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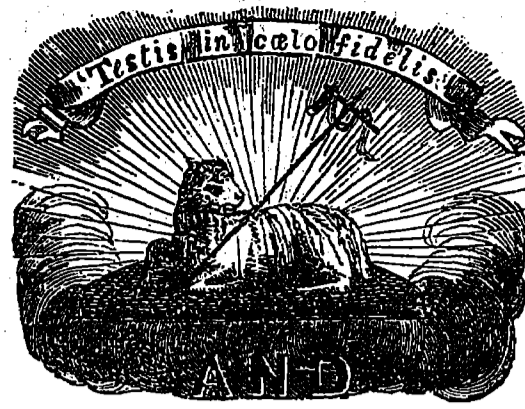
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CATHOLIC CHRONICLE.

VOL. I.

MONTREAL, FRIDAY, MARCH 21, 1851.

NO. 32.

EXTRACTED FROM THE THIRD LETTER OF THE REV. DR. CAHILL.

TO THE RIGHT HON. LORD J. RUSSELL.

Moore's Hotel, Limerick, Feb. 16, 1851.

My Lord—Your fierce manifesto to the Bishop of Durham has not at all surprised me as much as the two late speeches reported in the newspapers to have been delivered by you in the House of Commons, on the introduction of your penal Bill. Your falsification of history, your suppression of truth, and your most bigoted recklessness of assertion in reference to Catholic principles, call for an indignant reply. Your lordship's case against Ireland is made up of a number of points, each of which I shall discuss separately.

Firstly, then, in order to show an undeniable precedent for your penal Bill against the Pope, you refer to the reign of James the Second, when you assert that even in those Catholic times of that Catholic monarch, England treated the Pope precisely as England treats him at present, and would not permit him in those days to change Vicars-Apostolic into Bishops. Now, in order, fully to contemplate this point of your lordship's case, I must remind you that, in the year 1533, Henry VIII. began to uproot the foundations of the Catholic Church in England; and afterwards, during the reign of his son, Edward VI., and during the reign of his daughter, Elizabeth, up to her death, in 1602, England and Ireland presented one uninterrupted, frightful, sanguinary spectacle of plunder, confiscation, banishment, assassination, torture, executions, and such other acts of thrilling persecution as have never been perpetrated or recorded in any country on the face of the earth, in the darkest days of human history. So far from even Vicars-Apostolic in these days, that the Priests were hunted like wolves, and hanged like dogs on the public highways.

This part of my narrative brings me to the reign of James the First, in 1603, who, so far from mitigating the sufferings of the Catholics, declared, in the first year of his reign, his determination to walk in the footsteps of Elizabeth, his predecessor. And, as if to add more terrors to the infliction of the Catholics, the plot of Guy Fawkes spread the flame of vengeance to such a pitch of blind fanaticism, that in the war which James undertook against the Emperor of Germany, the English joined him with joy, in the hope of exterminating the Catholics from the earth. This disastrous condition of Catholicity continued unmitigated to the reign of Charles the First, with whose death every one is familiar. The Catholics were almost extinct in his reign; and, during the eleven years that followed, it is a miracle how even one Catholic could have survived "the rampant cruelties of Oliver Cromwell, who said "he worshipped God by killing the men, women, and children of Catholics" on every line of his crimson march. I quote these facts from our historians, to whom I refer your lordship; but I have a more accurate record than even these Protestant authorities. I have the shattered walls and unroofed altars of the ancient churches, which to this hour in England and Ireland publish the faithful history of England's cruelties, and which still stand on their tottering foundations, like aged witnesses, to tell, in language stronger than books, that neither a Hierarchy, nor Vicars-Apostolic, nor altar, nor Clergy, nor people, were to be found in England on the death of Cromwell. And this date brings me to the reign of Charles the Second; and your historians will tell you (to whom I again refer you) that between the "conflagration of London," the plot of "Titus Oates," "the Meal tub Plot," and the expulsion of all Catholics in those days from London by "Act of Parliament," it is a question of singular astonishment how even the Catholic name could have been preserved in England at the death of Charles the Second, which took place in the year 1685. Thus we have a clear, undeniable record that, from the year 1533 to the year 1685 (a period of 152 years), one continued, ceaseless persecution raged against the Catholics; and the entire English Protestant population was leagued together in one confederated, frenzied band of loathsome bigots, and bound together by the most ferocious bond of deadly sanguinary hatred, to tear up and extirpate the very name of Catholic. And this is the year when James the Second (to whose reign you have referred) ascended the English throne! And these are the times which you have designated as "Catholic times," in order to make out your case against the Pope!

Secondly—Your next mis-statement is, that where you seek to establish a second precedent against the Pope by assuming that "in the time of William the Conqueror he would have no sees created by the authority of the Pope, but were all created by the authority of the King." Now, my lord, I take the liberty (without wishing to speak offensively) of giving to your words a flat, plain denial—your assertion is false. The facts of the case are these:—William having beaten Harold, and subdued England, returned

to his dominions in France; and in his absence a plot was laid by the English to murder all the Normans on Ash-Wednesday, while they attended, unarmed, the Catholic worship on that day. William discovered the plot in time to defeat the conspirators; and immediately conceived (from the circumstances of the day and the place where the massacre was to be executed) that the English Ecclesiastics were accomplices in this sanguinary plot, and hence, from that hour to the day of his death, he refused to admit the appointment of English Bishops to the vacant sees; but he admitted Frenchmen to these sees, according to the nomination of the Pope. Therefore, it is not true that William resisted the authority of the Pope; he resisted Englishmen, not the Pope's authority.

Thirdly—Your lordship asserts, as your third point against the Pope, "that her Majesty's Minister at Lisbon has informed us, that no Bull is permitted to be published or inculcated in Portugal, of which notice had not been previously given, or which had not received the concurrence of the ruling powers."

Now, my lord, will any man believe that the Pope cannot issue a Bull for a Jubilee, for an indulgence, for the nomination of a Bishop, for dispensation of marriage, for the beatification of a Saint, or for the Immaculate Conception of the Blessed Virgin, "without giving notice to the Government of Portugal, and having their concurrence?"

There never was uttered such a farrago of nonsense as this letter of your minister. Will your lordship take the trouble to consult the work "Dictionnaire abrégé de Théologie," and there you will see in the appendix, on the article "Rescrit du Souverain Pontife," that there can be as many Bulls from the Pope as your decisions from your Court of Chancery in England; and that the Bulls which your inaccurate minister referred to must have been some few Bulls regarding "restitution" to be made to the Church arising from the injustice of the secular government towards the convents or other religious establishments. I shall give you a case in point:—When, in the year 1833, the Spanish Government plundered the Catholic Church, aided by the British Legion, and when every convent in Spain (with one solitary exception) was robbed; when Nuns and Friars were turned out on the highways to perish, and when the churches were turned into theatres, the Pope, on the restoration of partial order, was guilty of the insolent "aggression" of demanding from the Catholic Spanish Government the restitution of even a part of the plunder of the Church. What was the answer which this aggressive, this ultramontane request received from the Beaumonts and the Norfolks of Spain? Hear it, my lord:—They replied, "that what was done, could not be recalled." How exceedingly redolent of what your lordship calls "progress" was this ministerial reply!

Fourthly—You are reported to have stated "that the Church of Rome has in every age been opposed to literary progress and to intellectual advancement."

So, my lord, "Rome (you say) is opposed to all progress." If your lordship had said "the progress of English bigotry and English lies, we could understand you. But, will you give me leave to ask, what do you mean by this progress? Within the last few years a rage has seized the public mind (like the rage of the philosophical poets of England) that the Catholic Church discouraged chemistry, botany, geology, and several other branches of science; and these petty writers have, like your lordship, stigmatised the Catholic Church as opposed to literary progress. I am sorry to find your lordship in the company of those men; for a more contemptible race of creatures has never lived in any age or any country than the mindless, hair-brained beings who have made these insane remarks. In the wide world there is no such contemptible things as the half-bred modern chemist; the green, unripe, awkward geologist; the conceited botanist. These illiterate, wretched creatures, after having attended the lectures of one session, begin to devise a new plan of creating the earth and moon, and stars; it is no uncommon thing to read their new principles of reconstructing creation; and the first essay, in some garret in a lane, of these philosophers, is to deny the Scriptures, and to calumniate the principles, doctrine, and practice of the Catholic Church.

Fifthly—While your lordship indulged in this modern puerile invective against the progress of the Roman Church, you are reported to have used the following words:—"In recent times there have been put forth from the Church of Rome opinions abhorrent to every lover of civil and religious liberty; there were amongst the books prohibited to be read by the Church of Rome such books as Robertson's Works and Scapula's Lexicon!"

Now, my lord, as these words leave you completely in my power, I will say, in charity to you, that I firmly believe you have never read these works of Robertson. They contain the most foul, filthy statements in reference to Catholic morality, bearing on

the very front of the assertions their own palpable contradiction; and as these works put forth principles even hostile to the obedience to the Throne, I feel satisfied you have never read these volumes, or you would not have hazarded these reckless, untenable statements.

In whatever way the contemplated penal measure will terminate, my case is this, viz. —Ireland has not, either directly or indirectly, given the smallest offence, or the least shadow of a pretext, for being visited by penal insult; and my next position is, that in your speeches before your followers in the House of Commons, you founded your case upon a set of facts which I have proved before an impartial public to be one continued reckless, bigoted mis-statement from beginning to end. These two positions being conceded as being undeniably proved, my next point is to say, that so unjustifiable an insult as your contemplated Bill has not been offered to the Catholics of Ireland since the days of Elizabeth. Having committed no offence against you, you have broken the faith which you pledged to us in 1829; and if you can impose on us a chain of even one grain in weight, without an offence on our part, you can, on the same principle, inflict any other penalty you please. Our liberties and our lives are now placed at the mercies of a British Minister who can command a majority in his Parliament to inflict any penalty or carry any measure of insult or cruelty which he may think proper to propose. And this, my Lord, is the time when you have thought proper to insult and to degrade us; and, in place of feeding every poor countryman whom your cruel legislation has stripped naked, and has starved—in place of consoling Ireland for her fallen children, who dropped dead of hunger by the wayside, to be devoured by dogs, or shovelled into a shroudless, coffinless grave—in place of giving shelter to the thousands and tens of thousands of the poor unprotected Irish whom your anti-Christian laws have expelled from their country, have buried in an ocean grave, or designed to untimely death in a foreign land—in place of relieving, sustaining, and encouraging the bone and muscle which has given strength to your army and navy, you come forth in a season of profound peace (and while we are steeped to the lips in national woes) to plunge your unprovoked dagger in our hearts, and traitorously rob us of the last bitter dregs of our wretched existence.

But if Ireland tamely submits to this persecution—if you can degrade the Catholic people into willing slaves—if you can put an extinguisher on the plundered city of Dublin, by robbing her of the last resources of her trade—if you can convert her poor tradesmen into paupers, and fill the north and south workhouses with the honored wives and the virtuous daughters of the men who pay your taxes and fight your battles—if you can chain down all Ireland, and unemancipate and enslave us at one blow, there is only one resource left, which is, that the whole Catholic population come forward, and with one voice—the voice of men—proclaim our wrongs to the whole world; and if we are to be made the victims of insult, injustice, and tyranny, let us at least prove to mankind that we shall not yield without a struggle, nor be subdued without marking our tyrants with the brand of public shame, ungrateful dishonor, and national perfidy. We, the Clergy, have stood by the laity when their liberties required our assistance. We now call upon them, in turn, to take their place by our side, when the liberties of religion are threatened by the most unprovoked and perfidious tyranny—I am, my lord, your lordship's obedient servant,

D. W. CAHILL, D.D.

THE PERSECUTION BILL.

(From the Times.)

With every disposition to make the fullest allowance for the immense difficulty of framing a measure which might satisfy the demands of public opinion without compromising the rights of private conscience, we cannot regard this Bill as a satisfactory solution of the difficulty. It is framed on the principle of extending a clause which, although notoriously violated in Ireland, and more recently in England, by the appointment of a Roman Catholic Bishop of St. David's, the Government has never thought fit to put in force. To what purpose, then, are we to extend a provision which has hitherto proved wholly inoperative? and, if the Papal Hierarchy have infringed the common law, why seize upon that particular moment and occasion to mitigate its strictness in regard to such aggression? We are unable to discover in what respect the Ministerial Bill will curb the powers of synodical action, which it is so desirable to restrain. The Attorney-General tells us that it will, but we cannot conceive how. It is not at all necessary to synodical action that the Bishops forming the Synod should assume territorial titles. Witness the Synod of Thurles, in which, with the exception of Paul

Archbishop of Armagh, and John of Tuam, the Fathers were content to style themselves by their surnames. What they did in Ireland they can do here, and Dr. Wiseman may yet hope, for anything the ministerial measure says to the contrary, to preside over the first Anglican Roman Catholic Synod since the Reformation, and exercise with impunity in his Church a liberty which we deny to our own. We fear it must be confessed that we are making war on names and titles rather than on realities. The reality is the power of the Pope to send his emissaries into this country to apportion it among them, to form them into organised bodies, and to give them the means by such organisation to force upon the laity a law repugnant to our feelings and institutions. With none of these things, as we understand it, does the Bill deal. But, on the other hand, by assuming as the basis of legislation the 24th section of the Emancipation Act, it serves to give an excuse to the disaffected in Ireland for the commencement of an agitation contemptible in point of influence, but still to be dreaded, as tending to open anew the scarcely cicatrised wound of civic strife and religious discord. The tocsin is sounding anew from the one end of this devoted island to the other, and the rival religions are ranging themselves again under their ancient party banners. Surely it was not worth while, for the sake of symmetry and uniformity—to cast a firebrand amongst such combustible materials, to give to a nation ever prodigal of her energies, when they can be employed in self-immolation, an excuse for wasting her little remaining strength in this endless and profitless contest. By extending to Ireland the defence against the attack which was only intended for England, we unnecessarily give to the Pope the triumph of knowing that, in the midst of his weakness and dependence, he has been able not merely to rouse the indignation, but seriously to affect the internal tranquility and material prosperity of the British empire.

(From the Morning Chronicle.)

The clause which provides for the forfeiture of trusts and bequests will be entirely inoperative in England. An institution which cannot be safely "intituled, or in anywise designated or described," as a local Archbishopric, or Bishopric, will, of course, not be so intituled, designated, or described, even by the most orthodox conveyancer. Even at present there can be no legal or corporate successor to any such unrecognised dignity. All endowments must have been vested in individual trustees, with more or less discretion in the disposal of them.

The case, however, is different in Ireland. The deliberate policy of the Legislature has conferred on the Roman Catholic Archbishops and Bishops of that country a quasi-corporate character, with a view to secure the succession of their Ecclesiastical property. Funds vested in the Commissioners under the Charitable Bequests Act are expressly secured for the "maintenance and endowment of Bishoprics and Deaneries, 'intituled designated, and described'" as districts in which Ecclesiastical functions are exercised. The simple evasions which the framer of the Bill has carefully provided, will be as available in Ireland as in England; but they are not likely to be as readily adopted. Indications are not wanting that the Government are only waiting for some friendly violence which, after the mischief has been done, may compel the exclusion of Ireland from the new measure. But, in the meantime, Lord Stanley is waiting with a more comprehensive and consistent scheme to outbid the feeble hunters of popularity, who cannot even commit injustice with energy. In any case, the measure is doomed; and the Government will probably share its fate.

THE TOTTERING OF THE IRISH CHURCH.

(From the Weekly News.)

It would be hard to speculate on the nature of the countless various thoughts that at this strange crisis must be agitating the breasts of the different statesmen, who have, or who fancy that they might have, the seals of office in their grasp. Yet there is one topic, on which, if we could make the rival politicians take a walk with us through the Palace of Truth, and there reply to our questioning, we should find them all thinking alike. That thought, thus common to them all, is the thought, "What a nuisance is the Irish Church!" Lord John and Lord Clarendon would probably tell us so openly even before they reached the vestibule of the truth-compelling shrine. Lord Aberdeen, also, would, like a staunch Presbyterian, say so at the first interrogatory. We do not think that the aspiring Benjamin would take much trouble to disguise a similar opinion. Puseyite Gladstone would strive to the utmost before he owned it; and the memory of their ancient secession from Lord Grey's Ministry, on account of the appropriation clause, would compel Lord Stanley and Sir J. Gra-

ham to feign a similar reluctance. But out the truth would come at last. We should find that each politician, who reviewed his chances of forming and maintaining a Government, felt that Ireland was his worst difficulty, and felt also that the cause of her being so was the existence of the overpaid and undersold Saxon Protestant Establishment, the ascendant Church of that eminently Celtic and pre-eminently Catholic country.

"Oh, that Ireland's Established Church were the Church of the great mass of her population, as is the case in Presbyterian Scotland, and in Episcopal Protestant England! At least, oh, that we were not compelled to recognise, and to try to maintain as predominant over her Catholic millions, their priests and prelates, this unhealthy offshoot of the Anglican communion! How easily then could this harrassing topic of Papal Aggression be dealt with! In Protestant England and Scotland, we should have the popular feeling with us in any temperate measure of resistance, as far as regards those countries, and in Catholic Ireland we should prevent the Pope and his emissaries from exercising any undue influence by a proper Concordat about the appointment of the Catholic Irish Bishops, and the independent action of the Catholic Irish Church, in the same way that the governments of other Catholic countries deal with the Court of Rome on these matters. But this may not be. We are bound to maintain the Protestant establishment in both islands, and therefore we cannot take the easy and efficacious means which offer themselves for pacifying both countries, in allaying this fanatic excitement, pro and con, about the Catholic Sees. We cannot take the best method for at once saving Ireland from the benighting influence of Ultra-montane bigotry, and for removing, permanently, the most rankling source of her turbulent disaffection to the English Crown. The fatal obstacle to all is the Irish Church."

THE PARTY MOVEMENTS OF THE WEEK.

(From the same.)

The drama which has been performed during the week, the "Queen in search of a Cabinet," is one of the most exciting that has been performed for many years on the public stage. A glance at the hurrying to and fro may be useful. The composition now before the country is brittle enough, and from what has occurred, we may conjecture what is possibly in store. As will be seen from Lord J. Russell's statement in the House of Commons on Monday night, the first effect of the dissolution of the Cabinet was to induce her Majesty to send on Saturday for Lord Stanley with a view to the formation of the new Government. That nobleman proceeded to obey the Queen's commands in conjunction with Mr. D'Israeli; but before many hours had elapsed the Protectionist leaders were understood to have renounced their undertaking. Notes passed in the afternoon between the Earl of Aberdeen and Prince Albert, and in the evening the Earl of Aberdeen, Lord John Russell, and Sir James Graham, had an audience of her Majesty.

On Sunday morning, the Marquis of Lansdowne received visits from Lord J. Russell and the Earl of Carlisle; Sir James Graham and the Earl of Aberdeen visited his lordship; the noble earl also visited Lord Stanley. Late in the evening Earl Aberdeen had an interview with the Queen and Prince Consort.

On Monday, it will be remembered, Lord John Russell had agreed to attempt a reconstruction of the Cabinet. Previous to the assembling of Parliament, his lordship received Viscount Palmerston and other members of the late Cabinet at his private residence. Within a few hours of the delivery of Lord John Russell's statement to the House of Commons in the afternoon, another interview took place at the palace between his lordship, Lord Aberdeen, and Sir James Graham. The result was the abandonment of the attempt to reconstruct an Administration under Lord John Russell, with the addition of some of the principal members of the Peel Cabinet. Upon the announcement to her Majesty of the failure of this combination, the Queen desired Lord Aberdeen to undertake the formation of a Cabinet; but this task was respectfully declined by that statesman, on the ground of the want of parliamentary strength to carry on such a government. A second summons was then addressed, by her Majesty's command, to Lord Stanley, who had the honor of an audience of the Queen in the course of Tuesday. On leaving the palace, Lord Stanley had interviews with Mr. D'Israeli, Viscount Canning, and the Earl of Aberdeen. In the evening, communications again passed between the Queen and Lord Stanley.

On Wednesday, Mr. Gladstone arrived in town from Paris. After an early interview with the Queen, Lord Stanley waited upon Mr. Gladstone, the conference being of short duration. The Earl of Aberdeen was visited in the course of the day by Mr. Gladstone, Sir James Graham, the Duke of Newcastle, Viscount Canning, and the Right Hon. E. Ellice. Viscount Canning also visited Lord Stanley. At the close of the day the upshot of the interviews was known—Lord Stanley had offered Viscount Canning (a Free-trader) the office of Secretary of State for Foreign Affairs, and the offer had been declined. Mr. Gladstone had refused to join the Tory Government, because (says rumor) Lord Stanley contemplated the imposition of a five-shilling duty on corn!

Thursday was a day of great excitement at Carlton and elsewhere. Towards evening it became known that Lord Stanley had once more resolved to resign his commission for the formation of a Government, into the hands of her Majesty. This determination is understood to have been caused by the unwillingness of Mr. Gladstone and Viscount Canning to agree to "certain arrangements" under which Lord Stanley proposed to carry on the Government.—A despatch, written by Prince Albert, was at once for-

warded to Lord John Russell, and communications passed between the Queen and Sir James Graham. The Earl of Aberdeen, Mr. Cardwell, and Sir James, were in constant communication during the day. The Times, on Friday morning, added to the public curiosity by stating that the Members of the Whig administration were to meet that morning in their private capacity at Lansdowne House, "to consider the course that it becomes them to pursue, since they are thus thrown back to office by the failure of all competitors," and that in the House of Commons, in the evening, Mr. Cobden was to give notice that he will submit a resolution expressive of the determination of the House to refuse its support to any Administration that is not prepared faithfully to adhere to the Free-trade policy adopted in the year 1846.

As regards the course taken by the Free-trade press, it may be said that the Times, with its usual alacrity, has quite forsaken the fallen Government, and after reading its present anti-Russell articles, one would imagine it had never said a fair word of the deceased. The Morning Chronicle, as the organ of the "Peel Cabinet" that was to be, has been exceedingly wary in its remarks, its object being a change of men rather than of principles. Early in the week the Daily News expressed honest indignation at hearing of no Royal messages to the leaders of the really Liberal party in the House of Commons. It was a disgrace to England, our cotemporary maintained, that "men who achieved the greatest of social and economical ameliorations, should be sedulously thrust and spurned from the threshold of power, which the possession of an aristocratic name daily enables even the political tyro to overlook. A philosophic statesman like Lord John Russell, who can overlook the dull routine of official life and public service, must see that there is something fundamentally wrong in the working of a political system that perpetrates such ingratitude, and that in the middle of the nineteenth century persists in confiscating popular eminence and talent for the exclusive illustration and enrichment of lordlings." Some remarks in the Times of the following day led enthusiastic members of the National Reform Association to believe that the "lordlings" had been put aside, and the probabilities of Mr. Cobden's acceptance of office was eagerly discussed. The Times said that no reluctance had been shown "to strengthen the Administration, if possible, by the introduction of some men taken from a more advanced shade of liberal opinions." A "bold and liberal policy" was what the country really wanted, and more than all, "a large, popular constituency, strongly bent on some sound and practicable measures, fairly represented in Parliament, and satisfied with their rulers." In the course of twenty-four hours the idea appeared ridiculous, the kaleidoscope had turned, Lord Stanley appearing as the centre piece.

The Morning Chronicle has some timely conjectures, as to the results of a general election, should that step be made necessary:—

"The counties have nearly done their best and their worst. They may still return, here or there, a Protectionist in place of a more liberal member; but the numerical strength of parties will not be materially changed in England; and in Ireland the balance will be entirely opposed to a retrograde policy. Lord Stanley can no more shake off the No-Popery prejudices of a portion of his supporters than he can dispense with the Protectionist fallacies of the bulk of the party. He must appeal to the enlarged constituencies of Ireland as a representative of the enemies of the religion to which they are attached; although it is fair to admit that he has himself seldom introduced religious bigotry into politics. The great towns and the manufacturing and commercial districts may not, perhaps, add greatly to the present number of the Free-trade representatives; but an election will give them an opportunity for agitation by which they will not be slow to profit. The new majority of the House of Commons will represent the same doctrines which prevailed at the election of 1847; but it will be the organ of very different feelings, and of passions far more deeply excited. Mr. Cobden, with a mission to perform, and an opponent to overcome, will be a more formidable antagonist than he may appear to those who only judge him when he is seeking to divert the enmi of security by incidental political digressions. After agitating the country, and inflaming political animosity, Lord Stanley would only find that a dissolution had left him more hopelessly overpowered than ever."

FIRST FRUITS OF THE "PAPAL AGGRESSION."

(From the Tablet.)

The "Papal Aggression" has already borne most wonderful and unexpected fruit. So singular is the issue, that worldly politicians cannot be but struck with awe. A Government apparently strong has dissolved before it, and without a contest crumbled into dust. The proud Whigs, who began to make war upon the Catholic subjects of the Queen with every human prospect of complete success, have found themselves deserted by their usual allies, and objects of execration to their very friends. Lord John Russell has become impotent, his Cabinet is broken up, and his Radical allies are denouncing loudly, and repudiating the dynasty of the Whig family.

The Whig Ministry simply dissolves; it is not destroyed by a hostile opposition. It perishes without a blow, save that inflicted on itself by the criminal folly of its head. Lord John Russell undertook to punish the Pope, and the weapon which he hurled in his malice against the Holy Father recoils on his own head, so that he is politically *felo de se*. Such is the fate of those who fight against God. The armies of the Assyrian beleaguered the city of Jerusalem, and in a night they perished, but not by the hands of man.

It is not the unsatisfactory Budget of the Chancellor of the Exchequer that has brought ruin on the Ministry; nor is it distaste of power, and a longing for the Opposition benches. The Whigs have, before now, re-constructed their Budget at the bidding

of their foes, and have clung to place till their friends were weary of them, or ashamed. Neither are there any symptoms of penitence for their insults to the Holy See, or of an honest desire to practise charity and justice. They go out of office, as usual, ignominiously, with the contempt both of friends and foes. They go out most unwillingly, and after an attempt at a coalition at the bidding of their most implacable opponent.

Retribution rarely comes quickly in this world; but as a great sin was committed, and a greater sin attempted, justice speedily overtook the offender in the midst of his pride, and in the full consciousness of his deceitful strength. The man who denounced the true religion as a mummery is become himself a mummy. His power is gone, and his pride is humbled. He who counted upon rich spoils out of the treasury of the Church is spoiled himself; he who had made a treaty with traitors is deceived; and the innocent victim of his perfidy escapes, not by craft or strength, but by the mercy of God, who would not yet deliver it over into the hands of its enemies.

CATHOLIC INTELLIGENCE.

EXTRACTS FROM THE PASTORAL OF THE ARCHBISHOP OF TUAM.

TO THE CLERGY AND FAITHFUL OF THE ARCHDIOCESE OF TUAM.

St. Jarlath's, Tuam, Feb. 13, 1851.

Very Rev. and Dearly Beloved Brethren—On the face of the habitable globe there has not been any people that prized more the blessings of education, especially as far as its light enables one to see more clearly the beauty of our Divine Religion, than the faithful people of Ireland, whose schools were open to the nations of Europe, giving gratuitously to the numerous strangers who flocked to them books and hospitality. You may judge of the anguish that pierced their souls when those two objects, the dearest to their hearts, were forcibly torn asunder, and they were presented with the fearful alternative of learning, but with the loss of the Catholic Faith, or, if they preferred the Catholic Faith, with all its perils, to be utterly debarred from the consolations of learning. It was a terrible trial to a people so intellectual that education became to them a second nature. Their choice proved their fidelity and wisdom: they chose the lesser evil, and, like the wise man in the Gospel who sold all he had to purchase a field in which was hidden a real treasure, they consented to lose all for the treasure of the Faith, which they were long obliged to hide from violation.

Again, however, they can, thanks to the Almighty, have the blessings of learning united with those of their religion, if they but make the exertions of children worthy such faithful fathers. A University—a Catholic University—for educating your youth, first recommended by the great Pontiff who now sits on the chair of Saint Peter, and whose recommendation on a subject connected with Faith and learning, should be a command; this University, sanctioned, too, by the highest authority of our Church at home, that of a late National Synod of its revered Prelates, is now about to be opened—an opening through which may be seen the dawn of the coming splendor of the Church in Ireland. We therefore trust that on the auspicious day set apart for this collection—Sunday, the eve of the Feast of St. Patrick, our great Apostle—there will not be one who will not cheerfully contribute his offerings towards an object fraught with such national blessings, and that there will be a generous rivalry between all classes, the rich—who are, I regret, so few—giving out of their abundance, whilst the poor, like the widow in the Gospel, will contribute out of their necessities. And if any circumstance can give a still stronger impulse to the generosity of the Faithful in forwarding an object in which the interests of knowledge and religion are engaged, it is the threat of forging fresh penalties for your Hierarchy, and again subjecting to the persecutions so heroically endured by their predecessors, the Bishops of Ireland, as well as those of England, for no other offence but for their fidelity to their Faith, resolved to hand it down, with all its social blessings, to their successors. Let every flock send forth petitions without delay against this persecuting measure against their Pastors, and their prayers to the Throne of Mercy that He in whose hands are the hearts of kings may change the hostile councils of their servants.

It is not the Catholic religion alone we will preserve in its purity by thus securing an entirely Catholic education in our new National University, as well as in our schools, but we will be contributing to the interests of peace, of justice, and order, by arresting the diffusion of those destructive doctrines of Communism and Socialism that aim at the stability of the Throne, and spread the most corrupting immorality among the people. You have recently witnessed and deplored the disastrous effects of such wild and profligate teaching, in the utter confusion which it spread throughout the Continent, and especially in the capital of the Christian world, where the apostles of those levelling and licentious principles of Socialism succeeded so far as to make one of the best of Pontiffs an exile from his dominions. To give you an idea of the hideous profligacy that follows in the train of such apostles, we need but remind you of the life of the great St. Dominick, so much revered in Ireland, and over the entire Church, especially for his introduction of that most instructive and popular devotion of the Rosary. During several years of his laborious life, this great preacher was employed in the South of France preaching to the deluded followers of a sect the exact type of the Communists and Socialists, whose principles and practices were so revolting and abominable, so subversive of order and domestic purity, as to be almost unfit for utterance.

If the Catholic University and other Catholic Colleges in succession were not to be opened, we should still deem it a sacred duty to caution the youth from touching those poisonous fountains, the condemned Colleges, out of which those who enter can hardly come without their Faith and innocence being impaired. Twice has the Head of the Church, the successor of St. Peter, to whom the government of his entire flock has been committed by our Divine Redeemer, pronounced, after a patient hearing of all the parties concerned, the irreversible decree of their condemnation. The short period of their rickety existence has but too clearly illustrated the justice of that decree. If you are to know the tree by its fruit—(St. Luke, vi. 43, &c.)—we may well judge of the nature of that tree, one of the earliest fruits of which—perhaps the first work of any pretension it has sent forth—has been, like its parent stem, struck with the blighting anathema of Rome.

In vain will you look for obedience to the Church, reverence for its Pastors, respect for its canons, or a profound and heartfelt homage for its Chief on earth, among the fruits of those Colleges, that are similar to those Colleges that have already spread Socialism, and infidelity, and anarchy, through Europe. On the contrary, do not their defenders and their advocates generally remind us of the picture of St. Jude—"Clouds without water, which are carried about by winds; trees of the autumn, unfruitful, twice dead; raging waves of the sea, foaming out their own confusion; these are murmurers, full of complaints, walking according to their own desires, and their mouth speaketh proud things, admiring persons for gain's sake."—(St. Jude, i. 13, &c.) As well might you expect that a tree struck by the lightning of Heaven would bloom with vigor, as that those institutions can ever recover or flourish under the anathemas by which they have been doomed.

To your manifold sufferings we are not insensible. Such have been the portion of those chosen servants on whom the Almighty poured most abundantly his spiritual favors; for, as St. Peter tells us, "this is thankworthy, if for conscience sake towards God a man endure sorrows, suffering wrongfully. For what glory is it if, committing sin and being buffeted for it, you endure? But if doing well you suffer patiently, that is thanksgiving before God..... Think not strange the burning heat that is to try you, as if some new thing happened to you. But rejoice, being partakers of the sufferings of Christ, that when his glory shall be revealed you may also be glad with exceeding joy."—(1st Peter, ii. 10, &c.) Amen.

Your faithful and affectionate servant in Christ,
+ JOHN, Archbishop of Tuam.

PASTORAL OF HIS GRACE THE ARCHBISHOP OF DUBLIN.

TO THE CATHOLIC CLERGY OF THE DIOCESE OF DUBLIN.

Beloved Brethren—The hand of persecution is about to be once more extended over us, and a new element of civil discord cast amongst us. Under the pretence of resisting what is untruly called a "Papal aggression," a Bill has been introduced into Parliament subversive of our religious discipline, hostile to the freedom of our religious worship, and fraught with mischief to the interests of our poor. In the bitterness of my heart, therefore, I call on you and your flocks to send up to the Lord of Mercy your fervent supplications that He, who by his wisdom hath appointed man that he might have dominion over the creature that was made by him (Wisd. 9, 1, &c., &c.), may vouchsafe to inspire our rulers with that wisdom that sitteth by His throne, that they may execute justice with an upright heart, not for the benefit of a faction, but for the peace, and happiness, and social welfare of the entire people over whom He has placed them.—Besides calling on your flocks for this salutary purpose, you will please to add the Collect, "Pro Prælati et Congregationibus Eius Commissis," to the other Collects of the day, in every Mass which shall be celebrated, as long as this persecuting bill shall be under the consideration of Parliament.

The proposed measure is called "A Bill to prevent the Assumption of certain Ecclesiastical Titles in respect of places in the United Kingdom." It is nominally directed against your Bishops, but it is in reality aimed against your religion.

With respect to titles, your Bishops claim no inherent right to any of those which are derived from any earthly fountain of honor. But the Spiritual titles derived from the Church—their titles to their Episcopal Sees, derived as they are from the divinely constituted fountain of Spiritual Jurisdiction—they are not free to surrender. Those titles are registered in Heaven. They have not been given by any secular power, and no secular power can take them away. We know our flocks, and they know us. They recognize in us their spiritual pastors, exercising episcopal jurisdiction over them in the sees in which they reside. We are their Bishops; they know us to be so, and yet a law is proposed forbidding us under penalties which we could not pay, and the non-payment of which would doom us to a prison, to acknowledge, even to our own flocks, that we are what they know us to be, the pastors whom the head of our Church, acting according to its known discipline, has placed over them. What adds to the palpable injustice of such a law is the insulting mockery of pretending that it leaves untouched our religious liberty. No; the variety of ways in which this grievous law, if strictly enforced, would harass us in the unavoidable exercises of our merely spiritual functions, would take away from you as well as from us even the semblance of religious freedom. But this is not all. The poor also are to be made its victims.—Famine and pestilence have not, it seems, done enough to render this unfortunate country one of the most afflicted nations of the earth; this law was still wanting to fill up the cup of its affliction. Its poor are not yet wretched enough, the current of charity must be stopped. If a pious Catholic, moved by the express command of his Saviour and his Judge to "give alms," should entrust the fruits of his benevolence to his spiritual pastor, and call him, even through mistake, by his proper title, the holy gift is torn from the destined objects of his charity, and may be employed by Protestant hands to corrupt the faith through which he hoped for salvation. And this too, is for us called religious freedom; and this is the return which the Catholic Clergy are to receive for their efforts in the

hour of trial for the preservation of public order. But, blessed be God, our reward is from above.

Beloved brethren, "may the Lord direct your hearts in the charity of God, and the patience of Christ."—2 Thess., 3, 5.

† D. MURRAY.

Mountjoy-square.
20th February, 1851.

DIocese of Northampton.—Weedon Barracks.—On Sunday last the Lord Bishop of Northampton administered the Sacrament of Confirmation to a large body of the flock at the above place.

MEETING OF THE CATHOLIC LAITY OF BRISTOL AND CLIFTON.—On Monday week a meeting of the Catholic laity of Bristol and Clifton was held in the schoolroom underneath the chapel, in Meridian-place, for the purpose of adopting a petition to the Legislature, and an address to their fellow-citizens, in relation to the Ministerial measure against the establishment of the Catholic Hierarchy in this kingdom. The meeting was fully attended.—*Bristol Gazette.*

GREAT CATHOLIC MEETING AT MANCHESTER IN OPPOSITION TO THE PENAL BILL.—On Thursday so many a magnificent meeting of the Catholic laity of Manchester and Salford was held in the Free Trade Hall, for the purpose of giving expression to their feelings touching the establishment of the Hierarchy in England, and to declare their determined hostility to any Minister that may attempt to encroach on religious liberty. The meeting presented the most animated and spirit-stirring appearance that can well be conceived. The house is one of the largest, perhaps, in the kingdom; but its area being wholly insufficient to contain one-half the number that claimed admittance, thousands remained outside. Under these circumstances, we need not say that every available spot of the immense building had its occupant, notwithstanding that the tickets for admission ranged, in price, from 1s. to 3d. Daniel Lee, Esq., J. P., one of the leading merchants of the town, occupied the chair.—*Manchester and Liverpool Irish Vindicator.*

A correspondent of the *Tablet* furnishes the following interesting remarks on the meeting:—

I have ascertained from the person who has the management of the Hall, and who is in the habit of taking account of the numbers assembled at the various meetings held therein, that on this evening it contained not less than nine thousand persons; and a further number of at least two thousand more outside the building, unable to obtain admission, who resolved themselves into a meeting, and procuring copies of the resolutions from the committee, passed each resolution simultaneously with the meeting within. Looking down upon this immense assembly, one could not help being impressed with the stern, quiet determination that seemed to rest upon every face. I do not think there would be two hundred under the age of eighteen, and perhaps about one hundred ladies, principally of our first Catholic families, for whom special provision had been made; and, with these exceptions, the meeting was composed of men of mature age, capable of acting and thinking for themselves. I have stood before many large public assemblies, but never before one so purpose-like, with its energies so concentrated on one object, and with an expression of resolution to achieve that object so visibly stamped upon it. Of course, it consisted of persons of every class; and, equally of course, by far the larger portion (as must needs be in any assembly of the children of the Holy Church) were of the poorer classes; but whether they had put on their best for the occasion or not, I cannot tell, but I never saw in so large a meeting so little of the squalor of poverty; nor do I believe there was a man in the meeting ever so slightly under the influence of liquor. During the proceedings, the attention was intense, so much so, that two or three persons fainting with the great pressure were removed with promptness, but with every kindness, and so quietly as in no one instance to interrupt the speakers at the time addressing the meeting. The amount of intelligence in the meeting for approbation, and expressions of assent to particular opinions or declarations; and certainly where these did occur, never was heard such a peal. They reminded one of what I have somewhere read of the assemblies of the early Christians, of whom it was said, "Their responses were like the rolling waves, and their Amens like a clap of thunder." Whilst, on the other hand, one of the speakers, in his zeal, being betrayed into some harsh and uncharitable expressions, was at once called to order by a murmur of dissent running through the whole meeting; even the very laughter that greeted some points made by the speakers had no uproarious tone in it, but was rather a laugh of scorn at the temerity of the assailants of Holy Church. The dissolution of the meeting was almost as remarkable in its manner as its assembling and conduct. There was no shouting—no noise—no running about—or, to use a slang phrase, no larking; men walking away in groups, in earnest converse; you would have thought in the breaking up of some solemn convocation; and in half an hour the streets were empty and silent as if no such mighty concourse had ever filled them. I will say that I never felt so proud of my dear brother-Catholics; and with the amount of moral, intellectual, and physical strength exhibited by them, I felt that it would be a dangerous experiment to trifle with our religious freedom. It is well to note, that this meeting is purely a meeting of the laity—it originated with, and was carried out, by them, and was not directed or influenced by the Clergy in any way; they attended none of the preliminary meetings, and when asked to do so said, "No; they approved of the movement, but wished it to be purely laical;" and some half-dozen who, out of natural curiosity, observed the proceedings from a quiet corner, had carefully divested themselves of the distinctive mark—the Romish collar—for the evening.

IRISH INTELLIGENCE.

CATHOLIC MEETING AT THE ROTUNDO.

A most important meeting of the Catholic inhabitants of the united parishes of St. Mary, St. Thomas, and St. George, was held on Thursday, at the Rotundo "for the purpose of petitioning Parliament against the Prime Minister's Bill respecting Ecclesiastical titles, and against any measure interfering with religious liberty."

The meeting was very numerous and highly respectable, embracing the most respectable of the inhabitants of the three wards included in the metropolitan parish, among whom were the Catholic Town Councilors of the wards, the Very Rev. Archdeacon Hamilton, Rev. Dr. Cooper, Rev. Mr. McGrath, and other Clergymen; and amongst those on the platform we observed Lord Miltown and Mr. H. Grattan, M. P.

The chair was taken, shortly after two o'clock, by R. Kelly, Esq., Q. C., who was received with enthusiasm.

The Earl of Miltown briefly addressed the meeting, and said that, though neither a parishioner nor a Catholic, he could not help availing himself of that opportunity to make a public declaration of his hostility, as an Irishman and a Christian, to the unjust, unwise, and uncalculated-for measure introduced by Lord J. Russell.

The Very Rev. Archdeacon Hamilton said, as this was essentially a lay meeting, he and his fellow-Clergymen present would not take any part in it; but he assured them that the objects which they had in view had the sanction and the blessing of his Grace the Archbishop of Dublin and stated that his Grace was at that moment preparing a Pastoral denouncing the penal measure introduced by the Government, and directing his Clergy to preach against it from the Altar.

Resolutions in accordance with the objects of the meeting were then proposed, and carried, it is needless to say, with unanimity and enthusiasm.

Amongst the speakers were J. A. Curran, Mr. Gorman, and Mr. J. M. Cantwell. The latter gentleman delivered a long, eloquent, and powerful speech, which was most enthusiastically applauded throughout. From the lateness of the hour, we are unable to give any report of the proceedings in our present publication.—*Evening Freeman.*

PENAL LAWS—PUBLIC MEETING IN DUNDALK.

On Sunday, the 16th Feb., a crowded meeting of the inhabitants of Dundalk was held in St. Patrick's Church, for the purpose of expressing their opinion on the penal measures now before the Legislature, and to petition both Houses of Parliament against their enactment. The meeting was numerously attended by the most respectable inhabitants of the town.

At two o'clock, the Very Rev. Dr. Kieran, Vicar-General of the Diocese, was called to the chair.

Mr. P. J. Byrne, solicitor, proposed the first resolution, in reference to the maintenance of the principles of civil and religious liberty; he said, "If we only be united we can achieve much. We wrung emancipation from the Duke of Wellington, and we ought to be able to restrain Lord John Russell, who is pandering to the worst passions of the English people."

Mr. Joseph Cartan seconded the resolution. He confessed that he believed much of the blame of the threatened measure lay with the Catholics themselves. So many of them had gone over body and soul to the Government—so many of them had gone on their knees to beg for place and alms—so many of them had become the pliant tools of the British Minister—his men of all work—that he entertains the notion that he can do what he pleases with Irish Catholics and the Hierarchy. The speaker, after adverting to the condemnation of the Queen's Colleges and the contemplated Catholic University, which, he said, annoyed the Ministry more than the "Papal aggression," he called on the people to rally round their Hierarchy and defend them from the assaults of a treacherous Whig Ministry.

Mr. James Carroll proposed the second resolution. He called on all Irishmen to use their utmost exertions for the defeat of the measure proposed by the Government, and he hoped that by an united effort they would be able to win another victory for their country.

Mr. Peter Russell seconded the resolution. A petition to Parliament, founded on the resolutions, was then agreed to, and the people requested to sign it as soon as possible.

Mr. P. J. Carroll moved that the petition be entrusted to Mr. McCullagh for presentation in the House of Commons.

Mr. M. Kelly seconded the motion, which was carried unanimously.

Mr. Nicholas Martin was then called to the chair, and, on the motion of Mr. J. Carroll, the warmest thanks of the meeting were voted to the Very Rev. Dr. Kieran.

The meeting then separated.—*Dundalk Democrat.*

THE NEW PENAL LAW.—Ferry, February 6th, 1851.—On this day the Catholics of this influential town and its vicinity have put upon record their solemn and indignant protest against the spiteful aggression of Lord John Russell, on the liberties and independence of our poor and long-persecuted Church. Without pretending to the gift of prophecy, I venture to predict that the Premier counts without his host—for the spirit of the country, though broken, yet, thank God, is not altogether extinct; as here every individual, of whatever grade, belonging to our body, calmly and deliberately affixed his signature to our parish petition. Never, indeed, have I witnessed such enthusiasm, such emulous earnestness to sign any public document. This evening it shall be forwarded to one of our county members for early presentation in the House of Commons. May we hope that the timely good example thus set, through the enlightened zeal and energy of our venerated Bishop, will be universally and promptly followed up by the excellent Clergy and faithful laity of his respectable diocese.—*Correspondent of the Cork Examiner.*

A meeting was held last Sunday at Randalstown, and a petition adopted and signed by 544 persons, relative to the new penal Bill, and forwarded by the Very Rev. Dr. Curoe to Wm. S. Crawford, M. P., for presentation to the House of Commons.—*Belfast Vindicator.*

CLONMEL.—A meeting of the Liberal Club was held on Friday evening at the Club House, Clonmel, the Mayor in the chair. A petition to Parliament was resolved upon, to be adopted at a public meeting to be held on to-morrow (Sunday), after last Mass, at the

Church of SS. Peter and Paul. A committee was appointed to make the necessary arrangements for the meeting, and to take such steps as would secure a complete list of signatures to the petition. Some routine business being transacted, the Very Rev. Dr. Burke was called to the chair, and a vote of thanks passed to the Mayor.—*Free Press.*

A numerous meeting of the inhabitants of Upper Creggan was held on Sunday, after last Mass. A petition was unanimously adopted, to which thousands of signatures were in a short time attached. It has been already forwarded for presentation in the House of Commons to John Reynolds, Esq.; M. P. for Dublin, with a request that all the liberal members of Parliament who hate persecution and prize religious freedom will support it. One feeling pervaded all present, that of ineffable indignation at the base, brutal, and bloody measures their pseudo friends (the Whigs) seem so intent on carrying. What a remedy for the multiplied miseries and grievances of Ireland are fresh penal enactments! What consolation for its patient, afflicted, and loyal Catholic people! England's haughty Minister would do well to pause in his wicked and insane career of persecution, and reflect on what has been truly said, "that those marked out by the Almighty for destruction often first run mad."—*Correspondent of the Newry Examiner.*

A meeting of the Catholic inhabitants of the parish of Ballinascreen, diocese of Derry, was held on Sunday, the 16th Feb., after Divine service, in the chapel-yard, and a petition to Parliament adopted, and unanimously signed, against Lord Mummery's very insidious and insolent parliamentary measure, particularly so as regards the Catholic Prelates of Ireland. In less than two hours the petition obtained more than 1,200 signatures of the male population.—*Correspondent of the Tablet.*

The Rev. Dr. Hally, on Sunday last, declared from the altar of Dungarvan Chapel—"That if a follower of the present government, which had dared to introduce a persecution bill against Catholics, offered himself a candidate for the borough, he would himself propose, and aid in every means, the election of Mr. Maguire, who would trample on any such measure they had the hardihood to introduce."

WITHDRAWAL OF THE MILITARY FROM A ROMAN CATHOLIC CHAPEL.—On Sunday last, in the Catholic chapel of Loughrea, as is customary after the celebration of Divine service, the Right Rev. Dr. Derry exhorted his congregation, among whom were the Catholic portion of the company of the 17th Regiment, now on detachment in that town; and in his discourse he alluded to the measure before Parliament, for the abolition of all Catholic titles and dignities in the Church. After a few observations the officer in command of the party, Lieutenant Armstrong, beckoned from the gallery opposite to where his men were located, thus telegraphing them to depart; but the men, not understanding what was meant by his gesticulations, remained stationary. He then descended to the body of the chapel, slamming the doors after him as he went along, and causing much disturbance, which the Right Rev. Doctor Derry having observed, and guessing the motive, he addressed the men, and recommended them to withdraw, which they immediately, although reluctantly, did.—*Galway Vindicator.*

JOHNSTOWN AND GALMOY.—An interesting letter was received from the Rev. Daniel Kavanagh. He says that he had recently a conversation with the three priests of Johnstown and Galmoey; that their account of the parish was awful; that half the population was exterminated. He further adds, that at the meeting of the Whitegate Committee, held the 5th instant, it was stated that eighteen houses were levelled, and eighty human beings turned out in the townland of Ballycuddilly, the property of the Earl of Courtown. "I went (says the rev. writer), to see if it was the case, and I have found it to be the fact—a blind man would smell the tumbling of the houses in Galmoey—the old thatch and soot spread a most disagreeable odour fearful to inhale; it denotes the departure of old friends."

Lord Massarene and Mr. Sharman Crawford, M. P. concur in the principle of holding an annual session of the Imperial Parliament in Dublin, to transact Irish fiscal and other business, as the antidote to the growing policy of Centralization.

DUNGANNON ELECTION.—On Friday, the 14th inst., the Hon. Stuart Knox was returned, in the room of Lord Northland.

DUBLIN UNIVERSITY.—The University authorities have received an intimation from the Government that the Commission for inquiry into the state of the University is to consist of the Archbishop of Dublin, the Bishop of Cork, the Earl of Ross, the Chief Justice of the Queen's Bench, Mr. Commissioner Longfield, and Mr. Cooper, of Markree.

EXTRAORDINARY BIRTH.—On Sunday morning the wife of William Kidney, mason, Pilsen's lane, Cork, was safely delivered of three female children, all of whom are likely to live.

At the usual weekly meeting of the Callan Tenant Protection Society, the following letter and harrowing statistics of depopulation on the property of Mr. Pratt, of Castlemorris, parish of Hugginstown, were read:—

"Donemaggin, Jan. 31, 1851.

"Sir—On yesterday I took a ride to those districts, where I made out the inclosed list. Any person having the least scintilla of human feelings, could not look on the wide-spread desolation without dropping tears of pity and distress. The district presents nothing but dismantled villages and heaps of ruins: from every direction you hear the clank of the demoralizing crowbar, and nothing like the former merry song or whistle of the sturdy ploughman. The heart-rending tales some of these poor people, who still lurk about the place, tell, would melt the most obdurate heart to pity. It was late when I came into Hugginstown, which rendered it impossible for me to get a correct account of the evictions there. I thought it better to reserve it for another publication. This village and its neighborhood present nothing but a bleak waste. Some of these people got a few shillings for the possession of their hearths; and some of the farmers who were allowed a few pounds, lost an equivalent in their dung, and iron gates, and other matters of value.

"The following is a list of the families who were evicted:—

	No. Ejected.	Houses Levelled.
Painstown,	62	3
Danganbeg,	22	3
Crownhill,	44	3
Barnadown,	91	10
Ridgap,	77	12
Brownstown,	13	1
	309!!!	32!!!

THE VICEROYALTY.—An extraordinary meeting of the Guardians of the South Dublin Union was held at the Workhouse, on Saturday, for the purpose of petitioning her most gracious Majesty, and both Houses of Parliament, against the projected measure for the abolition of the Lord Lieutenant of Ireland. Resolutions in accordance with the objects of the meeting were passed, and petitions agreed to for both Houses of Parliament.

Orders have been sent to Cork for gingham of various patterns, for the South American market, through Mr. Augustus McSwiney. They are of simple patterns, and of a light texture, such as best suit a warm climate.

The *Cork Reporter* says, amongst the articles of local make to be exhibited at the Crystal Palace, we are much gratified to state, will be specimens of Cork gingham, manufactured for Mr. John Connell, South Main-street.

The Dublin correspondent of the *Morning Chronicle* says—"It is stated that the Government has determined upon the appointment of competent persons to make inquiry respecting the various processes for the steeping and preparation of flax, with the view of affording accurate information on this branch of husbandry in this country."

EARLY PLANTING.—Notwithstanding the discouragement of past years, our farmers, or such of them as can afford to run the risk, are determined to venture at the potato this year again, and are preparing for it vigorously. In the immediate vicinity of this town we find Mr. John Pitt, our spirited and enterprising townsman has already planted largely, as also have Mr. M. Cahill, J. Browne, and several others.—*Wexford Guardian.*

DARING ATTEMPT OF A DESERTER TO ESCAPE.—On Sunday evening, a corporal and private of the 9th Foot were escorting a deserter from Mullingar to Dublin by the Midland Great Western Railway. When within about seven miles of the Dublin, and near Clonsilla station, the prisoner managed to relieve himself of the handcuffs, and having cautiously opened the carriage door he jumped out. The corporal in charge, on missing the prisoner, at once made a spring out after him, although at the imminent risk of his life, the train going at the rate of fully 25 miles an hour at the time. On the arrival of the train in Dublin the matter was reported to the superintendent, who returned on an engine to where the accident occurred, under the impression that both parties must have been either killed or so disabled as to remain where they jumped out. On reaching the place he found both the corporal and prisoner quite safe, and proceeding on their march to Dublin.

DESTRUCTION OF SHEEP.—A few nights ago Arthur Sampson, Esq., J. P., Drummond House, Ballykelly, agent to the Company of Fishmongers, had no fewer than 75 sheep worried to death in one night! He has 100 worried altogether, 90 of whom have died. Mr. Sampson has succeeded in poisoning a number of the savage dogs who killed the sheep. These ferocious animals seem satisfied with tearing the throats of their defenceless victims, and drinking their blood.—*Coleraine Chronicle.*

PROTESTANT SYSTEM OF FEEDING THE POOR.—"Mr. Fleming exhibited to the Board a number of damaged saucepans, connected by a string, which he caused to be gathered in the precincts of the Workhouse. He said it cost the Guardians a large sum for these articles. "The Matron said there were 1500 saucepans in the house without a dinge.

"Mr. Fleming suggested that they ought to try the system adopted in Mullingar, which was a mess trough, at which six could dine, and which could not be broken or done away with.

"The Board agreed to buy no more saucepans, but to substitute the Mullingar plan as soon as practicable."—*Proceedings at Athlone Board of Guardians.*

"Mess-troughs!" "Six at a time!" What sort of operation is dining out of a mess-trough? Are the animals permitted to plunge, snout-deep, into the delicious, savoury comestibles, or may they only lap them up with their tongues? Do they indulge in cestatic grunts over the repast, and exchange an occasional jealous bite as they explore the recalcitrant amalgamation of husks of swine? Do they cleanse their snouts when they have emptied the trough? We purpose, as soon as the system is in full operation, to pay a visit of inspection to Athlone union, and see Fleming fattening his porkers. Then we'll satisfy public curiosity on these points.

This is bitter jeering, a mockery of mirth. God knows, while we write thus our blood is a-fire with rage at the thought of this damnable indignity put upon our poor brothers who are in the custody of this monster and his fellows.

Our poor brothers. Yea, our dear brothers of God's name. Our brothers in eternal destiny. Our brothers of this land of sorrows. Whose only crime is poverty. Whom unjust, cruel, murderous, starving foreign laws have degraded, and imprisoned, and flung to be the victims of every upstart's laughtiness, and contempt, and inhumanity.

Oh, if there were strength and purpose in the land this day to fight the battle of the Poor, never since the sun first shone, at the miracle-working word of the Creator, had a nation such just and holy cause for war to the death against tyranny and wrong, as this Ireland of ours, where men die, like withered grass, from want; or live like brutes, huddled together like unclean vermin, fed like swine of the sty.—*Nation.*

The election for the Falkirk Burghs, Scotland, appears to have been characterized by extraordinary scenes of drunken riotousness. The Glasgow correspondent of the *Times* says—"The majority of the public-houses in the town were opened; the officers and miners flocked into the town and got drunk by the hundred. "Drunken men and women were lying about the streets in all directions in a state of insensibility; and so many intoxicated wretches staggered along or lay on the road between Airdrie and Coat-bridge for a distance of two miles, that carriages could not pass along without the greatest care and difficulty. The brawls and pitched battles were innumerable. The Police did not attempt to interfere with these so long as only black eyes and broken noses resulted, but shortly after the close of the poll the embargo became general and serious; and after several set combats with the Police, the mob fairly got the town completely in their possession for two or three hours. The Police, however, had regained the mastery by about nine o'clock in the evening; when a body of military marched in from Glasgow, under the guidance of Sheriff Alison, and established the victory of order. Next morning the town was quiet, and the military departed. Some dozen policemen and some forty colliers were badly wounded."

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THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, MARCH 21, 1851.

It will be seen, in another part of our columns, how futile have been all the attempts at reconstructing a Ministry devoted to the principles of protection. Lord Stanley, who was sent for by her Majesty, resigned the task in despair, evidently perceiving that the nation is determined to support free-trade in every thing except religion. The differential duties upon foreign corn are extinct, and can no more be revived,—the people's bread is, and must remain, duty free. Catholic bishops and Catholic doctrines alone are to be excluded by the new tariff; and the grace of the Holy Spirit, which is given by the imposition of hands, is to remain a prohibited commodity. The Protectionist party having failed, an attempt was made to form a Ministry upon the principles of a coalition, between the late men, and the remains of the Peelite party, who acknowledge Sir James Graham as their political head. This also failed; Sir James Graham declaring his repugnance to any extension of the franchise, and deprecating all attempts at legislative enactments upon the subject of "Papal Aggression." Everything, at the present moment, seems to indicate the return to power of the Russell Ministry, with some slight modifications. The obnoxious Chancellor of the Exchequer will probably be offered up as a sin-offering for the sins of the budget, and, with all the faults of the Ministry upon his head, will be driven forth, as the goat of old, to expiate the offences of his colleagues.

In Ireland the good work of opposition to the re-enactment of penal laws, goes merrily on. The Celtic blood is up, and the country promises soon to be in a blaze, from one end to the other. The Clergy, headed by their venerable Prelates, have set the example, which the people of Ireland, ever foremost amongst the nations in defence of the Faith, have not been slow to imitate. From town and country, from her green mountain sides, and from the depths of her valleys, the cry of indignation has gone forth, and the firm resolve expressed, to submit no more to Protestant tyranny, or to bow the neck beneath that vilest of all vile yokes. The blessing of God be upon the brave men of Ireland. May His right hand sustain them in the coming fight, until such time as all their enemies shall have been trampled under foot. So strong is the display of feeling in Ireland upon this subject, that it is not improbable, but that the framers of the bill will beat a retreat, and abandon, as hopeless, the attempt to include Ireland within the operation of their beastly laws. They know that their execution will be impracticable. We should like to see the attempt made, to hale the illustrious Primate of Ireland, or his Grace the Archbishop of Tuam, to prison for refusing to pay the penalties inflicted upon them, because of their making use of their legitimate titles. However, be the result

what it may, one thing is clear, that it is the duty of every Catholic to disobey these penal laws, and to set them at defiance, upon every possible occasion. It is better to obey God than man. Lord John Russell will learn, to his cost, that in attempting to legislate against God's Church, he has imagined a vain thing.

We have been challenged to point out some "of the many other false translations" which occur in David Martin's French version of the Word of God, and to which the Rev. Mons. Chiniquy objected. Although the slightest error in any single verse, or even word of what is called the Bible, is amply sufficient to prove the utter worthlessness of the remainder as the sole rule of faith, because, if it be possible for a single error to have crept in, in any one passage, it is equally possible that errors still more important occur in other passages, which, without an infallible guide, cannot be detected; still, at the request of our cotemporary, we will point out several glaring discrepancies between David Martin's Word of God, and the Word of God which for nearly two hundred years, has been in use amongst English Protestants. Now, as of contraries, both cannot be true, it follows that of these two different versions, or translations, one at least must be a lying and corrupt version. Both may, one certainly must be false.

In the English Protestant version of the Word of God, St. Matt., 26 c. 26 v., we read, "And as they were eating, Jesus took bread, and blessed it, and brake it." In David Martin's translation of the same passage, we read, "Jesus took the bread, and after that he had blessed God, he brake it—Jésus prit le pain, et après qu'il eut béni Dieu, il le rompit." In the first translation, the bread, in the second, God, is represented as the subject of the blessing pronounced by Jesus. Now, unless "bread" be the same thing as "God," we have here two very different translations of the same history. Both cannot be true; one of them, therefore, must be a lie.

In the English Protestant version of the Word of God, St. Mark, 14 c. 22 v., we read, "Jesus took bread, and blessed, and brake it." In David Martin's translation of the same passage, we read, "Jesus took the bread, and after having blessed God, he brake it.—Jésus prit le pain, et après avoir béni Dieu, il le rompit." Here, again, one translation represents to us Christ as blessing the bread, the other translation represents him as doing no such thing, but as blessing God. These translations differ from one another,—both cannot be true; one, at least, must therefore be a lie.

In the English Protestant version of the Word of God, Acts, 3 c. 21 v., concerning the ascension of Christ, we read, "Whom the Heaven must receive." In David Martin's Word of God, we find the same passage translated, "Whom the Heaven must contain—Lequel il faut que le Ciel contienne." Now, as according to the dictionary, the meaning of the word "receive" is very different from the meaning of the word "contain," it follows that of these two different translations of the same Greek word, one is corrupt.

One more example will we give, and then conclude, not from lack of matter, but because we are sure we have perfectly redeemed our pledge, to prove that of the two different Protestant translations, one at least is false. In the English Protestant version of the Word of God, in the second epistle of St. Peter, 1 c. 20 v., we read, "That no prophecy of the Scripture is of any private interpretation." In David Martin's Word of God, the same passage is rendered thus, "That no prophecy of the Scripture proceeds from any private impulse—Qu'aucune prophétie de l'écriture ne procède d'aucun mouvement particulier." The meaning of these two different translations, is entirely different; one of them, then, must be a false translation.

This precious trash, which we have ventured to designate as David Martin's Word of God, is published at Paris, by the "Société Biblique Française et Etrangère—The French and Foreign Bible Society," and is, we believe, pretty generally circulated by Evangelical Missionaries. All who admit the English Protestant version of the Word of God, to be a correct version, must approve of the advice of the Catholic Clergy to their flocks, to burn or destroy the adulterated abominations of David Martin.

We may be told, that the discrepancies which we have pointed out, are trifling, and affect no important doctrines. But, even were it so, as we said above, no reliance can be placed upon a book in which the existence of a single error can be proved. We maintain, on the contrary, that they are most serious discrepancies, and that they do affect most important doctrines. In the first two extracts from David Martin, we see how carefully it is made to appear, that Christ did not bless the bread. The evangelical argument intended to be deduced from thence, is, that there is no authority for any particular consecration of the Eucharistic elements,—that in the breaking of the unblest bread, and in the subsequent act of manducation, consists the whole essence of the Sacrament of the Lord's Supper. The intention of substituting "Whom the Heaven must contain," for "Whom the Heaven must receive," is, as Beza informs us, "To keep Christ's presence from the altar; and we have no doubt but that a desire of evading the force of St. Peter's express declaration against the right of private judgment, dictated the travesty of that sacred writer's text; the word *prophecy* being used in the English Protestant translation, to denote not only the power of

predicting future events, but generally, the act of enunciating any such information as could only have been obtained by Divine inspiration. Thus, we find the Jews, in the palace of the high priest, saying, "Prophecy unto us, O Christ, who is he that smote thee?" The word "prophecy" clearly relating not to a miraculous knowledge of the future, but of the past. We must apologize to our Catholic readers for these trivial remarks, but they will remember that many things with which they, from their childhood, have been familiar, are hidden mysteries to those, who, rejecting the authority of the Church of Christ, to follow their own imaginations, and the phantoms of private judgment, have, in consequence of their reprobate spirit, been given over to strong delusions, that they may believe a lie.

ST. PATRICK'S DAY.

Monday last being the festival of the glorious apostle of Ireland, a Pontifical High Mass was celebrated in St. Patrick's Church, by his Lordship the Bishop of Montreal, assisted by the Rev. Mr. Billaudel, Superior of the Sulpicians.

Nearly all the reverend gentlemen of the Seminary were present, together with some of the Jesuit Fathers, and the full splendor of ecclesiastical ceremony was put forth to do honor to the occasion. The vast edifice was decorated throughout its entire length with rows of evergreens—meet emblem of the faith of the Irish nation—and the hearts of the Irish people were gladdened by the sight of the ancient and time-honored banners of their country ranged around the sanctuary. The scene was, without the slightest exaggeration, grand in the extreme, and well worthy the occasion—the triumphant festival of a nation's joy, and the ever vivid manifestation of the faith of Ireland's children—scattered abroad as they are over the face of the earth, yet annihilating space by their unanimous celebration in every land of the feast of their beloved apostle. Poor, exceeding poor are many, many of the sons of Ireland—doomed for years and years to eke out a scanty subsistence by the sweat of their brow—exiled they are from their own beautiful land, and far away from those whose hearts beat responsive to their own, yet when the 17th of March comes round, the poorest and the saddest amongst them flings care to the winds, and sets off to hear Mass as gay and as blithesome as a bird. How well has our own Moore sung, regarding this our festival:—

"Though dark are our sorrows, to-day we'll forget them,
And smile through our tears, like a sunbeam in showers,
There never were hearts, if our rulers would let them,
More form'd to be grateful and blest than are ours."

A beautiful discourse was delivered by the Rev. Mr. O'Brien, who took for his text those words of Isaiah: "He shall be a light to the revelation of the Gentiles, and the glory of His people." He gave a passing glance at the triumphs achieved by Christ our Lord and His first apostles, in the primary establishment of Christianity, then coming down the stream of ecclesiastical history, he gave a luminous and glowing account of the early life and labors of St. Patrick, dwelling particularly on his being sent to Rome by St. Germanus, and receiving his mission from the holy pope, St. Celestine. Then going on to show how firmly that connexion between the Irish Church and the chair of Peter has ever since been maintained, and predicting in truth all the energy of conviction, that in the present crisis as in all past time the decision of the Holy See shall be carried out, and acted upon in Ireland, despite all the threats and all the machinations of those who guide the helm of the state. Knowing that there are always many Protestants present on St. Patrick's Day, the reverend gentleman gave a short explanation of the Catholic doctrine of the Invocation of Saints, and administered a strong reproof to those who affect to ridicule that salutary practice. On the whole, we think Mr. O'Brien did ample justice to the greatness of his subject, and more than realised the expectations of the people. Many parts of his discourse, vigorous and energetic as it was, yet reminded us strongly of the rich poetic imagery of some of our best Irish orators.

The choir music was very good, though by no means the best specimen of what our accomplished amateurs can do. We have much pleasure in saying that Mozart need not have been ashamed—critically fastidious as he was—had he been within hearing of his Mass No. 12, sung in St. Patrick's Church on that occasion—the *Credo* was, however, from Hadyn's Mass No. 1, and incorporated into Mozart's splendid composition, made a beautiful and harmonious whole. It is certainly saying a great deal for our musical performers, vocal and instrumental, when we say that they succeeded in carrying out the magnificent creations of these great masters.

After Mass, the procession was formed in front of the Church, and moved on in excellent order through the appointed streets. For our own parts, we must be allowed to say that Ireland might well be proud of her sons, as they marched along to the inspiring music of "Patrick's Day" and "Garryowen"—the old familiar strains so associated with their fondest memories of home;—the banners of Ireland floating above and around them, awakening proud recollections of the days when Ireland was a nation. On one was the gorgeous sunburst on its green ground—the well-known ensign of the Milesian monarchs, carrying the mind back to the temporal glory of pagan Ireland,

but dearer, more touching far—was the blue banner that displayed the golden cross—the hope and trust of the Irish nation. The Young Men's St. Patrick's Association has one of the most tasteful banners we have ever seen. On one side it has the Apostle of Ireland looking down in all his venerable majesty on a landscape of Erin's true scenery. On the reverse is seen the Cross, standing erect, and supporting "the Harp of Erin," while the Irish wolf dog is starting forth from its shade. Beautiful association of ideas!

The Temperance Society has a very handsome banner, displaying the great apostle of Temperance, in the act of giving his benediction. The mottoes of all these banners are strongly characteristic of the faith and piety of the Irish as a nation, while breathing that undying love for Ireland, which seems as it were to be the more fondly cherished by her children in proportion as they go farther away from her lovely but impoverished shores.

It may be well to observe that when passing the Government Buildings, the Young Men's St. Patrick's Association stopped, and caused their band to play the national anthem of Britain—"God save the Queen."

It is painful to think that this strictly national observance is regarded with dislike by some, even of those who call themselves Irishmen (though having nothing in common with the Irish people). From several petty circumstances which occurred on Monday last, we cannot avoid seeing that the old rabid animosity of the Orange faction—the bane of Ireland—is still alive, even in this city. Trilling as these incidents were, they serve to show the actuating spirit of the L. P. S. worthies, in the same way that the motion of a straw shows the course of the wind. We shall only allude to the shameful conduct of the firemen of the Union company, who rang their bell as the procession was passing, and forthwith the crew gathered to their station in the Haymarket Square, and out they hauled their engine, steering right through the ranks, although they ought to have known better than thus publicly to outrage the sons of St. Patrick. But the Union did not go through, for it was pitched back, the driver hurled to the ground, and his own whip administered his well-merited chastisement. The gallant Union men were glad to scamper off, and leave their engine to be put up by the police. They may thank their stars that temperance presided over our people on that occasion, or assuredly they would have had cause to remember their unjustifiable attempt. Now, it is a positive fact that the Irish never offer an insult to any of the other societies when walking in procession, and it is very strange that they cannot be allowed to march peaceably through the streets, seeing that they molest no one. But, on the other hand, the sister societies hung out their banners in token of respect, and the French Canadians had the whole line of St. Paul Street gaily decorated with all manner of green branches and streamers. On the whole, the day passed off pleasantly, and when "the evening fell," the numerous company of Irishmen and the friends of Irishmen, including His Worship the Mayor, sat down to an excellent dinner in Ryan's Hotel, St. Paul Street.

The manifestation of Monday last was in every respect a most imposing one, and it is allowed on all hands that for many a long year the Irish of Montreal have not made such a *turn out*. We are glad of this, for we love to think that the good old spirit of Celtic nationality, ennobled by religious feeling, which was wont to actuate the Irish people, has lost none of its fervor for being transplanted to this far northern clime. May it ever live, and flourish, and bear good fruit, as in all past time, is our sincere wish.

THE DINNER.

About 7 o'clock, the members of the Young Men's St. Patrick's Association dined together at Ryan's Hotel, St. Paul Street. The chair was taken by the President of the Association, Mr. James Hayes. A large number of guests were present; among whom were his Honor the Mayor, A. Montreuil, Esq., City Councillor; William Bristow, Esq., J. M. Bonacina, Esq., A. Ramsay, Esq., — Wilson, Esq., of the *Montreal Herald* Office; J. McArthur, Esq., J. Mullin, Esq., President of the Hibernian Benevolent Society; and a number of other gentlemen, whose names we were unable to obtain. The President was supported on the right by his Honor the Mayor, and on the left by Wm. Bristow, Esq. The Vice-President, Mr. Daniel Lanigan, acted as Croupier, and was assisted on the right by Mrs. McDonnell, Esq., and on the left by P. Conolan, Esq., M. D., honorary members of the Association. The table was sumptuously provided, the wines were excellent: in fact, the whole of the dinner arrangements do infinite credit to Mr. Ryan's skill as a public host.

After dinner, the President rose to propose the following toasts, which were received with enthusiasm: "The Day, and all who honor it." Song—"Erin is my home."

"The Queen and Royal Family." Song by Fred. Dalton.

"The Governor-General." Song—"Scots wha hae," by A. Ramsay, Esq.

"The Mayor and Corporation." Responded to by his Honor the Mayor, and Councillor Montreuil.

"The Memory of Daniel O'Connell." Drunk in solemn silence.

I. Mallin, Esq., rose to reply. He said he felt his inadequacy to speak all he felt of the great O'Connell; but he revered his memory too much, to permit it to be drunk, without paying to it a just tribute. If there were any present who had differed from the lamented Liberator, he would say to them, "De mortuis nil nisi bonum." He revered the memory of O'Connell, for his untiring efforts to serve Ireland, and would ever drink it with respect and gratitude. The gentleman sat down amid unbounded bursts of

applause. He was followed by M. Doherty, Esq., who spoke at some length on O'Connell's merits as an Irishman, a Philanthropist, and a Statesman.

The next toast—"Smith O'Brien, and the Exiles of 1848"—was received with enthusiastic bursts of applause. Mr. Daniel Carey, having been called upon to reply, rose and said:—

Mr. President and Gentlemen.—In the toast which you have just drunk with so much enthusiasm, is conveyed, that expression of gratitude and esteem, which the sons of Ireland have ever accorded to those who have stood faithful in the van of her long struggle for right and liberty—to those who, filled with the love of country, have spent their manhood in efforts to make her an equal among the nations of the earth. It may be safely asserted that, among Irishmen, the truly great are never forgotten. Since the day on which the fifteen beardless youths of Meath, at the command of O'Melachlin, rid earth of the lustful Turgesius and his followers, on the banks of Loch-Var, Ireland has boasted many patriots and defenders. Their names are studded over the pages of her history, and for the Irish eye, those names possess the lustre of our own Emerald, emitting flashes of light which warm and animates the Irish heart in the midst of every difficulty—at the approach of every danger. We hear those names fall from the lips of our mothers, while we are but children, and we learn to speak them. When we become men, we mingle in the councils of our nation, and those names are whispered in our ears, to influence us in our decisions, and to strengthen us in our resolves. Among the great names which are destined to grace the pages of Erin's present history, those of the Exiles of '48 occupy a proud and honorable position. Their's was the task, at a moment of peril and of almost hopeless prostration, to inspire confidence and rouse the energies of a people almost wasted by suffering. Their's was the task, guided by the councils of the lamented Thomas Davis, and of the noble Duffy, to scatter seeds of unity among Irishmen, rendered powerless by religious discord. Scarce three years have elapsed since the day of their exile, and already those seeds promise fruit worthy of the nation, and of the tillers. Every mail brings us intelligence of the prospects of a speedy and complete union of Irishmen of every creed, and of every county. There will soon be neither North nor South, but Ireland. The anxious wish of Ireland's friends in every century, is about being realised. The barriers of discord are being torn down, and Ulster and Munster embrace each other with the fraternal embrace of brothers, who feel that they have been too long separated, and that the interests of both require a reconciliation. On this day, Sir, throughout the world, wherever Irishmen meet together, to sing the strains of their native land, and to give vent to their national feelings, words of courage, and of hope, will pass from lip to lip—courage to sustain them through the difficulties of the present, hope to cheer them on to the future. On this day, too, in a far-off land, the Exiles of '48 spend the hours in loneliness, and in bondage. No doubt, visions and recollections crowd upon them, of the land which they have left, perhaps forever. They see no longer around them, the friends of happier days, the friends who would have made them glad. Perhaps, at this moment, in some farm-house in that strange land, they are listening to one of their own number singing the beautiful and expressive lines of Reynolds:—

"Erin! my country, though sad and forsaken,
In dreams I revisit thy sea-beaten shore,
But alas! in a far foreign land I awaken,
To sigh for the friends that can meet me no more!"

Yet, sir, they may be sad in that far-off land. Kith nor kin may not be there to pour into their ears the words of comfort and of cheer; but forsaken they are not, and forgotten they will never be. While there beats an Irish heart, that heart will shed sympathy over their memory. We will remember their disinterestedness and their sacrifices; we will treasure their names and hand them down to posterity; and unborn generations of Irish bards and historians will yet sing their virtues and record their patriotism. The gentleman sat down amidst long and continued bursts of cheering.

"The Exile of Erin" having been called for, was also sung by Mr. Carey.

The President then gave "The Irish Tenant League."

B. Devlin, Esq. having been called for, responded in an eloquent and practical speech.

"Prosperity to Canada."

W. Bristow, Esq. replied in his usual happy manner, in a lengthy and eloquent speech, during which he was frequently interrupted by loud bursts of applause.

Song by J. H. Daley, Esq.—"A la Claire Fontaine."

"The President and People of the United States."

Mr. R. P. Redmond rose to reply, he said:—

Mr. Chairman, in rising to offer a few remarks in reply to the toast which has just been given, I will confine myself to explaining a few of the reasons which induce us to make an exception in this case to the general rule of excluding the mention of any foreign state or ruler, on occasions such as the present. The United States, Sir, is the home of millions of our expatriated race, the adopted country of the victims of oppression and misgovernment in their native land, and when fleeing with accelerated speed from their own dear island of sorrow, which the accumulated wrongs of centuries has converted into one great Lazar-house, they find in this western world a land in which to dwell, and a people amongst whom they are welcomed; they have opened to them the avenues to fame, and have not rarely bestowed upon them the highest honors in the gift of a free people. We all remember, alas! but too well, the melancholy year of 1847, when famine and pestilence made desolate the hearths around which once the Senaehie,

to an attentive auditory, recited his tales of legendary lore. And if it is true, Sir, that there is no pleasure without alloy, neither, I take it, is there unmitigated pain; and so in this case gratitude recalls the pleasing memories of the noble efforts made in that same year by the people of the United States, to alleviate the sufferings of our countrymen in Ireland. From all the great cities of the Atlantic coast, and from the humble log-hut that has just displaced the Indian wigwag of the far-off west, that assistance was poured forth in a manner worthy of a great nation and a generous people. It is for this, Sir, we drink to-night, to the legal embodiment of that people's will, the President of the United States. But there is yet another reason, Sir, why, to Irishmen, the United States is an object of pleasing interest. For the last fifty years, at least, the Irish people have contributed in a very great degree to that material development which places the country of their adoption in that proud position which she occupies to-day among nations; this, Sir, is the return our countrymen have made, and will continue to make, to the country of their choice. And the eminent and good man who now so worthily fills the chair of Washington, will find no more firm supporters of the laws under which they live, than the citizens of Irish origin. Carrying with them, as they always do, wherever they go, one great conservative principle, they will be a counterpoise to the wild fanaticism of some, and the misguided impulses of others, which even now manifest itself in that free democracy. And because we believe that he, and all that is good and great amongst Americans, will be mindful of it, is the reason why we have drunk to-night, to the "President and People of the United States."

"The Sister Societies."

Responded to by Messrs. Bristow, Montreuil, and Ramsay.

"The Press."

Replied to by Mr. H. A. Doherty.

"The Countess of Elgin and the Ladies of Canada."

Mr. W. C. Cogan replied to this toast in an eloquent and humorous speech.

Several volunteer toasts were also drunk, among which were, "Our Guests," "The Hibernian Benevolent Society," "The Lady Mayoress," "Thomas O'Brien, Esq., the first President of the Young Men's St. Patrick's Association," "The United Shamrock Society of Boston." With regard to the latter toast, telegraphic communications passed between the two Societies, requesting that mutual healths should be drunk. Champagne flowed freely, and many good songs were sung, among others, the "Cruiskeen Lhawn," by Frs. McDonnell, Esq.; and at a late hour the company separated, after drinking the health of, and giving three cheers for, the worthy host.

If the editor of the *Montreal Witness* desires to obtain any information respecting the tenure of lands in Lower Canada, we strongly recommend him to have recourse to the same authorities from whence we obtain any little knowledge we may happen to possess upon the subject. We mean the title-deeds and original grants. These sources are open to him, as well as to us. It is his fault if he does not make use of them. We do not conceive ourselves bound to afford him any information whatever. We will confine ourselves to exposing, from time to time, his scandalous falsehoods, as we did lately in the case of his lying correspondent, "Ojibwa's."

ORDINATION.—In this city, on Sunday, the 16th inst., at the Chapel of the General Hospital, his Lordship, the Bishop of Montreal, conferred the holy order of Priesthood on Mr. Alfred Toupin, and of Sub-deacon on Mr. L. C. Lussier.

We acknowledge the receipt of a little "Tract for the Times." Want of space compels us to defer any further notice of it, until our next issue.

We acknowledge the receipt of the following amounts:—Rev. Mr. Gingras, Percé, District of Gaspé, £1 10s; Mr. A. Stuart McDonald, Cornwall, C. W., 12s 6d; Mr. M'Cally, Beauharnois, C. E., 12s 6d; Mr. Thos. Lee, Pembroke, C. W., £1 10s.

CANADA NEWS.

The Collection at St. Patrick's Church, on Monday last, amounted to the sum of £57 2s 4d. This will be a most seasonable relief to the poor, at this inclement season.

We understand that his Worship the Mayor has presented a donation of £50 to the St. Patrick's Orphan Asylum. The funds of that useful institution are very low, in consequence of the large number of orphans claiming support. This liberal donation affords very seasonable relief.—*Pilot*.

Madame Caron, for many years a huckster in St. Ann's Market, dropped down, yesterday afternoon, from one of the outside benches, and instantly expired. She was taken to a neighbouring house, where every exertion for her recovery was made by Drs. Nelson & Gibb, and Mr. B. Lyman, who were almost instantly on the spot, but we regret to say, without effect.—The deceased was about 60 years of age.—*Transcript*.

On Tuesday evening, the 18th inst., Mr. Dominique Lambert St. Omer, Notary, residing on his farm at Côte St. Antoine, drowned himself in the well on the premises. The aperture of the well was so small, in consequence of the accumulation of ice, that he had to force himself in. He was seen going to the well, and an alarm was immediately given, but it was impossible to rescue him, as it was necessary to remove the ice before any one could descend, and ere that could be done, life was extinct.—The deceased gentleman had shown symptoms of insanity for about a fortnight before the melancholy event took place. He was constantly harassed by an apprehension that he was

about to be arrested and thrown into prison. As he was not violent, it was not thought necessary to put him under restraint, but he was carefully watched. The fatal act was so suddenly and quickly accomplished, that those on the spot were unable to prevent it.—Mr. St. Omer was unmarried. His mother and sisters resided with him.—*Pilot*.

MELANCHOLY ACCIDENT.—Yesterday afternoon, about 5 o'clock, several persons having imprudently ventured on the newly-formed ice-bridge, it suddenly moved a foot or two, the ice breaking up near the wharves into small pieces. Immediately numbers of people, who were on the wharf, alarmed the persons on the ice, by calling out that it was moving; and the latter, panic-stricken, rushed suddenly and together to the ladder by which they had descended to the point from the Napoleon Wharf, which they succeeded in reaching, with the exception of one person, a young gentleman, of 25 years of age, Mr. David Bisset, nephew of Mr. Geo. Bisset, Iron Founder, and the manager of his business. Mr. Bisset remained above water for about four minutes, and then sunk in the presence of hundreds of people, and never rose again. We regret to learn that some canoe-men, who were near to their canoe, manifested criminal callousness, and made no exertion whatever to save the unfortunate gentleman, so much so, that the infuriated people on the wharf pelted them with coals. The body was grappled for, but has not been recovered.—Mr. Bisset was an exemplary young man, and leaves a wife and child to mourn his untimely end. Not a rope was to be had; nor indeed was there anything at hand to throw to any person, who might have the misfortune to fall into the water. The Corporation are decidedly blameable for this. There should certainly be apparatus at hand for the saving of life, especially when it is known that a point is forming, and that people will venture on it before it is sufficiently strong to bear them.—*Quebec Chronicle*, March 14. The body was recovered the next morning.

AN ICE BURGE.—In consequence of the change in the weather since yesterday morning, the river has frozen across, last night, in one clear sheet, opposite the city, and in spite of the efforts of the ferry-men to cut it through with their canoes, it still holds firm. As yet it is little more than an inch or two in thickness, but with a continuance of the present cold weather, in which, however, we must not be too confident, there is reason to anticipate good crossing, and plenty of sport to fall skaters. Several persons have already been skating upon it, opposite Durham Terrace, which locality, commanding as it does, a view of the entire harbor, frozen from end to end, has now become quite a favorite resort to our promenaders. If we recollect rightly it is many years since the "pon" has formed so late in the season, and then it took upon the 11th of the month being two days earlier than in this instance.—*Quebec Mercury*, March 13.

STEAM FROM GLASGOW TO QUEBEC.—We are informed, on what we consider good authority, that a steamer will start on the 1st of May from Glasgow to Quebec; the first of a line which is intended to ply regularly between these ports.—*Globe*.

MURDER.—Some days ago a dispute arose between two convicts in the Provincial Penitentiary. One of them who, at the time, was using an iron bar, struck his companion with it on the head, and felled him to the ground. The wounded man lingered until yesterday, when death released him from his sufferings. We have not been able yet to learn the names of the parties, or the cause of the dispute.—*Kingston News*.

ANOTHER RAILROAD.—A Company is now formed, and will in a few days be registered, for the construction of a railroad from Fort Erie to unite with the Great Western at a point west of Hamilton, probably Paris, passing through Brantford. The cost will be about a million of dollars, of which over nine hundred thousand are already subscribed. It is expected that this road will be completed and in working order in eighteen months from this date.—*Niagara Chronicle*.

VICTORIA COLLEGE BUILDINGS.—It is said to be the intention of government to purchase these buildings, to be used as a Deaf and Dumb Asylum.—*Toronto Examiner*.

PROPOSED NEW TEMPERANCE HALL.—A movement is afoot amongst the Sons of Temperance, in this city, to organize a Joint Stock Company, with a capital of £10,000, in shares of £10 each, for the purpose of building a large new Temperance Hall.—*ib.*

THE MORALS OF TORONTO.—On Friday last a scene was presented at our Police Office indicative of the deep depravity and wretchedness—the frightful demoralization which ignorance and intemperance are creating amongst us. No less than 22 women and 4 men of the most abandoned character were brought up at once and committed to Jail by Mr. Gurnett, the Police Magistrate. Of these 10 or 20 were taken from one house—a pestilential den of filth in March Street. Some of them were carted off in a state of beastly intoxication, while about 15 or 18—the most of them apparently young women—were conveyed to prison by the Police.—*British Whig*.

THE BREAKING UP OF THE ICE.—This is an event anxiously watched for every year, because it often is attended with ruinous disasters, and entails heavy injuries upon the vessels in our harbor. Last Monday, the ice suddenly broke up, and we regret to add, that one vessel—the *Annexation*, owned by our enterprising fellow townsman, Mr. Crabb, was completely crushed out of the harbor, and drifted behind the South pier. The inhabitants, with praiseworthy alacrity, turned out and succeeded, for fortunately the weather was fine, in hauling her into port again. Another vessel belonging to Capt. Rowan was completely smashed, and there is nothing but her deck remaining attached to the wharf. The good vessel *Emily*, Captain Hay, stood it bravely, and sustained no damage. The bridge over the Maitland was a good deal damaged, and lost several of its timbers, and we have heard that the new bridge near Mr. Benjamin Miller's mill, was also injured.—*Huron Loyalist*.

MELANCHOLY.—We learn that a sleigh containing seven persons, while coming up the Bay to Picton on Saturday last, got into a crack in the ice somewhere in the neighborhood of Adolphustown, which unfortunately resulted in the loss of the lives of two young women of the party. One was a daughter of Mr. Samuel Gardner (formerly of Milford, but now living on Big Island.) The other was a daughter of Mr. Joseph Martin, of the Township of Athol.—*Picton Sun*.

BLOWING UP A STEAM MILL.—On Friday last a serious accident occurred at Ball's Steam Mill, seven miles from Caledonia, on the Plank Road. The boiler burst, severely scalding the proprietor, Mr. Ball, and a man in his employ, and they had both a narrow escape from death, as a portion of the boiler passed out between them.—*Hamilton Gazette*.

INDIAN OUTRAGES.—The *Hamilton Spectator* of the 26th ult., contains a long letter signed a "Traveller," in which there is a description given of a most atrocious attack made on a settler in Tuscarora, named Fraser, by a party of Tuscarora Indians, and a half African named Levi Turkey, on the 17th ult. It seems that a party of Indians were encamped near Fraser's house, celebrating one of their pagan orgies—the burning of the white dog. Some of the party came to Fraser, who is a tavern-keeper, for whiskey, which was freely given to them. But a bad feeling having existed for some time previous between the Indians and the white settlers, the Indians now commenced to vent their spite, by breaking the furniture of the house. They subsequently struck Fraser on the head with an axe and knocked him senseless to the ground; while down, they commenced to inflict other injuries upon him, and when his mother-in-law, an aged woman, interfered to protect him, they beat her also in an inhuman manner. They literally broke every piece of furniture they could lay their hands upon, and rendered the house a complete wreck. The next house in the settlement being some distance from Fraser's, it was near noon on the following day before the outrage became known to the settlers. A Doctor was called in to see Fraser and his mother-in-law, and after examining their wounds he pronounced them seriously but not fatally injured. A magistrate having been requested to attend, took the depositions of Mr. Fraser and his mother-in-law, Mrs. Cameron, and warrants were immediately issued for the apprehension of the guilty parties, but none of them, we regret to say, have since been arrested. Not content with breaking the furniture and assaulting the inmates, the depredators carried off a barrel of pork, a tub of butter, a writing desk containing fifty-five dollars, and several other articles. The *Spectator*, alluding to the occurrence, says:—"We presume that these outrages are in a great measure to be accounted for by the encouragement which the Indians have received from the Government; but we must warn the parties concerned that the settlers threaten retaliation, and that a repetition of such barbarous occurrences will, in all probability, end in bloodshed."

Married.

At LaBaie, C. E., on the 17th ult., by the Rev. Mr. Carrier, George Futvoye, Esq., Advocate, to Catherine Hedwige Lozeau, eldest daughter of Adolphe Lozeau, Esq., and Seigneiress of LaBaie.

At Quebec, on the 25th ult., by the Rev. P. McMahon, E. I. Prendergrast, Esq., M. D., third son of E. Prendergrast, Esq., to Margaret Mary Power O'Brien, eldest daughter of the late Mr. P. D. O'Brien, all of Quebec.

At Aylmer, on the 27th Feb. last, by the Rev. J. J. Johnson, R. W. Cruice, Esq., to Jane, third daughter, of Chas. Symes, Esq., J. P.

Died.

At the Congregational Nursery of this city, on the 17th instant, Sister St. Felicité, at the age of 23 years and 10 months. She had been a member of the Sisterhood for 7 years and 6 months.

At Toronto, on the 9th instant, the Lady Superior of the Convent in that city. She was born at Kilkenny, Ireland, on the 14th February, 1818. Her name was Anna Theresa Hutchinson, or, in religion, Mother M. Ignatia.

It becomes our painful duty to announce the death of the pious, meek and zealous Curé of St. Martin, the Rev. J. B. Bourassa, who departed this life on the 16th instant, aged 42 years.—May his soul rest in peace.

We have received intelligence of the death of Mr. James Molloy, native of Montreal, but long resident at Plantagenet, upon the Ottawa, who departed this life at Albany, upon the 14th inst., after a short illness, at the age of 60.—*Requiescat in pace*.

At Beauharnois, the lady of Charles D'Oust, Esq., aged 52 years.

MONTREAL MARKET PRICES.

CORRECTED BY THE CLERK OF THE BONSECOURS MARKET.

		Thursday, March 20, 1851.				
		s.	d.	s.	d.	
Wheat	per minot	4	6	a	4	9
Oats	"	1	8	a	1	10
Barley	"	2	6	a	3	0
Peas	"	3	0	a	2	6
Buckwheat	"	1	10	a	2	1
Rye	"	2	9	a	3	0
Potatoes	per bush.	1	8	a	2	0
Beans, American	"	4	0	a	4	6
Beans, Canadian	"	6	0	a	6	6
Honey	"	0	4	a	0	5
Beef	"	0	2	a	0	5
Mutton	per qr.	2	0	a	5	0
Lamb	"	2	0	a	5	0
Veal	"	2	0	a	10	0
Pork	per lb.	0	4	a	0	5
Butter, Fresh	"	1	0	a	0	10
Butter, Salt	"	0	6	a	0	7
Cheese	"	0	4	a	0	6
Lard	"	0	5	a	0	6
Maple Sugar	"	0	4	a	0	5
Turkeys	per couple	7	6	a	6	8
Eggs	per dozen	0	7	a	0	9
Apples	per barrel	5	0	a	12	6
Onions	"	6	0	a	7	0
Flour	per quintal	10	0	a	10	10
Oatmeal	"	7	6	a	9	0
Beef	per 100 lbs.	17	6	a	27	6
Pork, Fresh	per 100 lbs.	32	6	a	30	0

NEW YORK MARKETS.

March 19.
Ashes \$5.25 to \$5.37, at which there is a demand. Pearls scarce at \$5.75: sales 70 brls.
Flour.—Low grades heavy. Better brands firm, with good demand for the Home Trade and for the East. No enquiry for export. Canadian in moderate demand for the Provinces, at \$4.62½, in bond. Holders firm in view of small stock—17,000 brls. Sales of domestic 5000 brls. at \$4.50 for common to straight State, and \$4.81 to \$4.87 for pure Genesee.
Wheat.—Market depressed, and little disposition to purchase at present prices. Genesee, nominal at \$1.10 to \$1.14; Ohio, 95 cts. to \$1; white Michigan, \$1.06 to \$1.09.
Corn.—Sales 8,000 bush., at 66 cts. for round and flat yellow.
Pork.—Quiet.—the trade buying only for immediate wants. Old, dull. Sales 700 brls. at \$13.25 for new Mess; \$12.75 for old do.; \$11 for new Prime; and \$10 for old do.—*Pilot*.

FOREIGN INTELLIGENCE.

FRANCE.

The anniversary of the Revolution (Monday) passed off without the slightest disturbance. The authorities in many towns refused to allow any banquet to take place, and the Republicans quietly submitted. In Paris, the representatives of the Left attended the religious services at the Cathedral of Notre Dame and the Church of St. Mary. The National Guard attended by deputations from each of the legions. A priest, deputed by the Archbishop of Paris at the request of M. Lagrange, made a collection at the door of the church for the benefit of the children of the victims of the days of February. At the conclusion of the religious ceremony, a *cortège* was formed, and an immense number of persons (one journal says 200,000) proceeded to the column on the Place de la Bastille. Previous to the procession starting, M. Lagrange made his appearance at the window of a *café* adjoining the Parvis Notre Dame, and harangued the people. The progress of the *cortège* towards the Bastille was orderly and well conducted: the only cries uttered were those of "Vive la République." Most of the persons had provided themselves with *immortelles*, which, as they marched past, they deposited at the foot of the column. In the evening, about 100 Members of the Mountain dined together. In the Committee on Supplementary Credits, the Ministers on being questioned with regard to the Roman Expedition, stated that the number of French troops could not be reduced during 1851 below 10,000 men and 1,500 horses; nor could any period be assigned for the cessation of the occupation. The state of affairs in Italy had certainly improved, and was continuing to do so, but all the causes which had led to the occupation had not yet disappeared.

AUSTRIA AND PRUSSIA.

On the 23rd a plenary sitting of the Dresden Conference was held, and various and voluminous opinions and protests were delivered by the agents of almost all the States. The kingdoms of Wurtemberg, Bavaria, Saxony, and Hanover, were in favor of the Austrian proposition (to constitute an Executive Board of nine votes), but the lesser States from Baden downwards combated these propositions.—Bavaria, Wurtemberg, and Saxony, have, moreover, entered a protest against the competency of the Congress eventually to return to the old Federal Diet. A further term of fourteen days has been agreed upon, in which time the various States will provide further declarations or new propositions.

PIEDMONT.

An extraordinary Cabinet Council has been held at Turin to consider the position which Piedmont ought to take at the present crisis. The Council was convened on the receipt of important despatches from the Sardinian Minister at Dresden. The greatest activity prevails in the Piedmontese war-office, and extensive preparations are making for the eventual defence of the country.

The *Croce di Savoia* of Turin, mentions a rumor that the three northern Powers have addressed a note to the Piedmontese Government, demanding the suppression of the liberty of the press, and of the tri-colored flag, and an immediate conciliation with the Court of Rome. The *Croce* adds, that the Piedmontese Government has refused to acquiesce in these demands.

IMPERIAL PARLIAMENT.

HOUSE OF LORDS.—FEB. 24.

THE MINISTERIAL CRISIS.

The Marquis of Lansdowne moved that the House adjourn to the following Friday, and briefly detailed the circumstances attending the resignation of the Cabinet. The Ministers communicated with each other on the previous Friday, and early on the Saturday morning their resignation was respectfully and unanimously tendered to her Majesty:—"In the course of the same day, the noble lord whom I see opposite, was, as I am informed, invited to attend at the palace, and a proposal was made to him to construct a Government. I am informed that the noble lord stated that he was not then prepared to form one; and, upon that communication being made, recourse was had to other persons, and more particularly to my noble friend lately at the head of the Government, and he was requested to reconstruct an Administration. My lords, this is the present state of affairs. All that is in my power now to state to your Lordships is, that my noble friend lately at the head of the Government, has, upon reflection, thought it to be his duty towards her Majesty and the public, to attempt the reconstruction of another Administration. Beyond this, I have nothing to say. I speak as the organ of a Government which, in fact, exists no more; but which is in office nominally only; and of which I am only the representative as long as it so continues in office, and for the purpose of making this communication."

HOUSE OF COMMONS.—FEB. 24.

RESIGNATION OF MINISTERS.—LORD J. RUSSELL'S EXPLANATIONS.

The order of the day for going into Committee of Ways and Means having been read, Lord J. Russell rose to acquit himself of the promise he had given on Friday. After referring to the Ministerial majority of 14 only upon Mr. Disraeli's hostile motion—one which was obviously intended to take the conduct of Government measures out of Government hands—at the opening of the Session, he characterized that majority as so small as calculated to weaken the Ministry that obtained it. But if the majority then supporting Government had been united in a determination to maintain the commercial policy of the Administration, its union might have atoned for its smallness. But, on the 20th February, Government had been beaten by 2 to 1. Under ordinary circumstances, he might have attributed this to accident, and he accused no Member of voting upon that occasion, except with reference to the question then before the

House. But the whole of the financial and other measures of the Session were before the House, and he had come to the conclusion that Government was not in a condition satisfactorily to conduct the business of the country, and he also thought that, with the Government in such a position, it was undesirable that the House should enter into financial questions.

Mr. Disraeli ("apparently," says a reporter, "in some slight agitation") said, that it was matter of notoriety that Lord Stanley had been sent for, and when his lordship had her Majesty's permission he would make a constitutional statement of what had passed; but there was one observation in the statement of the Premier which he (Mr. Disraeli) felt it his duty not to permit to pass unnoticed:—"When the noble lord states that Lord Stanley stated to her Majesty that he was not prepared to form an Administration,—[Lord J. Russell: "That he was not then prepared."] That correction of the noble lord's does not at all affect that which I wish to state to the House. I say I must express my conviction that when the noble lord says Lord Stanley stated he was not then prepared to form an Administration—(after a pause)—he has made a statement to the House which, on further reflection, I think he will acknowledge was not founded on what really occurred.

Mr. Roebuck (who was received with a little interruption): I am anxious to make one observation on the very extraordinary state of affairs in which we now are. We are about to adjourn till Friday. The noble lord is about to reconstruct his Cabinet. He may fail, and that without the House of Commons having the slightest opportunity to express any feeling of their own, and then her Majesty, in all probability, will be obliged, if I may use the phrase, to send for somebody else to make an Administration. I do hope that the noble lord, who has hitherto acted as the leader, not simply of a great party in this House, but also as being the representative of a great principle, will not forget, in all the proceedings about to take place, that this principle is now in his hands; and that, in a great measure, what will hereafter take place with respect to this great principle of the financial arrangements of the country will depend on the proceeding he will take, and on him will be the responsibility if we have again to go through the great fight of Free Trade.

HOUSE OF LORDS.—FEB. 25.

THE MARRIAGES BILL.

The Earl of St. Germans moved the second reading of the Marriages Bill. He maintained that the Mosaic law was not binding on Christians; and after quoting passages from Jeremy Taylor, Bingham, Chief Justice Vaughan, and other divines and jurists in proof of this position,—stated it to be his opinion that marriages with a deceased wife's sister were not incestuous under the New Testament dispensation.

The Archbishop of Canterbury was grieved to differ from Lord St. Germans, supported as his opinions were by the sentiments of so many excellent men, he must oppose the motion of the noble lord, and would conclude by moving as an amendment that the Bill be read a second time that day six months. The Bishop of Exeter seconded the amendment.

The House divided, when the Bill was rejected by a majority of 34—fifty Peers voting against the motion for the second reading, and sixteen for it.

The House was then adjourned to Friday.

THE IRISH POOR IN ENGLAND.

The letters on "London Labor and the London Poor," now re-publishing from the *Morning Chronicle*, ought to go a long way towards opening the eyes, even of Protestants, to the real character of the Catholic religion, and the significance and probable results of that great social fact—the emigration of the Irish poor into England. The Irish poor have been much calumniated. Those of their own class among the English regard them with jealousy and bitterness, as rivals who keep down the wages of labor. The rich suspect, and frequently tyrannise over them as Catholics. They fear their increasing numbers, and insultingly talk of the misery and filth in which they are reduced to live. The fact all the time being, that not only is England indebted to the so-much-despised Irish poor for her harvests, her railways, and her public buildings, but it is not too much to say that, without the Irish poor, England would hardly deserve even the name of a Christian country. In the midst of a population more brutishly ignorant of all religion than Kaffirs or Mandingoes, the Irish poor preserve the belief and knowledge of the Christian faith, and in the midst of the same population, among whom the very name of morality and common decency is forgotten, they—according to almost universal testimony—present in general a most remarkable and noble contrast of purity. If it was not for the Irish poor, the lowest classes living in England might be called a nation of barbarians, skilled, indeed, in mechanical arts, but destitute of the very idea of religion. We speak of the vast substratum of society, of which "Her Majesty's Clergy" know little indeed. They know little or nothing of the poorest of the poor—little or nothing of the classes known to Catholic Priests and to the busy correspondent of the *Morning Chronicle*. The Catholic Priest, carrying the Most Holy to the cellars of misery and sorrow, has indeed a better chance of welcome than the Anglican Parson with his tract. The two show pretty much like the valiant soldier and the conceited lord in Shakspeare:—

— I remember, when the fight was done,
When I was dry with rage and extreme toil,
Breathless and faint, leaning upon my sword,
Came there a certain lord, neat, trimly dressed,
Fresh as a bridegroom; and his chin, new-reaped,
Show'd like a stubble-land at harvest home;
He was perfum'd like a milliner.

— He made me mad
To see him shine so brisk and smell so sweet,
And talk so like a waiting-gentlewoman.

Lord J. Russell, in his letter to the Bishop of Durham, scornfully spoke of the possible usefulness of the Catholic priests in instructing the poor Irish in London. The truth is, these poor Irish have a religion. The class answering to them among the English have none. The former believe vehemently and ardently in the Blessed Trinity; they "believe

what the Church believes"—a formula stupidly sneered at by Protestants, who do not understand it. They have been taught who is our Saviour Jesus Christ; they invoke with love and reverence the Holy Mother of God. They adorn their poor cellars with pictures of the Blessed Saints. They hope for Heaven; they fear hell. They crowd to the chapels, and adore the Presence that is there. Will our Protestant readers tell us that a people who retain those great and glorious ideas are not higher in the scale of being, higher as rational creatures, than a population of blind and brutish wretches, such as the Anglican Establishment has allowed to fill the back streets of all the large towns, keen and shrewd in cheating their neighbors; who live like savages, almost without the institution of marriage; who have forgotten the very name of God, except in blasphemy, who never enter a church; thousands of whom have never been in a place of worship in their lives? Slander the Irish as you please; mark at the end of your advertisements that "no Irish need apply;" but sometimes remember that these Irish are the people who, in the midst of your own more than heathen population, are Christians; they are the people who honor the name of Jesus, where, but for them and their Priests, in alley, and court, and lane, it would be totally unknown. We proceed to quote a few contrasts, from the famous correspondent of the *Morning Chronicle*, to prove the truth of what we say. "Almost all the street-irish," he says, "are Roman Catholics." He enters into conversation with one of them, a print-seller, about his religion. Let us hear what the man said:—

"Well, Sir, it don't matter. All the worruld may know my riligion, and I wish all the worruld was of my riligion, and better min in it than I am; I do, indeed. I'm a Roman Catholic, Sir; [here he made the sign of the Cross] God be praised for it! O yis, I know all about Cardinal Wiseman. It's the will of God, I feel sure, that he's to be 'stablished here, and it's no use ribillin' against that. I've nothing to say against Protestints. I've heard it said, 'It's best to pray for them.' The street-people that call thinselves Protestints have no religion of all at all..... This man gave me a clear account of his belief that the Blessed Virgin (he crossed himself repeatedly as he spoke) was the mother of our Lord Jesus Christ, and was a mediator with our Lord, who was God of heaven and earth—the duty of praying to the holy Saints—of attending Mass—"but the Priest," he said, "won't exact too much of a poor man, either about that or about fasting"—of going to Confession at Easter and Christmas times, at the least—of receiving the body of Christ, "the rale prisince," in the Holy Sacrament—of keeping all God's commandments—of purgatory being a purgation of sins—and of heaven and hell. I found the majority of those I spoke with at least as earnest in their faith, if they were not as well instructed in it, as my informant, who may be cited as an example of the better class of street-sellers.—(Pp. 107, 108.)

Well, our Protestant readers will consider the poor Irishman was mistaken in his views. All we here contend for at this moment is, that that man, at least, had a religion, full of great and holy ideas, whatever our opponents may say as to the admixture of those ideas with principles to which they object. Yet, this is the benighted Irishman—this the "mere Celt," whose emigration into England our legislators consider ought to be checked, lest he contaminate the English poor! We now proceed to quote the intelligent and enlightened profession of Faith made by one of the very same class among the English poor:—

"I never heerd about Christianity; but if a cove was to fetch me a lick of the head, I'd give it him again, whether he was a big 'un or a little 'un. I'd precious soon see a henemy of mine shot afore I'd forgive him—where's the use? Do I understand what behaving to your neighbor is?—In coorse I do. If a feller as lives next me wanted a basket of mine as I wasn't using, why, he might have it; if I was working it, though, I'd see him further! I can understand that all as lives in a court is neighbors; but as for policemen, they're nothing to me, and I should like to pay 'em all off well. No; I never heerd about this here creation you speaks about. In coorse God Almighty made the world, and the poor bricklayers' laborers built the houses arterwards—that's my opinion; but I can't say, for I've never been in no schools, only always hard at work, and knows nothing about it. I have heerd a little about our Saviour—they seem to say He were a goodish kind of a man; but if he says as how a cove's to forgive a feller as hits you, I should say he know'd nothing about it."—(Pp. 39, 40.)

Here is another specimen:—

"What was St. Paul's, that the moon was above? A church, sir; so I've heard. I never was in a church. O yis, I've heard of God; He made Heaven and earth. I never heard of His making the sea; that's another thing, and you can best learn about that at Billingsgate. (He seemed to think that the sea was an appurtenance of Billingsgate.) Jesus Christ? Yes; I have heard of him. Our Redeemer? Well, I only wish I could redeem my Sunday togs from my uncle's."—(P. 22.)

We will give another contrast, which, indeed, affords a beautiful picture of the Catholic Priest going his rounds. It is a most encouraging thought that there are such rays of Christian charity, not the mere giving of sixpences and shillings, but the true *caritas*, the very meaning of which disappears from Protestant language. It is delightful to the Christian heart to think of what terrifies Protestant bigotry so much—namely, that in our large towns there are colonies of such good men established; and that as Augustine and his monks came in a body to evangelise Saxon England, so there are Cathedrals and Chapters of such self-denying men set up in Birmingham, Manchester, and other places of the kind, and this chiefly owing to the pence of the Irish Catholics. But let us return to our contrast:—

As I was anxious to witness the religious zeal that characterised these people, I obtained permission to follow one of the Priests as he made his rounds among his flock. Everywhere the people ran to meet him. He had just returned to them I found, and the news spread round, and women crowded to their door steps, and came creeping up from the cellars through the trap-doors, merely to curtsy to him. One old crone,

as he passed, cried, "You're a good Father, Heaven comfort you," and the boys playing about stood still to watch him. A lad in a man's tail-coat and a shirt-collar that nearly covered in his head—like the paper round a bouquet—was fortunate enough to be noticed, and his eyes sparkled, as he touched his hair at each word he spoke in answer. At a conversation that took place between the Priest and a woman who kept a dry fish-stall, the dame excused herself for not having been up to take tea "with his rivirince's mother lately, for thrade had been so busy, and night was the fullest time." Even as the Priest walked along the street, boys running at full speed would pull up to touch their hair, and the stall-women would rise from their baskets; while all noise—even a quarrel—ceased until he had passed by. Still there was no look of fear in the people. He called them all by their names, and asked after their families, and once or twice the "father" was taken aside, and held by the button, while some point that required his advice was whispered in his ear.

We will illustrate the opposite side by the following observations, made to Mr. Mayhew by "an intelligent and trustworthy man, until recently engaged in costermongering:—"

"I'm satisfied that if the costers had to profess themselves of some religion to-morrow, they would all become Roman Catholics, every one of them. This is the reason: London costers live very often in the same courts and streets as the poor Irish, and if the Irish are sick, be sure there comes to them the Priest, the Sisters of Charity—they are good women—and some other ladies. Many a man that's not a Catholic, has rotted and died without any good person near him. Why, I lived a good while in Lambeth, and there wasn't one coster in 100, I am satisfied, knew so much as the Reclor's name—though Mr. Dalton's a very good man. But the reason I was telling you of, sir, is, that the coster reckons that religion's the best that gives the most in charity, and they think the Catholics do this. I'm not a Catholic myself, but I believe every word of the Bible, and have the greater belief that it's the Word of God because it teaches democracy. The Irish in the courts get sadly chafed by the others about their Priests—but they'll die for the Priest. Religion is a regular puzzle to the costers. They see people come out of church and chapel, and as they're mostly well dressed, and there's very few of their own sort among the church goers, the costers some how mix up being religious with being respectable, and so they have a queer sort of feeling about it. It's a mystery to them. It's shocking when you come to think of it."—(P. 21.)

The literature of the one class consists of such trash as Reynolds's "Mysteries of the Court," Lloyd's "blood-stained stories," and the like. The literature of the other consists of cheap Lives of the Saints. We beg our Protestant readers, aye, and many of our Catholic readers, too, to meditate on the following beautiful lesson:—

The religious fervor of the people whom I saw was intense. At one house that I entered, the woman set me marvelling at the strength of her zeal, by showing me how she contrived to have in her sitting-room a sanctuary to pray before every night and morning, and even in the day, "when she felt weary and lonesome." The room was rudely enough furnished, and the only decent table was covered with a new piece of varnished cloth; still, before a rude print of our Saviour there were placed two old plated candlesticks, pink, with the copper shining through; and here it was that she told her beads. In her bed-room, too, was a colored engraving of "the Blessed Lady," which she never passed without curtsying to.—(P. 108.)

As for the mortality of the lowest and most numerous class of the English poor, it is equal to their religion. Mr. Mayhew states that "only one-tenth—at the outside one-tenth—of the couples living together, and carrying on the costermongering trade, are married." They have not a notion that they are living in sin—those who dispense with marriage are no less respected than the others. The unquestionable evidence of whole volumes of reports, summed up by such writers as Mr. Kay, in his recent work on the *Social Condition and Education of the People in England and Europe*, proves that whole masses of the English population, both in the agricultural and manufacturing districts, cannot be said to know what morality or decency means, any more than they know what Christianity means. On the other hand, we gather from a variety of testimony (we may refer particularly to a great deal of that collected in the *Parliamentary Report on the State of the Irish Poor in Great Britain*, in 1835) that the character of the Irish poor for morality stands remarkably high, and furnishes, in general, as great a contrast to that of the corresponding class of the English poor as does their knowledge of, and reverence for, the truths of the Christian religion. We say, then, comparing them both, that as the ancient Fathers say of the heathen world, that God left it in judgment to its own reason to see what it would make of it when left to itself, and how desperate would be its need of higher illumination; so has he left Protestant England for three centuries to itself, and we now behold the result. But to Protestant England He has been more merciful, inasmuch as among her people are thousands of that despised and hated race, who have preserved, in the midst of the general ruin, the principles of Faith, the Catholic Religion, and its great ideas, which, by reverencing man, even though clad in Irish rags, and subjected to English scorn, becomes noble, and exalted, and humble, and feels that his destinies are above this earth, holy and eternal. The nucleus of Christianity in England have long been the Irish poor, and future historians of the Christian Church, centuries hence, will record this as an ascertained and undoubted fact.

Mr. William L. Jonas, a journeyman printer, had a box containing \$1500, his hard earnings, stolen from him in Washington, a few days since. That was a bad investment; that money would have been safe in a savings bank—the best place we know of for the surplus earnings of laboring men or women. But what gives the whole story an air of improbability, is the fact that any sensible journeyman printer should have had the large sum of money named in a box—a place of deposit for old type metal!—*Boston Pilot*.

CIVIL AUTHORITY IN FRANCE.

(From the N. Y. Freeman's Journal.)

M. Montalembert, in the discussion upon the demand of a bequest to the President of the Republic of three millions francs to defray his expenses, made a speech that fixed the attention of the French Assembly, when no other speaker was listened to. He said that he came to speak, not as the partisan of the President, but as his witness, that he had merited well of the nation, and of the Assembly. He undertook his defence "without enthusiasm, without unlimited confidence on any side, for he had none in any person or in any party!"

"The President of the Republic represents the only authority possible, for he (M. Montalembert) recognised as possible, as legitimate, only what was constitutional.

"There is a party in France, and, after the frank and loyal declarations of MM. Berryer and Leo de Laborde, I may name it the legitimist party.

"This party and its principle I respect as you do; but I do not believe in it as you do. This principle has reigned in France. I will not speak of the glories and benefits of the ancient monarchy; I speak only of the fifteen years of the Restoration. Then this principle has been defended and sustained by the most illustrious men. Enough to cite MM. de Villele and Chateaubriand. It has gained to its service the most distinguished men, I do not say of France, but of all Europe. And this Government is fallen! Did it fall because it committed faults? Good God! All Governments commit faults! It fell because the respect for authority had been destroyed in France.

"Yes, respect for authority has been destroyed. By whom has it been destroyed? It has not been destroyed by riots or by mobs in the street. It has been destroyed by politicians. The evil has come from above, not from below.

"A monarchy succeeded that government, a monarchy constitutional *par excellence*; the government of capacity *par excellence*. It had in its service MM. Perier, Mole, Thiers, Guizot, &c. It fell also, though it had in its favor capacity, popularity, and prejudice. Why? Because there was no respect for authority.

"And you, friends, defenders of these two monarchies, you who hope that one day the free will of France, itself sovereign, will recall one or other of these monarchies; how is it that you do not think beforehand of the condition you prepare for them? how does it not enter your head that in continuing, encouraging, tolerating, approving, against the present government the system which has been employed with so much success against the former governments, you are preparing for yourselves in the future the same difficulties that, in the past, these same governments have not been able to resist.

"There is but one way of strengthening authority. It is to defend it when we are not the depositories of it. If the government be disagreeable to you, after all men have not in this world the government they will, but the one they can; a government good or bad as it may chance. The path of duty is to submit, to accept it, to defend it. If you have defended a President not according to your heart, you shall be strong indeed upon the accession of the President of your choice. For you can say to your enemies: obey, for I have obeyed! respect, for I have respected that which I did not choose. And thus, after having given an example to your adversaries, and to your rivals, you can boast of having in your hands a weapon that they shall never succeed in breaking."

After these interesting passages, M. Montalembert proceeded to speak of what he meant by authority. He did not apply the term to tyrants who should for a moment succeed in gaining the mastery of their fellow-men, he applied it only to "all the forms of government regularly and legally constituted." He then developed his thoughts, that the sovereignty rested in the nation, and was delegated to two distinct co-ordinate powers, the legislative and the executive. The executive is the one most in the minds of the people—the one always the most hated or the most loved. A constitutional King is but a hereditary President of the Republic; a President is a temporary King. He then showed how it was that the legislative power had been more respected and more efficient under the monarchy than under the President. When the Executive was hereditary, the Parliament had the prestige of representing the entire power, will, and interests of the nation—this was now shared with the executive.

This speech is given at full length in the official *Moniteur*, and a million copies have been printed for distribution in the departments.

IMPROVING THE OCCASION.—The pious people, who so recently saw a mysterious connection between Babylon and Hyde-park, have since experienced an entirely new and most comforting revelation, to the effect that the Exhibition is "the Gathering of all nations before the end of the World." With a view to the spiritual enlightenment of the foreigners who may be unacquainted with this aspect of the matter, a grand system of tract distributing—the tracts to be written for the occasion—is to be put in motion, which will make London look very like Doncaster during the races. Little boys, disguised as shoe blacks, are to present Italians with disrespectful allusions to the religious condition of Rome; and the Sanctity of the Sabbath is to be illustrated by the disappearance of these youths on Sunday, and the consequent unmodesty of all Catholic boots.—*Weekly News*.

AN AFFECTIONATE SON.—Henry C. Wright, in a recent letter to the Anti-Slavery *Bugle*, published at Salem, Ohio, uses the following abhorrent language:—"If my father and the mother who bore me were slave-holders, and their slaves should seek to make their escape by cutting their throats, my sympathies and efforts should be for the slave; I would not stand life-guard to my own mother to protect her against her slaves—if she perished in such foul injustice."

Measure not men by Sundays, without regarding what they do all the week after.

JUST PUBLISHED by the Subscribers, and for Sale Wholesale and Retail, "THE GENERAL HISTORY OF THE CHRISTIAN CHURCH," from her birth to her final triumphant state in Heaven. Chiefly deduced from the Apocalypse of St. John, the Apostle and Evangelist, by Sig. Pastonni—(Bishop Walmsley). Price only 3s. 9d.

D. & J. SADLIER,
Publishers, 179, Notre Dame Street.
Montreal, March 13, 1851.

JUST RECEIVED, at Sadlier's, MARY, the STAR of the SEA; a story of Catholic devotion. Price 1s. 10½d.

Montreal, March 13, 1851.

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



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

N. B.—W. C. manufactures the Montreal Stone, if any person prefers them. A great assortment of White and Colored MARBLE just arrived for Mr. Cunningham, Marble Manufacturer, No. 53, St. Urbain Street. Montreal, March 6, 1851.

THE Subscriber being about to retire from Business on the 1st of May next, it will be continued by F. F. MULLINS, on his own account solely.

The Subscriber wishes all persons indebted to him to settle their accounts, and parties to whom he is indebted to send in their bills for payment. He offers the following to close off his stock:—Braziers' and sheathing Copper, Canvass, Anchors, Chain Cables, Deck Spikes, 150 Raft Sails, 50 Bbls. East India Twine, 45 lbs. each, 5 Tons of Hemp.

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

INFORMATION WANTED

Of THOMAS SHANNON, aged 18, a native of the Parish of Linstead, County Clare, son of widow Bridget Shannon, (maiden name Burke,) who left his mother twelve months ago, at St. Albans, Vermont. Any information concerning his whereabouts, will be gratefully received by his mother. Address John Gillies, True Witness Office, Montreal, C. E. Letters must be prepaid to the Lines.

The Boston Pilot will confer a favor on a poor widow by inserting the above. Montreal, March 13, 1851.

MRS. MURRAY,
Licensed Midwife,
No. 60, SANGUINET STREET.

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

RYAN'S HOTEL,
(LATE FELLERS),
No. 231, St. PAUL STREET,
MONTREAL.

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

Within a few minutes walk of the various Steamboat Wharves, and will be found advantageously situated for Merchants from the Country, visiting Montreal on business.

THE TABLE

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

THE STABLES ARE WELL KNOWN TO THE PUBLIC,
AS LARGE AND COMMODIOUS,
And attentive and careful persons will always be kept in attendance.

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

M. P. RYAN.
Montreal, 5th September, 1850.

CONTROVERSIAL WORKS (which we recommend to be read by the Rev. Gentlemen who rail against the Catholic Faith, without knowing it):—

The History of the Variations of the Protestant Churches, by Bossuet, Bishop of Meaux, 2 vols., price 7s. 6d.

Milner's End of Controversy, 2s. 6d.
Pope and Maguire's Discussion, 3s. 9d.
Maguire's Controversial Sermons, 1s. 10½d.
Manning's Shortest Way to end Disputes, 2s. 6d.
The Bible against Protestantism, by E. H. Rev. Dr. Sheil, 2s. 6d.

The Question of Questions, by the Rev. J. Mumford, S.J., 3s. 9d.
A Protestant Converted by her Bible and Prayer Book, 1s. 10½d.

The Exercise of Faith impossible except in the Catholic Church, by Penny (late of Oxford), 1s. 10½d.
The Unity of the Episcopate Considered, by E. H. Thompson, 2s. 6d.

White's Confutation of Church of Englandism, 3s. 9d.
Life of Dr. Doyle,—containing a number of his letters to the Evangelicals of his day, 1s. 10½d.

Sure Way to find out the True Religion, in a Conversation between a Father and Son, 1s.
A Short History of the Protestant Religion, by Bishop Challoner, 1s.

Cobbett's History of the Reformation, 2 vols. in one, complete, 3s. 9d.
Do. Legacies to the Parsons; a sequel to the Reformation, 1s. 10½d.

The Decline of Protestantism: a Lecture by Archbishop Hughes, 4d.
Hughes and Breckenredge's Controversy, 6s. 3d.

Protestant Objections Answered; or, the Protestant's Trial by the Written Word, 1s. 10½d.
The Grounds of the Catholic Doctrine, by Pope Pius IV., 10d.

Primacy of the Apostolic See Vindicated, by Bishop Kenrick, 6s. 3d.
Lingard's Anglo-Saxon Church, 6s. 3d.

Moehler's Symbolism, 10s.
Newman's Sermons, 6s. 3d.
Liguori on the Commandments and Sacraments, 1s. 10½d.

Do. Preparation for Death, 2s. 6d.
Douay Testament, 1s. 10½d., or £6 5s. the hundred.
Douay Bibles, at prices varying from 5s. to 45s.

In addition to the above, we have on hands an assortment of all the CATHOLIC WORKS PUBLISHED, at extremely low prices.

D. & J. SADLIER,
179 Notre Dame Street.

A discount made to the Trade, Clergymen on the Mission, Public Libraries, &c., &c.
Montreal, 29th Jan., 1851.

JUST RECEIVED at SADLIER'S—"THE CATHOLIC ALMANAC." Price 1s. 10½d.
Montreal, Jan. 16.

CATHOLIC BOOKS.

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

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

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

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

ST. VINCENT'S MANUAL, containing a selection of Prayers and Devotional Exercises, originally prepared for the use of the Sisters of Charity in the United States, with the approbation of the Superiors. Fifth edition, revised, enlarged, and adapted to general use. 787 pages, 18mo., illustrated with elegant Steel Engravings, an Illuminated Title, Presentation Plate, &c. It is printed from new type, on good paper, and is sold at the following very low rates, viz.:—neatly bound in sheep, 2s. 6d.; the same, black roan, 3s. 6d.; roan, gilt edges, 7s. 6d.; arabesque, gilt edges, 10s.; alto relievo, gt. ed., 7s. 6d.

DAILY EXERCISE: a very neat little Miniature Prayer Book, consisting of the holy Mass and Vespers, with Morning and Evening Prayers. To which are added a selection of Hymns, Prayers for Confession, Communion, &c. Tenth edition, enlarged and improved, 48mo., cloth, 9d.

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Wiseman's Lectures on the Principal Doctrines and Practices of the Catholic Church, 12mo., cloth, 5s.
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This small, but comprehensive Prayer Book, is universally considered the best selection in the English language. It is comprised in a neat 48mo. volume of 336 pages, neatly done up in various styles of plain and fancy bindings, and sold at exceedingly low prices. Child's Prayer and Hymn Book, for the use of Catholic Sunday Schools in the United States. 20th edition, greatly enlarged and improved. 224 pages, illustrated with 36 Engravings. This little work, compiled by a competent clergyman, contains Morning and Evening Prayers, short Prayers at Mass, Instructions and Devotions for Confession, Communion and Confirmation; also, the Vespers, and a suitable collection of Pious Hymns, cloth, 1s.

And many other Catholic Standard Works, for sale at the New York prices, by JOHN M'COY.
Montreal, Dec. 19, 1850.

Still the Forest is the Best Medical School!!

That predisposition which exposes the human frame to the infection and virulence of all diseases, proceeds directly or indirectly from a disordered state of the System, caused by Impure Blood, Bilious and Morbid condition of the Stomach and Bowels.

DR. HALSEY'S
GUM-COATED

FOREST PILLS.

(A Sarsaparilla preparation of unexampled efficacy.)

These Pills are prepared from the best Sarsaparilla, combined with other Vegetable properties of the highest Medicinal virtue. They are warranted not to contain any Mercury or Mineral whatever. They purge without griping, nauseating, or weakening; can be taken at any time, without hindrance from business, change of diet, or danger of taking cold. They neither have the taste nor the smell of medicine, and are five times more effectual in the cure of diseases than any Pills in use.

But a short time has elapsed, since these great and good Pills were first made known to the public, yet thousands have already experienced their good effects. Invalids, given over by their Physicians, as incurable, have found relief, and been restored to sound and vigorous health from their use.

TO FATHERS OF FAMILIES.

Bile and foul state of the stomach occasions more sickness and deaths in families, than all other causes of disease put together. Sometimes whole families are taken down by malignant fevers, Fever and Ague, and other dangerous disorders, all proceeding from a bilious and foul state of the stomach. No parent can be so ignorant as not to know the great danger existing from biliousness—no parent would be guilty of causing the

DEATH OF HIS OWN CHILDREN!!

Yet thousands of children and adults die every year through neglect of parents to attend to the early symptoms of bile and foul stomach.

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 aversion 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, supersedes 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 present 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 Medicines. 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 yourselves with Dr. HALSEY'S PILLS, as a safeguard against sickness.

Wholesale and retail Agents:—In Montreal, Wm. LYMAN & Co., and R. W. REXFORD; Three-Rivers, JOHN KEENAN; Quebec, JOHN MUSSON; St. Johns, BISSETT & TILTON.
5th Feb., 1851.

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