Protestantism to protest. The thing is done, and cannot, by any power or authority on earth, be undone. Holland and England are, once more, component parts of Christendom—have both been restored to the rank of Catholic and Christian countries; and painful though, at first, it must be to their Protestant feelings, the sooner the people of both countries recognise and submit to, a fact, which they cannot deny, and against which it is vain for them to struggle, the better for them; their writhings, and howlings, and No-Popery antics, would but excite the contempt of Catholics, were it not that all feelings of contempt are lost, in regret for their obstinacy, and wonder at their almost incredible folly.

By the *Herrmann*, we learn that the Canada "Clergy Reserves" Bill, has, after a warm debate, passed through committee in the House of Lords by a majority of forty. It is expected that the ministry will be able to carry their Budget safely through the House of Commons. On the 25th, the proposed alterations in the Income Tax were taken into consideration.

"REPORT OF THE SELECT COMMITTEE OF THE LEGISLATIVE ASSEMBLY ON THE PROPRIETY OF PROHIBITING SUNDAY LABOR, IN THE PUBLIC DEPARTMENTS OF THE PROVINCE."

(Printed by Order of the Legislative Assembly.)

This Committee was appointed in September last, and was composed of the following gentlemen:—Messrs. Brown, Malloch, Polette, Dumoulin, Cartier, Sanborn, and Patrick; its object being to determine, how far, without detriment to the interests of the Province, public labor, especially in the Post-office,

and upon the Canals, might be suspended upon Sundays. For this purpose the Committee prepared a series of questions, which they proposed to the witnesses examined before them; the latter consisting of gentlemen connected with the Public Service of the Province, and of others, who, from their situation, might be supposed competent judges of how far the public business, and commercial interests of the community, would be likely to be prejudiced, by the total cessation of all labor throughout the whole of the Sunday. As might be expected, great difference of opinion, as to the propriety of such a measure, existed amongst the witnesses; but upon the whole, the majority, in point of numbers, were decidedly in favor of a general stoppage of all business upon the Lord's Day. In the minority, however, we find the names of several gentlemen whose opinions are entitled to attentive consideration.

The "Report" itself is drawn up with some appearance of moderation, and clearly recognises the difficulties which have hitherto rendered the "Sunday Labor" question so embarrassing to human legislators. "They felt"—say the Committee—"all the difficulty of legislating on such a subject. They were deeply sensible that, to the Christian, the Commandment of Scripture for a strict observance of the Lord's Day, must always be a final and unerring rule for his personal guidance; but, they felt at the same time, that the Legislator has no right to interpret Scripture for the community, and that the moment he assumes that province, and proceeds to enforce his views by the strong arm of the law, the door is opened to evils of the worst character, and the conscientious scruples of the subject, on matters of religion, are in danger of being set at naught."

With the opinions here expressed, we cordially concur; and from them, as our premises, we deduce the following conclusions:—That,—"the Christian," to whom the Divine Law "must always be a final and unerring rule for his personal guidance," all human legislation, for the observance of the Sunday, is perfectly needless; and that for a merely human legislature, destitute of any distinctive religious character, to attempt to enforce Christian observances, upon the Non-Christian, is a gross violation of the "rights of conscience," as held, and interpreted by Protestants. For such a legislature, the only consistent course is, to sit still, and confess its incompetence, lest, "by enforcing its views by the strong arm of the law, the conscientious scruples of the subject on matters of religion should be set at naught."

That it is the duty of the Civil power to enforce the Laws of God, as revealed through the Church, is an axiom which no Catholic will ever attempt to deny. But then the Civil power must be in its normal condition, ancillary, and subordinate, to the Spiritual; it is only in this condition that the Civil power can have the right to enforce the observance of Christianity upon its subjects, for only in this condition can the Civil power, or legislature in its corporate capacity, know what Christianity truly is, or be entitled to the name of Christian. A legislature which can lay no claim to any special or distinctive religious character, can have no right to prescribe any special religious observances. Its first duty should be to abstain altogether from legislating upon religious subjects; above all should such a legislature be careful not to throw any impediments in the way of its Christian subjects, either by compelling them, or by holding out to them strong inducements, to violate the precepts of their religion. Non-interference in spirituals is therefore the duty of all Non-Catholic legislatures, and governments—that is, of all legislatures and governments which are not professedly, and distinctively, Catholic—and this, simply because the Temporal power can exercise no legitimate, independent Spiritual jurisdiction.

The Committee have therefore done wisely in refraining from insisting upon any compulsory legislation for the purpose of enforcing Sabbath observances; and in recommending only such alterations in the existing laws, as shall have the effect of leaving every one at liberty to observe the Sunday as a day of abstinence from all servile work. The government has no right to force its subjects, or its immediate servants, to do violence to their religious convictions; and has therefore no right, *except in cases of great necessity*, and to avoid serious inconvenience, to compel them to labor on the Sunday, or on any of the other Christian Festivals which the Church, guided by the teaching of the Holy Ghost, has sanctified, and set apart, as days, holy, and to be observed unto the Lord. Independently of the duty of the Civil power to abstain from compelling any of its servants to violate the precepts of the Church, it is but just on its part, for it to grant them, if possible, the whole of the Christian Festival, as a day of respite from toil. Had God Himself not spoken, were the Church silent on this point, the laws which govern man's physical being would assert their claims to his obedience; man animal, as well as man spiritual, requires the Sabbath's rest.

The danger is lest, forgetting that the Sabbath was made for man, and not man for the Sabbath, and that its duty is, merely to enforce the precepts of the Church, but not to enact precepts of its own—the Civil power render the observance of the Lord's Day a burden, instead of a relief, to the community, by imposing restrictions upon all innocent amusements; thus giving us, instead of the Christian Sunday, a wretched caricature of the Jewish Sabbath. This has hitherto been the result of all Protestant legislation upon this delicate subject; and some traces of the disgusting old Puritanical spirit which found vent in the "Blue Laws" of Connecticut, do we find in some passages of the evidence quoted in the "Report." One witness, for instance, being asked if he has any suggestions to offer, answers:—

"Yes; pass a severe law; . . . inflict heavy fines, and severe confinement."—p. 36.

And these heavy fines, and severe confinement, were to be awarded, not only for "creating disturbances, and being about grog shops and taverns," but for "men and women strolling about amusing themselves" on Sunday "at various games"—for "boating, shooting," and even for "bathing after 8 A.M." The Committee had the good sense however not to embody this worthy gentleman's suggestions in the Resolutions which form the basis of their "Report;" they contented themselves with making the following recommendations:—

"1. Resolved—That in the opinion of this Committee, abstinence from labor on the Lord's Day is necessary to the moral and physical well-being of mankind.

"2. Resolved—That the liberty of abstaining from labor on the Lord's Day is a natural right of man; and that any law or practice which compels him to labor on that day, except in a case of evident necessity, is wrong and hurtful, and ought to be abolished.

"3. Resolved—That it is the high duty of every Government to set an example to the people under its rule, by the careful avoidance of all that is unjust or conducive to immorality; and that the compelling of its servants to labor on the Lord's Day, under the penalty of dismissal, being unjust, hurtful to the public morals, and uncalled for by any public necessity—such practice ought not to exist.

"4. Resolved—That no Letter-delivery should be made at any Post-office on the Lord's Day.

"5. Resolved—That no Mail should be made up at, or despatched from, any Post-office on the Lord's Day.

"6. Resolved—That any Mail despatched from any point on Saturday, but which shall not have reached its destination by Sunday should be stopped and held over until Monday morning, at the first of the following places which it shall reach on Sunday, namely: Chatham, London, Hamilton, Toronto, Kingston, Montreal, Quebec and River du Loup.

"7. Resolved—That all the Canal-locks should remain closed from Saturday at midnight until Sunday at midnight.

"8. Resolved—That a Report founded on the foregoing Resolutions be prepared and presented to the House, with the evidence as arranged.

"9. Resolved—That a Bill framed to carry into effect the foregoing Resolutions be prepared and submitted to the House with the Report."

The principle embodied in the second of these Resolutions is a just one—That every man has a right to abstain from labor on the Lord's day. And that no man has the right, and that therefore no one should have it in his power, to compel his brother to violate the precept of abstaining [from all servile work on Sundays and other Holydays, is a proposition that most Catholics will readily admit. But, at the same time, it must be remembered that the precept does not imply that all labor upon Holydays is evil. If necessary—if of such a nature that it cannot be desisted from without inflicting serious injury upon the community—then most certainly it is not prohibited; for the seasons of sacred rest were appointed in mercy towards the children of toil, and not as an additional burden to crush them beneath its weight. Sailors work on the Sunday; without sin, they make, trim, or shorten sail, and perform their ordinary occupations on that day, when it is necessary for them to do so; although if all labor were sinful on the Sunday, this too would be sin. To be consistent, the sticklers for "Sabbath observances" should denounce the sinfulness of the seafaring man's occupation, because, although *when at sea*, it is necessary for the preservation of his life that he should labor on the Sunday, it is in most cases, the result of the exercise of his own free will that he happens to be in that predicament; he might, had he so chosen, have stopped on shore, and pursued some other calling which would not have required of him to break the Sabbath. The Sabbatarians will argue that, commercial intercourse, and the mutual interchange of dry-goods are necessary to the happiness of man—that to sustain commercial intercourse betwixt remote regions, there must needs be, ships sailing, and sailors working, on the Sabbath day—and will therefore conclude that, as commercial intercourse cannot be suspended, without serious inconvenience to the world, the sailing of ships, and the working of sailors, are perfectly lawful even on the Sabbath day; thus may they be compelled to admit the principle insisted upon by the defenders of Sabbath labor in the Post Office on Sundays. The difference is not one of principle, but merely of degree. Both admit that, necessity—that, serious public interests—may legitimatise Sabbath labor—they differ only as to the amount of necessity that is requisite to give legality, and disagree as to where the line betwixt "necessary" and "not necessary" shall be drawn. The pious shipowner, anxiously expecting his cargo of Spring goods, sails his ships, and compels his hired servants to work on the Sunday, because he feels that his trade requires it; but he has assuredly no right to judge harshly of the anxious wife, or perhaps widowed mother, if she sees no harm in the State requiring its Post Office employes to deliver to her, on the same day, the long expected letter, destined to assure her of a husband's welfare, or the safety of a well beloved son. The dry-goods of the former are not more precious to him, or deserving of more consideration by God, than is the much coveted epistle of the other; and it is rank hypocrisy on his part, whilst exacting Sabbath labor from his servants, to denounce, as unchristian, the precisely similar conduct on the part of the government towards its "employes."

The answer is—that it is lawful for Christians to do on the Sunday, that which cannot be left undone without serious loss, or inconvenience. The Sabbath rest was intended as a blessing, and not as a curse—to be a source of comfort to man, and not the cause of additional suffering—to be looked forward to with desire, not to be dreaded as a nuisance,—whose close should be regretted, and not hailed with delight, as it too generally is in Puritanical countries, famous, or rather infamous, for their "Sabbath observances." It may be very profane to allude to it; but it is no less true, that your Puritan Sabbath is felt by most Protestants to be an intolerable bore, if not worse;

and that the first gleams of the Monday sun are too often hailed with a feeling of gratitude, that the Sabbath, with its weary sermons, its oppressive gloom, its revolting fanaticism, and foul debauchery, is over for six days at least. "Thank God," is a very common feeling in Scotland, "Sabbath only comes once a week."

How far the total cessation of all Post Office labor, and of all delivery of letters, on the Sunday, would be prejudicial to the interests of the community, we dare not attempt to decide. To the citizens of Montreal, and to that class generally whose opinions were laid before the Committee, we believe that no great inconvenience would result. The Post Office is of ready access to them on every other day of the week. Far otherwise is it with the dwellers in the rural districts, whose only opportunity for getting their letters is on the Sunday, when they drive over to attend their church, generally contiguous to the Post Office. It would be a great hardship to one of these men to be told that if he wanted to get his letters he must come back on Monday, and leave his farm work, for the day, undone. Sunday, in fact, is almost the only day upon which country people have a chance of getting their letters or papers; and to close the Post Office on Sunday would be pretty nigh the same thing as closing it, to them, altogether. But, as we said before, the question of Sabbath labor is not one of principle: all admit that necessity can legitimatise working on the Sunday—the only questions to be discussed therefore are—What necessity is there for Post Office labor on Sunday? and—What the inconveniences which would result from its prohibition? The necessity, and the amount of inconvenience, no doubt vary at different times, and in different localities; but where the necessity for the labor is great, and the inconvenience resulting from its prohibition would be serious, there, doubtless, it is lawful to open the Post Office on Sunday—for it is always lawful to do a good deed on the Sabbath day.

—St. Matt. xii. 12.

THE CATHEDRAL OF MONTREAL.

On Sunday last, after Vespers, a meeting of the Catholic citizens of Montreal was held near the ruins of the ancient Cathedral to receive the report of the committee named at the meeting of the 17th ult.—His Honor the Judge Mondolot was unanimously voted into the chair, and Messrs. Bellemare and Ricard were requested to act as secretaries. The Chairman, and M. Cherrier, having addressed the meeting, M. Ricard read His Lordship's favorable reply to the address of the committee, requesting permission to rebuild the ruins of St. James' Church.—The following resolutions were then proposed, and carried unanimously:—

1. Proposed by the Hon. J. Bourret, seconded by L. Hurteau, Esq.:—

"That this meeting, having heard read, with the liveliest satisfaction, the consent of His Lordship the Bishop of Montreal, to the request that he would sanction the rebuilding of St. James' Church, desires to return its sincere thanks to His Lordship for his compliance with the wishes of the people, and to assure him of its readiness to co-operate with him heartily in the work of rebuilding the said church upon its ancient site, and in the erection of a Cathedral and other Episcopal buildings upon the Coteau Barron."

2. Proposed by J. B. Homier, Esq., seconded by L. Coursolles, Esq.:—

"That this meeting cordially approves of, and confirms the nomination of the committee composed as follows:—The Clergy, secular and regular, of this city; Judge Mondolot; Charles Wilson, Esq.; Messrs. J. Viger, C. S. Cherrier, W. A. R. Masson, A. M. Delisle, R. Trudeau, Jérôme Grenier, N. Valois, L. Ricard, G. E. Clerk, R. Bellemare, B. Develin, C. S. Rodier, J. Bruneau, C. A. Leblanc, J. F. Pelletier, E. Hudon, P. Jodoin, T. J. J. Loranger, J. N. Beaudry, J. Belle, T. Ryan, L. Beaudry, T. Bell, J. M. Papi-neau, W. C. Cogan, C. Curran, P. Brennan, J. Clarke, J. Collins, Dr. Howard, L. Marchand, J. L. Beaudry, N. B. Desmaré, P. J. Beaudry, Jos. Grenier, P. Plamondon, A. Lapierre, O. Faucher, F. Benoit, L. Plamondon, Dr. Deschambault, D. Pelletier, F. X. Tessier, M. Desnoyers, E. Desrochers, J. B. Rolland, L. Renaud, L. Regnault, B. Parent, E. Ouimet, C. S. Rodier, jun., G. Rolland, J. B. Germain, Th. Smith, Ls. Smith, L. Coursolles, L. Hurteau, J. Bourgois, A. Larivière, Jacques Grenier, F. Leclaire, P. P. Martin, F. Bélange, J. McGill Desrivieres, A. Prévost, S. Valois, T. Bouthillier, O. Berthelet, A. LaRocque, J. Beaudry, J. B. Dubuc, C. A. Brault, R. St. Jean, J. Dufault, A. Pinsonnault, A. Lafontaine, A. Jodoin, J. Robillard, F. Guenette, E. Dufort, O. Filiatreau, F. Dupuis, J. Versailles, Z. Benoit, L. Berlinguet, A. Laberge, P. Labelle, O. Fréchet, J. B. Homier, C. Viau, G. O. Delorme, Dr. Picault, A. Dubord, F. Perrin, Aut. Favreau, Frs. Perrin, F. Fresne and H. Raza, with power to add to their number."

3. Proposed by P. Lacombe, Esq., seconded by T. Paquin, Esq.:—

"That it is the opinion of this meeting that the above-named committee, continuing its functions, should immediately take the steps necessary, for rebuilding the said St. James' Church upon its ancient site, and for the erection of the Cathedral, and other necessary Episcopal buildings, upon the Coteau Barron."

4. Proposed by R. C. H. Coffin, Esq., seconded by H. J. Larkin, Esq.:—

"That the Secretaries be instructed to transmit the above resolutions to His Lordship the Bishop of Montreal."

The meeting then separated; and we trust that every man carried home with him the determination to do his utmost to carry into execution the intentions expressed in these different resolutions. Soon we hope to see commenced a Cathedral of Montreal, worthy of this large and wealthy Diocese, which shall be an ornament to our city, and a proof of the zeal of Catholics for their holy religion.

ST. PATRICK'S CHURCH.

Thursday the 28th April, was, we trust, a day of grace and benediction to the younger portion of our congregation, for on that day a vast number of them, both male and female, made their first communion; the French Canadian children, as usual, in the Parish Church, and the Irish in St. Patrick's. It is of the latter that we intend to speak, as we know that their parents and friends are our readers. We have seldom seen a more touching sight than the Communion of those dear children—the little ones of Christ—approaching the holy table for the first time, their young faces subdued and thoughtful under the influence of the scene, and the solemnity of the occasion. The piety and recollection of the greater number were most edifying, and formed an excellent commentary on the assiduous care of their pastors in preparing them for that great event—the greatest and most important of their lives. It is worthy of remark that the proportion of the boys was unusually large, a circumstance which denotes the rapid improvement going on amongst our people, in a religious point of view.

In the afternoon the children who had made their first Communion, renewed their baptismal vows, and walked in procession around the aisles of the Church. This ceremony now always follows the first communion, in order to impress upon the ductile minds of the children the obligations imposed upon them by their baptism, and to excite in them a greater hatred of "the devil and his pomps," with a fear and distrust of the world, on whose dangerous ways they are about to enter.

In our walks through the city during the day, we met these young Christians at every turn, crossing our path in the crowded thoroughfares, where only the ceaseless hum of busy life was heard, looking with their innocent and cheerful faces, and their simple white dresses, the very impersonation of Christianity, moving silently through this heathen world. For our own part, the sight made our heart swell with feelings long unknown, for it sent us back in spirit to the days of life's young spring, when we were preparing for our first communion in a land far away beyond the ocean. We remembered the exquisite happiness of the great day, and that remembrance made us almost envy these innocent and happy children. May they ever continue to enjoy that happiness by preserving that innocence!—Communicated.

The *Genova* steamer, the first of the Ocean Line between Liverpool and Montreal, arrived in port on Wednesday morning. This vessel has had a long passage out of 20 days; but this delay is owing partly to a succession of heavy head-winds, and still more to the inferior quality of her fuel, which was found quite incapable of generating a sufficient quantity of steam. The officers of the *Genova* are to be entertained at a public dinner this evening, and to-morrow she will start on her return voyage.

Cornwall communication received when going to press; it shall appear in our next.

We hail the appearance of another Catholic confrere in the United States—*The Catholic Vindicator*—announced as the "official organ of the Diocese of Detroit." We are rejoiced to see that in his very first address, the *Vindicator* denounces that infamous abuse—"State-Schoolism"—and that he comes before the public, prepared to resist the degrading tyranny of brute majorities, and to assert the principle "that to the parent belongs the right to teach, and not to the majority, nor to the State." The Catholics of the United States, crushed by brute force as they long have been, and dwelling in the midst of a population amongst whom all sense of true freedom, and personal, individual independence of thought and action, have been almost entirely lost, will have no easy task in reconquering their rights, and shaking off the degrading yoke under which they groan. In the words of the *Vindicator*—they may have to wait, and exercise their patience; but if they have courage, and determination, succeed they must. Their cause is the cause of truth and justice. We heartily wish the *Vindicator* God-speed, and to his enemies and the enemies of "Freedom of Education," a speedy confusion.

"LA RUCHE LITTÉRAIRE."—We have received the April number of this spirited periodical. It is a highly talented work, and well deserves general encouragement.

We regret that, from some causes, not explained, the following interesting communication, from an "Eye Witness" of the festivities on St. Patrick's Day, at St. John Chrisostom, did not reach us until a day or two ago. But as it is never too late, nor too early, to sing the praises of a Saint like St. Patrick—as he is just as acceptable in May, as in March, and would not, we fancy, be objected to if he made his appearance regularly every month, we have no hesitation in complying with our correspondent's request; and in inserting the first communication with which he has favored us, we beg leave to assure him that we hope it may not be his last:—

ST. PATRICK'S DAY AT ST. JOHN CHRISOSTOM, BEAUXHARNOIS.

The thriving village of St. John Chrisostom presented a busy scene on the anniversary of Ireland's patron Saint. From an early hour in the morning were congregated around the Church, all the Irishmen that lived convenient to the village, to welcome their fellow-countrymen from a distance, who thronged the ways leading thereto, as they poured in in great numbers to assist in the due celebration of that festival dearest to an Irishman's heart. The old proverb,—"Out of sight, out of mind," certainly cannot apply to the Irishman; no distance can efface from his memory—no time can remove from his heart the love

he bears his country. It makes no difference what position he is placed in,—the thriving merchant in town, as well as the poor, but industrious farmer in the backwoods of Canada, forgets all else on the anniversary of his country's patron Saint. Did it require any proof to convince the Canadian inhabitants of this fact, they would have but to stand in the principal street of our village on the day above alluded to, and view the sons of Erin as they filed passed, rank after rank, with their splendid band playing up the soul-stirring airs of their country. The day was as fine as could be wished for; and as the procession marched up to the Church, preceded by their Grand Marshal, Mr. John Dunn, and Deputy-Marshal, Mr. James Power, mounted on well-capparisoned chargers, and the splendid banners of the Society floating in the breeze, with the encouraging smiles of their fair countrywomen, it had an imposing appearance.

High Mass was celebrated, and the Society was honored with the presence of the Rev. Mr. Bedard, of St. Remi, and several other Rev. gentlemen from the adjoining parishes. After Mass, our beloved pastor, the Rev. Mr. Beaudry, delivered a very eloquent and appropriate address, after which the procession left the Church, and, preceded by the band, marched through the principal streets of the village. In a short time they returned to the square in front of the priest's house, where the President, John McGill, Esq., of Norton Creek, delivered a short address, complimenting the Society on its conduct and appearance; and, contrasting the present prospects of the Society to what it was a few years ago, when first organized, and as there was a great many strangers present, he wished to give them a short history of the Parish of St. John Chrisostom, and to show them what a united people, —even though poor,—could accomplish. He said that only a few years ago, say 12 or 14, they considered themselves well off when their good Bishop sent them a clergyman monthly, instead of 3 or 4 times a year as formerly, when he had to perform all his sacred duties in a private house. What was the case now? Why, they had spread like the grain of mustard seed mentioned in the Gospel. The place where they now stood was that reclaimed from the primeval forest. Now they had a comfortable stone Church, well finished off inside, with a commodious residence for their beloved pastor; they likewise had their splendid band, and the stylish banners of the Society; and, though last not least, they had their public library, where there was to be found the works of the most accomplished statesmen, historians, and poets of their own dear, but oppressed country. After giving three cheers for their beloved pastor, three for the success of the Society, and three more, such as Irishmen can only give, for the Rev. Dr. Cahill, D.D., the company separated—those that lived convenient going down to McGill's corners with music, banners, &c., where about 50 gentlemen sat down to an excellent dinner, prepared by Mr. Labell. After the cloth was removed, the regular toasts being put from the chair, several of which were handsomely responded to, particularly by Peter Maher, Esq., the former President of the Society, by Martin Dunn, the present Vice-President, and several others; after which the volunteer toasts, accompanied by some very good and appropriate songs, were given, the band at intervals discoursing beautiful music.

The thanks of the Society are due to the gentlemen composing the committee of management, viz.,—to Messrs. John McGonigle, Owen Dunn, Wm. Powers, Wm. Cross, R. Baker, M. Campion, Philip Brady, Patrick Corrigan, Archibald, and Alexander McCullum, and Timothy Gorman, for their arrangements in having every thing regular, &c.

The dinner was conducted on strictly temperance principles; and at a late hour the company separated, well pleased with the proceedings of the day, and offering fervent prayers to the throne of the Most High to spare them to meet on many such happy occasions.

AN EYE WITNESS.

PROVINCIAL PARLIAMENT.

We copy from the *Herald* of the 6th inst., the following account of the debate on the second reading of the "Act Supplementary" to the "Upper Canada School Bill":—

Mr. Richards moved the second reading of the Upper Canada Supplementary School Bill. Whether he had succeeded in preparing a bill that would meet the views of all parties, he did not know; but he did know that no pains had been spared to make the school law work in a manner just to all. He knew, however, that some persons would be dissatisfied. There was a certain class of people who elected themselves and their own little set into a special tribunal, and who desired to try before it the opinion of all others. The people, however, ought to remember that it was necessary to consider society as it was, constituted of very different materials. The history of the Common School system in this country showed that from the first the principle of separate schools had been established—that was to say that separate schools might be established by any considerable number of the inhabitants of the country, who might think the religious faith of their children would be interfered with by their attendance at the common schools. The hon. member referred to the first school bill and attempted to show that the principle he had mentioned was recognised there, and in all subsequent acts. Since the last act of 1850 there had been more or less discussion in Upper Canada on the subject. At first after the adoption of the school law there was a little dissatisfaction about carrying out that law. In fact the law was not then very popular, and perhaps, that was the reason that public attention was more directed to other points. However, that might be, there were points in the last law which had received much prominence. The power now given municipalities to establish free schools, he thought was one great cause of bringing these differences out in relief. Many of the opponents of separate schools thought all the youth of the country ought to be educated together. He wished for his own part, there could be none; but if you were to say there should be no separate schools, did any one believe that there would be no such schools? Did any believe that there would be no Catholic schools at Kingston and Toronto unless they were provided for in the law? To prohibit the separate schools would be only to create a feeling of oppression, and so cause opposition. What he desired to do was to make it the interest of all parties to act harmoniously, and not on account of mistaken zeal to withdraw from a system which he conceived to be for the good of their children. Now, what did he propose, since no one he presumed wanted to maintain the present state of uncertainty, as to the rights of parties?—He proposed this,—that any persons who conceived their religion was not treated with proper respect in

common schools, should have power to establish separate schools, and to receive for their support from the public funds, a fair share of the whole amount in proportion to their numbers. He thought there was nothing unfair in this.

Mr. Brown asked if the minority of any faith were to be allowed to retire?

Mr. Richards. The minority of Catholic, or Protestant. If the hon. member for Kent were like some persons who desired to exclude the use of the bible in the common schools, he, (Mr. Richards) could understand his position. But he believed he was not prepared for that, and that the country was not prepared for it. Well, that being so, the hon. member must know that though the reading of the bible did not separate the different classes of Protestants, it did not separate Catholics from Protestants. Now if the hon. member were residing in Lower Canada near a School where the lives of the Saints were taught and commented on, would he like to send his children there? Certainly those were not the hon. member's ideas; yet if the doctrines of the Assembly's Catechism were taught in a school of Upper Canada, the hon. member would have no objection to coerce Catholics to go there. How was it in Lower Canada? The Protestants were not compelled there to pay for Catholic schools—why then should the Catholics be called on to pay for Protestant Schools in Upper Canada? He did not believe it was sound or safe policy to render the large patriotic Catholic population of Upper Canada dissatisfied with the legislation of the country, especially when that population could turn to Lower Canada, and see the Protestant minority there treated with more respect than themselves. He did not believe that there would be much danger of these separate schools in any other localities than the cities; and there, it must be remembered, that Catholic separate schools may be supported much cheaper than Protestant separate schools, owing to the peculiar order of men that that Church had devoted to the business of teaching; and whether encouraged by law, or not, separate schools would exist in those localities. It was not safe to allow a large share of the population to become dissatisfied, and if the hon. member for Kent would compare the relative numbers of the professors of the different creeds, he would not have much to hope for, for his own views, in that direction. The great thing in his opinion was to respect the opinions of others, and for his own part he was quite ready to encourage education, no matter by whom communicated. He for one thought that in whatever manner they were taught it was most important for the country that the people should be taught—for men could not fail to be wiser and better in proportion as they had learned to read and think.

Mr. Brown deferring his opposition to the details of the bill, to the time when it came up in Committee as he admitted that some legislation was wanting. He took the opportunity to deny that the opinions imputed to him by Mr. Richards were those which he held.—For instance, though he would not put a ban upon the Bible, he would not have any children forced to read it in the common schools. He wanted to have it left to the local authorities to say if it should be read or not, with the promise that those children, whose parents were opposed to reading the bible, should not be present even during the reading. It was not true that the difference in Upper Canada had arisen about the Bible: the difference had arisen out of the attempt of the Catholic clergy to control education. For his own part he was quite ready to allow the Douay Bible to be read in all common schools. As to the case put by the Attorney-general of his (Mr. B's.) living in Lower Canada, he could only say that the hon. gentleman ought to know there was no similarity in this respect between the two sections of the Province. In Lower Canada the principle was to teach religion in the schools; in Upper Canada the principle was that no one's religious opinion was to be interfered with. The Attorney-General had made this statement to excite prejudice against him; but the hon. member knew that there was no analogy in the two cases.—When the hon. member said that he (Mr. Brown) was willing to have the Assembly's catechism taught in the schools, the hon. member ought to know, and did know, that this was not the case. He was as much opposed to Protestant teaching in the schools as to Catholic teaching; his view being that the education accorded there should be purely secular, and that religious education should be left wholly to parent and clergyman. Indeed the first time that he entered upon this subject was in respect to the Free Kirk schools, against which he had always protested, and in the end the schools were broken up.

Mr. Christie (Wentworth) took the same view as Mr. Brown, and gave notice that in committee he should move, in case his views were not carried, that the whole of the school grant should be broken up.

Mr. Leblanc postponed his observations; and Mr. Canochon gave notice that he would move an amendment in the bill to make the whole of the money distributable among schools divisible according to the number of children attending the schools. He understood that by the bill as it stood, the distribution was to be made in part according to the taxes paid by the parties. In Lower Canada what had been understood by religious freedom was to leave each church to do what it pleased, and this had succeeded so well in avoiding disputes, that he thought it should be adhered to. He, therefore, desired to have in Upper Canada, just the same rules that existed now in Lower Canada. The bill was then read a second time without division.

The Seigniorial Tenure Bill was read a third time on the 10th inst.—Yeas, 39; Nays, 20.

The crops throughout Western Canada, are reported in fine condition with favorable weather for putting in Spring crops.—*Herald*.

The legislature of New Brunswick, has, to all appearance, put an end to the Fishery Question. They declare their conviction, in a petition to the Queen, that to surrender their coast fisheries, for an equal right on the shores of the States, would be to give everything and to gain nothing. They are willing to accede to reciprocity in all raw materials, the produce of earth, air, water, or the rock. But they say nothing of manufactures which are to Jonathan, what fisheries are to them. As for reciprocity, while the United States maintains its protective system, it has always seemed to us absolute nonsense.—*Transcript*.

Married.

In this city, on the 18th ult., at the Parish Church of Notre Dame, by the Rev. Mr. Connolly, Mr. Hubert Waldron, to Mary Owens, (widow of the late Mr. H. Patingale) both of Montreal.

FOREIGN INTELLIGENCE.

FRANCE.

The utmost order and tranquillity reign throughout the French empire; such is the beneficial effect of the suppression of chronic sedition and anarchy, that in Paris there is ample remunerative employment for every laborer, artisan, and handicraftsman.

The Paris correspondent of the *Times* says that the 6th Chamber of the Correctional Police Court has delivered its judgment this day (Friday, April 5) on the affair of the correspondents. The charge about the secret society has (as I mentioned it would) been abandoned. M. Alfred de Coetlogon is sentenced to six months' imprisonment and 200f. fine for outrage to the Chief of the State, and the circulation of foreign journals not authorized in France; M. M. Virmaitre and Planhol to three months' and 100f. fine, and M. Flandin to one month's and 100f. —all on the same charge. The Duke de Rovigo and M. de Lapiere are sentenced to one month's imprisonment and 100f. fine for having fire-arms in their possession, and for outrages against the person of the Chief of the State. M. de Chantelauze is acquitted, also M. de Vallée—the latter was not present during the trial; and MM. Anatole de Coetlogon and Aubertin are sentenced by default to one month's imprisonment and 100f. fine. I have already alluded to M. Dufaure's closing remarks on the letters seized at the Post-office. The Court declared that the letters so seized should be received as evidence. The parties have determined on appealing from the judgment of the Correctional Court, and express the confident hope that it will be quashed on the ground of the letter being received in evidence, which their legal adviser maintains is contrary to the 187th article of the Penal Code, which punishes such an act; and if the judgment be confirmed by the Imperial Court, a further appeal will be made to the Court of Cassation. In the course of the proceedings it appears that M. de Coetlogon expressed himself in a more energetic manner than the others. Allusion having been made to his political opinions, he replied, "I am a native of the country which has for device, '*Fidélité quand mème!*' And as long as I live my sword and my pen shall be at the service of the legitimate Monarch." M. de Lapiere defended himself, but in a very few words. Among other things he said, "It is not for having called the Emperor *Budinguet* (a nickname derived from the workman who aided in the escape from the prison of Ifam), but for my fidelity to the King that I am prosecuted." The President of the Court interrupted him at these words, thus, "There is no King in France, but an Emperor, and an Emperor proclaimed three times by universal suffrage." The other rejoined, "For you it is possible, but for me there is a King." The President prevented his speaking longer in this manner, and M. de Lapiere resumed his seat.

The French Government will not, I have reason to believe, follow up any active negotiation in the affair of the Lombard refugees; and all that M. de Bourqueney is now instructed to do is to mention to M. de Buol that the French Government would see with pleasure any moderation in the execution of the degree of sequestration, and a distinction made between those who may be proved to have furnished pecuniary aid to the revolution and those who have had no participation in it. To this, in all probability, will be limited French intervention, and, such as it is, it will not be communicated otherwise than by word of mouth. I believe that the instructions are that no note or memorandum shall be presented.

PIEDMONT.

The official Turin *Gazette* of the 16th April contains a Government memoir on the difference with Austria. The memoir refutes the arguments which have been advanced by the Count Buol Schauenstein, and proves that the decree against which Piedmont protests is a violation of the treaties existing between Austria and Sardinia. It concludes in the following terms:—"From this violation (*attentat*) we appeal to the conscious knowledge of the Cabinet of Vienna, and against it we also invoke the friendly support (*bons offices*) of those Sovereigns who are our allies and friends."

The following explanation from Turin as to the motives of Count de Revel's departure from Vienna is given by the *Constitutionnel* as semi-official:—

"The Cabinet of Turin had directed Count de Revel to delay his departure as long as possible, and to ascertain exactly if the Imperial Cabinet was even a little disposed to listen to his representations. The Count waited to the very last moment, and acted in accord with the Ministers of England and France. But it appeared to him evident that, in spite of the moderate language used by Count de Buol, there was no hope that Austria would revoke the measures which she had taken. He, in consequence, withdrew. The Sardinian Government thought that this proceeding was required by the respect due to its own dignity. It certainly has no idea of aggression, but it has proved that, in the legitimate defence of its subjects persecuted by Austria, it does not want courage to repel an unjust attack."

SPAIN.

There has been a change of ministry, but it is difficult to ascertain from what cause it proceeded, or what is the character of the new cabinet. All that is known is that the sittings of the Cortes were suddenly and arbitrarily suspended; and that the ministry immediately after resigned. Maria Christina is loathed; the Queen has long tried the patience of her people—that poor creature the King Consort is simply despised; and as for Don Francisco de Paula, he and his family are so utterly fallen into discredit that no one ever dreams of them.

TURKEY.

M. de la Cour arrived at Constantinople on the 6th April. Lord Stratford de Redcliffe had reached that city on the 4th. On the 5th he assembled the English residents at Constantinople; he assured them of the maintenance of peace, and advised them to carry on their commercial operations with the utmost confidence.

The French squadron remained stationary at Salamis, and the British fleet was still at Malta.

A telegraphic despatch from Trieste, dated the 16th April, states that at Constantinople alarming rumors were in circulation respecting the demands of Prince Menschikoff on the part of the Russian government.

It was reported that the Turkish government were making great preparations in manning the fleet, and had called out the militia.

PAPAL AUTHORITY AND GALICANISM.

It is just seventy-five years since Voltaire made his triumphant entry into Paris, amid the acclamations of the courtiers and the people, and the undisguised satisfaction of many miserable Priests who had sold themselves to the service of the Devil. There never was a greater victory than this, and infidelity has never obtained so much glory. It was the voluntary homage of a corrupt city to the high priest of corruption. But in the same carriage with Voltaire travelled an unseen companion, and the plague of anarchy and rebellion made Paris its home, and deluged its streets with blood. There were not many people at that time who expected anything else but the ruin of Christianity and the success of a licentious philosophy. The whole kingdom was morally ruined, and even Nuns within their desecrated cloisters had thrown aside the works of St. Francis of Sales, and had substituted for them as their spiritual reading the works of Helvetius, Rousseau, and Voltaire. Diderot, D'Alembert, and the apostate Raynal, had for a time succeeded in their desperate enterprise.

Seventy-five years have gone by, and old France has perished with its ancient dynasties. New habits have been formed, and new courses adopted. The old Hierarchy, which counted among its members Bishops appealing from the Holy See to an impracticable tribunal, has been swept away by the successor of St. Peter, and a new vine is planted in France. Unlike its predecessor, the new Hierarchy remembers its origin, and is not unfaithful to its obligations. If it were possible to rejoice over the fall of another, we could do so now; not for the error committed, but for the noble and generous reparation. Fenelon was resisted by a Bishop, and his defeat involved no particular humiliation, and would probably have been forgotten by this time but for the superhuman humility in which he admitted his error. Monsignor Sibour has had laymen for his adversaries, and who, moreover, are his own subjects. He, too, like Fenelon, but under circumstances more oppressive, has given proofs of a noble courage, and performed an act of heroic submission. He acted under obedience, but no command was issued. He might have waited for express orders; he might have been silent; he might have entrenched himself in reserve and sullenness, and secretly encouraged rebellion. So far from this was he that he gave up his arms, and resigned himself most submissively to the hinted will of his superior. The Archbishop of Paris is the first person who publishes the sentence which was unfavorable to his claims.

We are in the middle of the nineteenth century, and people obey the Pope in the capital of France, where Atheism was publicly proclaimed, and there are people even there who are afraid of excommunication. Whither are we going? Are we advancing in knowledge and understanding, and emancipating ourselves from the trammels of an exploded superstition, or going back to the thick darkness of the middle ages when men were more afraid of a penniless Capuchin than of the Emperor of Germany? This certainly looks ominous. In the city of Paris, where the old Jansenist Parliaments defied the Sovereign and the Pope, the mere expression of the Pope's wishes are received with deference and glad obedience. Have philosophy and Jansenism utterly perished, and is Ultramontanism come to make its home within the walls of refuted Gallicanism?—*Tablet*.

GREAT BRITAIN.

ELECTION EXPOSURES.—An interesting return to the House of Commons, procured by Mr. Locke King, was issued on Saturday, containing an alphabetical list of all election petitions presented during the present session; returns of all reports, special reports, and determinations, of resolutions of any election committees reported to the house; of the names of all members who have been unseated, and for what causes, and names of all places, the writs for which have been suspended, and to what date. It appears that 138 members have been petitioned against. To Easter, eighteen members were unseated, of which thirteen were for bribery, one for holding office of profit under the crown, one for defective qualification, two for bribery and treating, and one for treating;—the writs for six places, namely, Lancaster, Canterbury, Cambridge, Clitheroe, Catham, and Kingston-upon-Hull, had been suspended. The returns were completed to Easter.

ROW IN THE STATE-CHURCH.—Proceedings have been commenced in the Arches Court, by letters of request from the Bishop of Salisbury, against the Rev. Thomas Moreton, Curate of Devizes, for unsoundness of Doctrine, contained in a sermon preached by him in the parish Church of that town. The specific allegation being that he had spoken of the doctrine of the Eucharist in a manner inconsistent with the formularies of the Church. It appears that two ladies, who were members of the congregation, reported Mr. Moreton's alleged unsoundness of doctrine to the Bishop, who thereupon requested Mr. Moreton either to forward him the sermon for perusal, or to proceed to Salisbury for the purpose of a private interview with

the Bishop. Mr. Moreton declined sending his sermon, which he considered to be his private property, and urged that his limited means would not justify him in visiting Salisbury. The Bishop then served him with an inhibition against any longer officiating in the diocese; but Mr. Moreton disregarded it, on the ground that it was illegal, and continued to do duty in the parish church. Mr. Burder, the Bishop's secretary, was thereupon instructed to commence proceedings against him in the Ecclesiastical Court, and the suit has now commenced.—*Morning Chronicle*.

At Gloucester Assizes, Eliza Cornish and John her husband were tried for the murder of Mark Cornish, a boy of 12 years. The deceased was the son of Cornish, but the woman was his stepmother. It was alleged that the boy was willfully starved to death; and it was evident that he died of starvation. His corpse—a bundle of bones in a skin—weighed only twenty-seven pounds; though a boy of his age in good condition would weigh seventy or eighty pounds. Witnesses proved that he was kept very short of food. But might not this have arisen from the poverty of the parents—poor laboring folks? No; for whilst Mark and a sister were scantily fed, so that they tried to stay the pangs of hunger by picking offal from dung-heaps or begging food from neighbors, the children of Cornish by the female prisoner were fed well. Besides, the cruel animus of the accused was shown by their frequently beating Mark, and not allowing him and his sister to sit at food with the rest of the family. The medical evidence as to the cause of death was very explicit. The Judge explained the distinction between murder and manslaughter, arising from the intent of the homicide; and the Jury convicted the accused of the lesser offence. Sentence, fifteen years' transportation.

EXECUTION AT YORK.—On the 9th ult., Henry Dobson, who was convicted at the Yorkshire assizes, of the murder of Catherine Sheridan, at Wakefield, on the 18th of Feb., underwent the extreme penalty of the law.

A BRACE OF ORANGE BULLIES.—On Monday last two young men, named James Bellion and Robt. Daniels, were brought up at the police-court charged with a series of assaults and creating a disturbance at Saint Francis Xavier's Church, Salisbury-street. The following is a summary of the evidence against them:—Whittaker Edmunds stated that he was going into the church about 8 o'clock on Saturday evening last, when the two prisoners, who were both drunk, came up singing a party song. One of them followed him up the church-steps, and when he attempted to close the door to prevent his entering, seized him by the throat and struck at him, the other encouraging him and calling out, "Slip into him Tommy." Both the prisoners afterwards struck him repeatedly about the head and body and knocked him down. They said they were Orangemen, and would fight any b—papist in the street. Margaret White, a married woman, stated that she was in the church when she heard some men outside calling for any b—Papist to come out, and they would have his life. On coming out of the church shortly afterwards she saw one of the prisoners struggling with a man (Edmunds) on the steps, and the other ran up to her and struck her with all his force on the side of the head. He struck her several times, and the other man on leaving Edmunds struck her also. James Cullen saw the two prisoners at the gate trying to break into the church. The taller of the two took off his coat and challenged any b—Papist to come out and fight him. They said they would go in and trample on the altars and pull them down, and that then they would go to the Nunnery and pull it down too. He then ran for the police and had them taken into custody. Esther Edge, a servant girl living opposite, deposed that, as she was putting the children to bed, she saw, through the window, two men making a disturbance, at the church-door, and heard them calling out for any Papist that would insult them, or would stand up for any Papist priest. She ran out to look for a policeman, and went to the house of one officer in Church-street, Soho. The policeman's wife said he was in, but she would not let him go.—Witness afterwards returned to the church, and tried to get in to lock the doors. As she was going up the steps the two prisoners rushed up also, and attacked Mr. Edmunds and Mrs. White. The prisoners pleaded intoxication as their excuse, one of them admitting that he was too drunk to know anything at all about it, and that it was no use telling lies; the other alleging that Edmunds struck him first. The stipendiary magistrate (Mr. Mansfield) severely reprimanded the prisoners, observing that Catholics were entitled to the protection of the law, and that as Christians and fellow-countrymen, it was the duty of all men to respect the religious rights of their neighbors. However, he was not disposed to consider this a very grave case, being rather inclined to attribute it to the pernicious influence of intoxication. He did not, therefore, think it necessary to bind them over to keep the peace, because he thought that, as men of proper feeling, they would not again permit themselves to be led away by any excitement to commit such an outrage as was there charged against them. He would take it as a common case of drunkenness and disorderly conduct, hoping that his indulgence would induce them to be more cautious in their conduct, and to behave better in future. The decision of the worthy magistrate created some surprise in court, as well it might, for he let off those men of proper feeling, or, rather, this brace of ruffians who had brutally struck a woman, and attempted to break into a church, threatening to pull down and trample upon its altars, with a fine of five shillings each and costs! On Saturday evening, when the prisoners were on their way to Bridewell, the mother of one of them was bewailing his captivity; when he called out, by way of consolation, "Never mind, mother; they can do no harm to an Orangeman!"—The result would seem to show that he was not much out in his calculation of impunity; but whether this is a feeling which can safely be encouraged by the magistrates, in such a town as Liverpool, is quite another affair.

"MORAL SCOTLAND!"—This is the title of a paper in *Chambers's Journal*, from which we learn, that in forty cities and towns in Scotland, every 149 of the population supports a dram-shop, while it requires 981 to keep a baker, 1067 to support a butcher, and 2,281 to sustain a bookseller. A farm-servant, recently describing Scottish life in the laborer's booties, says that "gaming; drinking; singing; of profane songs, cursing, uttering unseemly jests, annoying or jeering any one who may bring forward anything useful," is the occupation of their leisure; and if there be one day in which we were more vicious than another, it was the Sabbath; (that is, the day on which railroads are closed, steamboats are laid up, and dram shops are in full flow).

PROTESTANT WITNESS AGAINST THE CHURCH OF CHRIST.

The readers of the *Tablet* remember the statements made by Robert Gilbert against the Convent of Mercy, Nottingham, and published in the *Sunday Times*, Feb., 1851:—

"A Nun had three several times attempted to escape, but failed, and at length the poor thing was sent away to be immured in a French nunnery," &c., &c.

The tale was, especially at that time, too good to be rejected or examined. An argument might be made out of it to suit the Protestant taste in such matters; a prejudice might be created or deepened in the Protestant mind. Accordingly it was spread abroad through the provincial papers, printed in tracts, and distributed by pious ladies from house to house. There is no telling what the result might have been, had not the editor of the *Sunday Times* been induced to visit Nottingham: He there made every personal enquiry on the subject, and concluded that the whole account was a gross, slanderous fabrication. A lengthened article to this effect appeared in the *Sunday Times* of April 20th. There the matter ended; the tale was soon lost sight of, and its author suddenly vanished from Nottingham. Nothing further was heard of him until the autumn of last year, when he again appeared before the public:—

"CHARGE OF FORGERY.—At Cambridge on Wednesday, September 21st, 1852, a serious charge of forgery was investigated before the magistrates. The accused, Robert Gilbert, for some time a resident in Nottingham, is a tall, gentlemanly-looking man, about fifty years of age. For two or three years past he has been engaged in travelling through the eastern and midland counties, representing himself as the recognised reporter for the London morning journals. He was charged, at the instance of the authorities of the London and County Bank, with having forged a bill for £100., and uttering said bill with a guilty knowledge of said indorsement being a forgery. The antecedents of the prisoner are not of the most favorable character, as some 14 years ago he suffered six months' imprisonment in Cambridge for obtaining money under false pretences, the circumstances being somewhat similar to the present. He was tried at the Cambridge assizes March, 1853, before the Lord Chief Baron Pollock. A verdict of guilty was given in against him, and the judge, in passing sentence, observed—"This was not the first time the prisoner, Robert Gilbert, had been called before the bar to receive sentence for his villany, and therefore he could not allow him to remain any longer in this country. The sentence of the court is, that he be transported for ten years." He was sent off to the convict depot some three weeks ago."

These extracts are taken from the Cambridge and Nottingham papers. The whole thing is old, though new; it has happened, and will happen again. The very existence of the Church as Christ's Church implies its continuance. At one time it is Jeffries appealing to the public against the cruelties practised in a secluded monastery; at another time it is "a converted Polish nobleman" detailing the corruptions, &c., of the "Romish" Church. Now, it is a Father Gavazzi flaunting in his Barnabite habit through the country, and "making faces" at Popery, and now it is a poor, miserable, impure thing, flitting up and down here and there uttering its foul lies against Priests and Nuns. It may eventually turn out that Jeffries is cast into prison, and Theodore publicly denounced as a liar, &c., &c.: still Protestantism, true to its instincts as a heresy, will crowd around them, and call them saint, martyr, &c., and do homage to them; and accept their words as revelations, and their testimonies as true. There has been a long succession of such witnesses against the Church of Christ. Doctor Achilli was not the first, nor will Robert Gilbert be the last.

UNITED STATES.

Archbishop Mosquera, of Bogota, has been presented with a superb gold ring, by the Catholic Clergy and laity of New York, as a testimonial of respect for his recent conduct during the troubles in New Grenada.

UPWARDS OF FORTY-FIVE PERSONS KILLED.—SPRINGFIELD (MASS.) MAY 6, 7.30, P.M.—A melancholy accident occurred on the New York and New Haven Railroad, at a draw bridge near Norwalk (Connecticut) this morning. It appears that the train which left New York at 8 a.m., was proceeding along at the usual speed, and had arrived nearly to the draw bridge east of Norwalk; and though the draw was open, and signals displayed, the engineer of the train saw it not, and the train was not stopped in season.—The engine went through first, then the baggage car, and two passenger cars were thrown over the side of the bridge, into the river. The third passenger car was split in two, one half of which went into the river. Up to four o'clock 45 bodies were recovered. At that time the tide was going down, and persons were searching for more. A great many of the passengers were ladies. The Catholic Bishop of Connecticut, the Rev. Bernard O'Beilly, it is feared, was on board the train—also, the Rev. Walter Clark. The engineer and conductor were arrested. The cars were completely smashed.

ACCIDENT ON THE MICHIGAN CENTRAL RAILROAD.—The entire road in the vicinity of the catastrophe was covered with the ruined cars and the dead and dying. One by one the wounded and uninjured crept from beneath, and the shrieks of the women and groans of the dying added to the horror of the scene. One poor woman, with both her legs broken, lay with a dead child in her arms, and two little ones uninjured clinging to her. A young woman stood by the dead bodies of her father, mother and brother, shrieking like a maniac. Three children, from eight to ten years of age were taken out and recognized by their father, who is left alone. Beneath the edge of a car appeared the bald head and hand of an old man, a leg of one and the mangled body of another. The scene at the depot was awful in the extreme. When the remains were brought in, the floor was covered with blood, and a heap of limbs gathered together in a corner, while many bereaved ones were searching for lost friends and relatives.—*Boston Pilot*.

DR. NEVIN.—The Rev. Dr. Nevin, whose name has so often appeared in our columns, has been elected President of the Franklin and Marshall College, an institution under the care of the German Reformed denomination. This act, by Protestants of other persuasions, is regarded as an endorsement of the Doctor's "Romanizing" views, and causes much anxiety to the Protestant press. The *New York Evangelist* holds the following language:—[*Catholic Herald*.] "The appointment is hailed by the journal of the German Reformed body as universally acceptable. We

few it is so, and that with his Romanising speculations, shallow as they are, the heads of that very respectable denomination have become very extensively added. The foundation principle of Romanism we understand Dr. Nevin to have deliberately adopted; his complete perversion would seem to be only a question of time and circumstance. This movement is by no means new or local; the leaders of the sect, both in this country and Germany, have long been sapping the foundations of Protestantism, and have, with Dr. Hengstenberg at their head, got over a large part of the gulf which separates Protestantism from Popery. When they fairly take their place, with the more honest Newman, within the pale of the Roman Church, it will be a relief. Meanwhile, the prospects of the new college are certainly far from flattering under such auspices."

GAVAZZI.—We (*Boston Pilot*) do not care to say much, editorially, about this unhappy man. When he comes here, we may relate a few things which we know about him. Greeley, of the *Tribune*,—a cunning fellow that he is, finds that Gavazzi's mission does not pay. He is doing to Protestantism in America far more harm than good. He is the wrong card, turned up a wrong time. Indeed, when we first heard of his intended visit to America we said,—and events have confirmed our notion,—that Catholics in America could well afford to pay Gavazzi's passage to and from America, and his expenses while here. Poor Gavazzi has gone to Baltimore. The respectable Protestants of that city, ignored him. In Maryland, too, as it happens, there is a school question before the people. One of the journals of Baltimore, the *Traveler*, has the following very reasonable sentences:—"Father Gavazzi, the recusant monk, upon whom has been conferred by his admirers, the imposing title of the modern Luther, has been lecturing in our midst, upon the evils, impositions and errors of the Romish Church. At this time, his presence is calculated to inflame to the highest degree, the animosities, and bickerings, of a community already divided and excited upon questions purely local. Coming to us, as he does, the eloquent advocate of a new reformation; rendered more zealous, by the reception and favor accorded to him in New York; easily comprehending the state of affairs in Baltimore, and deriving thence fresh incentives to his boldness; whether in earnest, or skillfully playing a conspicuous part for the sake of the notoriety such a career will secure him, we think it wrong to encourage his preaching here, and sincerely hope his sermons, unlike the sermons of the divines of the present day, will fall unheeded, or be at least unremembered by his hearers."

SATISFIED WITH THE RAPPINGS.—The *Boston Journal* gives an account of a recent visit of a worthy man of that commercial metropolis to a medium to witness the wonders of spiritual rappings. He had lived 12 years with a notorious shrew, who at last died, soon after which he married a young woman of comely person and pleasant disposition. On inquiring if any spirits were present, he was answered by raps in the affirmative. Who? The spirit of Malinda, your deceased wife. Ah! exclaimed he, with a gesture of alarm, but recovering himself, he kindly inquired are you satisfied with your condition?—Are you happy? Perfectly so, replied the spirit. So am I! guffawly exclaimed the ungallant inquirer, as he turned upon his heel and walked off.

MANNERS AND CUSTOMS OF MORMON PREACHERS.—The *Boston Herald*, in announcing the death of Elder G. Adams, a Mormon preacher, says:—"On his second visit (to Boston) the Elder preached, baptised converts, whipped a newspaper editor, and played a star engagement at the National Theatre. He was industrious, and filled up all his time. We have a fund of anecdotes concerning this strange mortal, which we shall be glad to print at some other time. We close this article by briefly advertent to the chastisement he gave an editor for strongly criticising his performance of Richard III. The office of the editor was in Washington-street, where Propeller now keeps. Adams armed himself with a cowhide, and watched for his victim. Soon the unsuspecting fellow came down the stairs, and Adams sprang upon him, exclaiming, 'The Lord has delivered thee into my hands, and I shall give thee 40 stripes save one, Scripture measure. Brother Graham keep tally.' So saying, he proceeded to lay on the punishment with hearty good will. In the meantime a large crowd had gathered around the avenging priest and the delinquent. When the tally was up Adams let the man go, and addressed the crowd as follows:—"Men and brethren, my name is Elder George J. Adams, preacher of the everlasting Gospel. I have chastised mine enemy. I go this afternoon to fulfil an engagement at the Providence Theatre, where I shall play one of Shakespeare's immortal creations. I shall return to this city at the end of the week, and will, by Divine permission, preach three times next Sabbath on the immortality of the soul, the eternity of matter, and in answer to the question, 'Who is the Devil?' May grace and peace be with you.—Amen."—*American Paper*.

MARRIAGE CEREMONY IN SOUTH CAROLINA.—A case of bigamy was recently tried in Cheraw county, South Carolina, and discharged. In the charge of his honor, Judge Frost, to the jury, he remarked that there was no law in the State of South Carolina prescribing a marriage ceremonial. If Mr. A. and Miss B. jump over a broom, the former saying, I take this woman to be my wedded wife, and the latter, I take this man to be my wedded husband, and go to house-keeping, they are legally married, and have entered into a bond of union which cannot be annulled, so long as they both do live.

The case of the colored British sailor Roberts, who was arrested and kept in prison at Charleston (for no offence but his color) under the laws of that State, has been decided by the State Court, in favor of the Sheriff making the arrest, and against the pretensions of the British Consul, who holds the law to be unconstitutional, as being an infringement of rights secured to British subjects by treaty made by the duly recognised treaty-making power of the United States. A bill of exceptions to the charge, and verdict, was handed in, upon which the cause will be carried before the Supreme Court of the United States.

GREAT EXCITEMENT IN CUBA.—According to our last advices from Havana, there is very considerable excitement prevailing in that city, and all over the island, on the Cuban question. The official *Diario* is in a perfect blaze of alarm and indignation at the appointment of Mr. Soule to Spain. It threatens all sorts of dreadful things if he attempts to try on the filibusters at Madrid, in any way. And if there should be a liberating expedition sent over to help the Cuban creoles to independence and free trade, the

whole island, in its defence, will be reduced to a mass of ruins. Meantime, it is reported that the cunning old Catalans, are selling off their property, and making all snug, as the sailors say, against the coming storm, while on the other hand, the still more sagacious creoles are investing largely in real estate. Notwithstanding these portentous movements, the slave trade seems to be as thriving as ever, and negroes, fresh from the gold coast, rule at good prices. But the Spanish authorities at Havana have no faith in Soule, none in General Pierce, no respect for his inaugural address, being fully impressed with the terrible idea that the administration is in a league with the Cuban Junta and the Order of the Louse Star, to seize upon Cuba the first dark and stormy night, after all the preparations are perfected. Verily, Mr. Soule from the outcries of the *Diario*, will never be permitted, to enter the city of Madrid. The matter is becoming intensely interesting.—*N. Y. Herald*.

NEGROES IN DELAWARE.—The convention for revising the Constitution, at Dover, has passed the following section of the new constitution, by a vote of 19 yeas to 8 nays:—"No free negro or mulatto, not now an inhabitant of the state, or who shall leave the state with intent to change his residence, shall after the adoption of this constitution, settle in this state, or come into and remain within the state more than ten days. All contracts made with any free negro or mulatto coming into the state contrary to the provisions of this section, shall be void; and any person who shall employ such free negro or mulatto, or otherwise encourage him to remain in the state, shall be fined in a sum not less than twenty or more than five hundred dollars." The Hon. Mr. Bayard, in his speech supporting this amendment, stated that there are 18,000 free negroes in the state of Delaware, making about one-third of the whole population.—*New York Commercial Advertiser*.

DEPOPULATION OF THE SANDWICH ISLANDS.

Who has not heard of the wonderful success of the Protestant missionaries, in converting the benighted inhabitants of the Sandwich Islands? Wonderful indeed it was, that after years of fruitless toil on various missionary fields, after a vast expenditure of money, which had no other result than to enable the ministers and their wives to live in comfort, a people should be found at last willing to listen to the teaching of Protestantism, and destined to remove the curse of barbarism with which it had been so long reproached. The ministers were careful to let the world know what extraordinary things they were doing, in the Sandwich Islands. At every anniversary, the ears of the Protestant saints were gratified with accounts of brightening prospects and hopeful conversions. A refreshing dew had come down from Heaven, and in an instant the desert bloomed as the rose, bibles and tracts were distributed by millions, preachers were multiplied, churches established, and those islands were declared to be fully under the influence of Protestant Christianity. To be sure, there were some, who did not give entire credit to the rhetorical flourishes of the anniversary orations, especially as they found them always ending in an appeal for more "material aid;" a few were even so irreligious as to investigate the actual condition of the Sandwich Islands, and to tell the world, that the unfortunate inhabitants instead of having derived any benefit from Protestant Christianity had deteriorated physically, mentally and morally! This was hard on the preachers, yet, notwithstanding that they moved heaven and earth to support their credit, and secure their salaries, it is proved beyond doubt that the inhabitants of the Sandwich are yearly wasting away from the effects of a nameless disease introduced by Protestant Christianity! Here are the figures which we take from one of our exchanges, and which show at once the physical and moral condition of these unfortunate people.

The decree seems to have gone forth inevitably, that these Islands should, at no distant day, be stripped of their native population. The following table, the result of a recent census, exhibits, in brief compass this melancholy fact. The population of the entire Islands is as follows:—

Islands.	Population.	Deaths.	Births.
Hawaii,	37,304	2,726	568
Oahu,	23,145	2,409	395
Maui,	17,751	1,719	267
Kauai,	18,751	1,619	267
Molokai,	3,426	122	62
Nihau,	753	49	18
Lanai,	528	57	5
Total,	80,721	7,943	1,478

Such are the triumphs of Protestantism.—*Crusader*.

Dr. Ives, the late convert to Catholicity, writes to one of the English journals, the following vindication of his conduct in joining the Church:—

"TO THE EDITOR OF THE GUARDIAN.
"Rome, March 7, 1853.

"Sir—I have read, with equal pain and surprise, a paragraph in the *Standard*, copied from your paper, which compels me to correct certain grave and injurious misstatements.

"1st. It is not true, as there stated (thanks be to God's good providence), that I have ever, except when under the immediate delirium of typhus fever, been deprived of the use of that measure of reason with which God at first was pleased to endow me. It is true, however, that I have had a brother deprived for a time of that blessing. But how far that circumstance should be visited upon me as a punishment for following the demands of my conscience, I will leave it with yourself to determine.

"2nd. Neither is it true, as you state, that just before leaving my diocese, I drew upon it for, and received from it, a year's salary, under a false pretence. It is true, however, that, before leaving my former field of labor to gain, if possible, relief in some way, to a disquieted mind (*the state of which I had communicated to a clerical member of my standing committee*) I received an advance of six months' salary. And it is also true that, after my arrival in this city, as my conscience, under additional lights, would not allow of longer delay in my submission to the Catholic Church, and before making that submission, I wrote to my diocese a letter of resignation, of which the following is the concluding paragraph:—"In conclusion, as this act (unexpectedly to myself) antedates by some months, the expiration of the time, for which I asked leave of absence, and for which I so promptly received from members of your body an advance of salary, I hereby renounce all claims upon the same, from this

date, and acknowledge my obligation to return, at the intimation of your wish, whatever you may have advanced, beyond the 22nd day of December, 1852."

"I shall now only add, the eyes of God and of His Church are upon you, waiting to see whether you have the magnanimity to do an act of simple justice, and publish this contradiction of the statements you have sent abroad in your next paper.—Very respectfully, your obedient servant,

"L. SILLIMAN IVES,
"Late Protestant Bishop of North Carolina."

NOT A DAGUERRETYPE.—The following fabulous description of a sitting of the House of Commons is given in a recent *feuilleton* by Mery, one of the most amusing writers of modern France:—"Speeches are delivered in a psalm-singing tone; members sleep here and there, and everybody yawns; the Speaker does not use a bell, and no one is ever called to order; there is never any agitation on any of the benches;—*ennui* rains in torrents; Whigs and Tories share among themselves badly-baked biscuits; a good deal of Barclay and Perkin's porter is drunk; members go out every moment to swallow a basin of turtle-soup; on their return they turn over collections of caricatures; Ministers play at short whist in a corner; those who are not asleep read a romance of Dickens; speakers seem not to care about being listened to."

MONTREAL MODEL SCHOOL,
45 ST. JOSEPH STREET,

MR. W. DORAN, Principal.
MONS. GARNOT, French Minister.
MR. FOLEY, Preparatory Class.
MR. MAFFREY, Music do

IN consequence of some of the Pupils of this School having gone to business, there are a FEW VACANCIES, which may be filled up by application to the Principal, who assures parents and guardians that neither expense nor pains are spared to render the

MONTREAL MODEL SCHOOL

every way worthy of patronage.
BOARD AND TUITION, OR TUITION, extremely moderate.
PRIVATE INSTRUCTION from 2 to 7 o'clock, P.M.
W. DORAN.
Montreal, May 12.

GROCERIES, SUGAR, &c. &c.

FRESH TEAS, very Superior JAVA COFFEE, PICKLES, SAUCES, HAMS, BACON, and a good assortment of other Articles, for sale at No. 10, St. Paul Street.
JOHN PHELAN.
Montreal, August 20, 1852.

DR. HALSEY'S

GUM-COATED FOREST PILLS.

SUPERFLUITY of Bile may always be known by some unfavorable symptom which it produces, such as sick stomach, headache, loss of appetite, bitter taste in the mouth, yellow tint of the skin, languidness, costiveness, or other symptoms of a similar nature. Almost every person gets bilious, the neglect of which is sure to bring on some dangerous disorder, frequently terminating in death. A single 25 cent box of Dr. Halsey's Gum-coated Forest Pills, is sufficient to keep a whole family from bilious attacks and sickness, from six months to a year. A single dose, from 1 to 3 of these mild and excellent Pills for a child; from 3 to 4 for an adult; and from 5 to 6, for a grown person, carry off all bilious and morbid matter, and restore the stomach and bowels, curing and preventing all manner of bilious attacks, and many other disorders.

SALTS AND CASTOR OIL.

No reliance can be placed on Salts or Castor Oil. These, as well as all common purgatives, pass off without touching the bile, leaving the bowels costive, and the stomach in as bad condition as before. Dr. Halsey's Forest Pills act on the gall-ducts, and carry all morbid, bilious matter, from the stomach and bowels, leaving the system strong and buoyant—mind clear; producing permanent good health.

NOTICE TO THE PUBLIC.

In 1845, Dr. Halsey's Pills were first made known to the public, under the denomination of "Halsey's Sugar-coated Pills." Their excellent qualities soon gained for them a high reputation, and the annual sale of many thousand boxes. This great success excited the avarice of designing men, who commenced the manufacture of common Pills, which they coated with Sugar, to give them the outward appearance of Dr. Halsey's, in order to sell them under the good will Dr. Halsey's Pills had gained, by curing thousands of disease.

The public are now most respectfully notified, that Dr. Halsey's genuine Pills will henceforth be coated with

GUM ARABIC,

an article which, in every respect, supercedes Sugar, both on account of its healing virtues, and its durability. The discovery of this improvement, is the result of a succession of experiments, during three years. For the invention of which, Dr. Halsey has been awarded the only patent ever granted on Pills by the Government of the United States of America.

The Gum-coated Forest Pills presents a beautiful transparent glossy appearance. The well-known wholesome qualities of pure Gum Arabic, with which they are coated, renders them still better than Dr. Halsey's celebrated Sugar-coated Pills.—The Gum-coated Pills are never liable to injury from dampness, but remain the same, retaining all their virtues to an indefinite period of time, and are perfectly free from the disagreeable and nauseating taste of Medicine. In order to avoid all impositions, and to obtain Dr. Halsey's true and genuine Pills, see that the label of each box bears the signature of G. W. HALSEY.

Reader!!! If you wish to be sure of a medicine which does not contain that lurking poison, Calomel or Mercury, purchase HALSEY'S GUM-COATED FOREST PILLS, and avoid all others.

If you desire a mild and gentle purgative, which neither nauseates nor gives rise to griping, seek for HALSEY'S PILLS.

If you would have the most concentrated, as well as the best compound Sarsaparilla Extract in the world, for purifying the blood, obtain DR. HALSEY'S PILLS.

If you do not wish to fall a victim to dangerous illness, and be subjected to a Physician's bill of 20 or 50 dollars, take a dose of DR. HALSEY'S PILLS as soon as unfavorable symptoms are experienced.

If you would have a Medicine which does not leave the bowels costive, but gives strength instead of weakness, procure HALSEY'S PILLS, and avoid Salts and Castor Oil, and all common purgatives.

Parents, if you wish your families to continue in good health, keep a box of HALSEY'S PILLS in your house.

Ladies, DR. HALSEY'S PILLS are mild and perfectly harmless, and well adapted to the peculiar delicacy of your constitutions. Procure them.

Travellers and Mariners, before undertaking long voyages, provide yourself with Dr. HALSEY'S PILLS, as a safeguard against sickness.

Wholesale and Retail Agents:—In Montreal, WILLIAM LYMAN & Co.; R. BIRKS, and ALFRED SAVAGE & Co.; Three Rivers, JOHN KEENAN; Quebec, JOHN MUSSON; St. John's, BISSETT & TILTON; Sherbrooke, DR. BROOKS; Melbourne, T. TATE; St. Hyacinthe, J. B. ST. DENIS.
July 2nd, 1852.

CARD.

MR. ROBERT McANDREW, No. 154, Notre Dame Street, in returning his grateful acknowledgments for the liberal support extended to him since his commencing business in this city, begs to say that he will keep on hand a choice assortment of DRY GOODS, both Staple and Fancy, Wholesale and Retail; and that his Goods will be placed on the most moderate scale of profits. He trusts he will be enabled, by strict attention, to give entire satisfaction to all who may favor him with their custom.

N.B.—For sale by the Subscriber, a choice assortment of STRAW BONNETS, of the latest BRITISH and NEW YORK FASHIONS, LOW FOR CASH.

Montreal, May 11.

ROBERT McANDREW.

WANTED,

AS an APPRENTICE in the DRUG business, a Young Boy speaking both languages.—Apply at this office.
Montreal, March 4, 1853.



EDWARD FEGAN

Has constantly on hand, a large assortment of BOOTS AND SHOES,
WHOLESALE AND RETAIL, CHEAP FOR CASH.

ALSO,

*A quantity of good SOLE LEATHER for Sale,
232 St. Paul Street, Montreal.

Mrs. REILLY,

MIDWIFE.

The Ladies of Montreal are respectfully informed that, in consequence of the late fire, MRS. REILLY has REMOVED to the house occupied by Mr. JOHN LOUGHRAN, as a Paint and Colour Store, opposite the HOTEL DIEU NUNNERY CHURCH, No. 154, ST. PAUL STREET.
Montreal, July 3, 1852.

P. MUNRO, M. D.,

Chief Physician of the Hotel-Dieu Hospital, and Professor in the School of M. of M.,
MOSS' BUILDINGS, 2ND HOUSE BLEURY STREET.

Medicine and Advice to the Poor (gratis) from 8 to 9 A. M. 1 to 2, and 6 to 7 P. M.

H. J. LARKIN,

ADVOCATE,

No. 27 Little Saint James Street, Montreal.

JOHN O'FARRELL,

ADVOCATE,

Office,—Garden Street, next door to the Ursuline Convent, near the Court-House.
Quebec, May 1, 1851.

DEVLIN & DOHERTY,

ADVOCATES,

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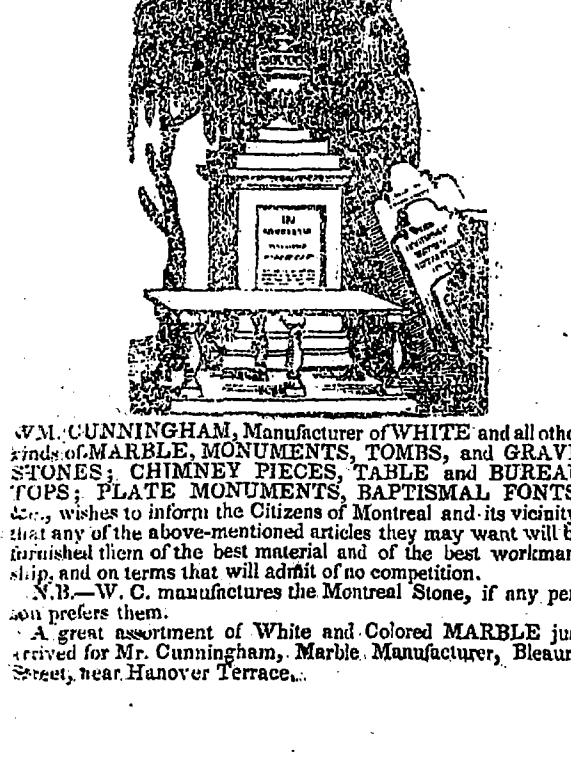
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