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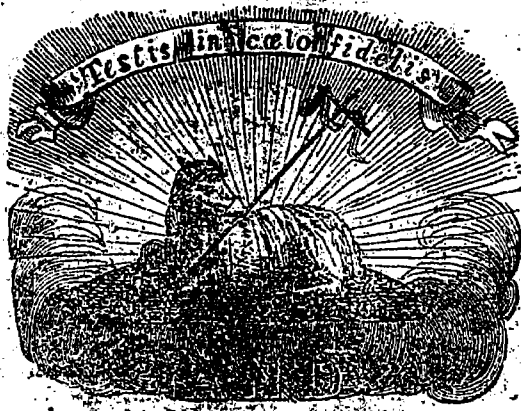
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CATHOLIC CHRONICLE.

VOL. I.

MONTREAL, FRIDAY, MAY 23, 1851.

NO. 41.

THIRD LETTER OF THE REV. DR. CAHILL.

TO THE CATHOLICS OF IRELAND.

Dublin, May 2, 1851.

BELOVED FELLOW-COUNTRYMEN,—In order to have a clear and undeniable case made out against England, for having encouraged revolution on the continent of Europe, and in order to establish an infallible proof against the English cabinet, for having, during this revolutionary progress, endeavoured to uproot Catholicity, it will be necessary that I shall place before you the history of Europe, during the last twenty years, and that I shall detail the very facts on which England had founded her anti-social and anti-Catholic diplomacy. I am well aware of your impatience to hear the proofs of the positions which I have laid down in my first letter to you; but you must not press me into a precipitate conclusion; and you will be better pleased hereafter, that I have proceeded by slow, clear demonstration, than by loose and equivocal statements. I cannot say precisely, how many letters I shall write to you on this startling subject; but depend on me that I shall tell a tale on the English cabinet which will teach Ireland a new lesson of England's perfidy; and which will convince bishops and priests, and people, that they have no security for their civil and religious liberties, except in their firm, unbroken, and constitutional union. And no doubt you will be glad to learn that these letters of your devoted Irish priest, are published in every capital in Europe, through the influence of a distinguished friend; and humble as I am, my case has already found its way across the Atlantic, and is answered with burning revenge in the heart of every faithful poor Irishman, whom English laws have banished from the home of his fathers. I shall commence my historical references in Switzerland, and shall begin by stating that the allied and contracting European powers signed at Vienna, (on March 20th, 1815,) a treaty called "The Federal Compact of Switzerland;" by virtue of which the independence of Switzerland was guaranteed in such a manner, that while the 22 cantons enjoyed external sovereignty, each canton possessed an internal and independent sovereignty;—that is to say, each canton had equally one vote in the Diet; each canton had the independent regulation of its religion and education; each canton, though small in population, enjoyed the same legislative importance in the Diet, as the largest cantonal numbers; each canton had the right to call on the Diet to resist any infringement of this compact. No two or more cantons had power to unite against the internal independence of the other cantons; and finally, the European powers—France, Austria, Russia, Prussia, and England, guaranteed there the security of all church property, and of all religious establishments. Schools, colleges, and convents, were particularly named, and the Catholic church had the signature of England, and the oath of the English plenipotentiary at Vienna, for the fulfilment of this great European treaty, the 20th March, 1815. Immediately, on the success of the French Revolution of 1830, Bern became the rendezvous of all the revolutionary spirits of Europe, in the hope of overturning, in imitation of France, what they considered the tyranny of the surrounding monarchies. Mazzini, Melegari, Ruffini, Biangi, Rosales, Ghigliani, and Dorighi, represented young Italy; Breidenstein, Barth, Peters, and Stromeyer, were the delegates from young Germany; and Stolzmann, Dybowski, Zaleski, and Gordasewski, were the hopeful and blessed deputation from young Poland. The history of Europe has never produced such a set of infidel villains—such a combination of infamous wretches, as these revolutionists and their associates. On the 15th April, 1834, they drew up forty-six articles of fraternization, which they published amongst their co-conspirators in Germany, Poland and Italy; and so infectious were the principles which they held and circulated, that before the year 1841, they had filled all Switzerland with contempt for Christianity—with hatred against the Catholic name—with an ungovernable phrenzy to seize all Catholic church property, and to riot in the universal spoliation of all the Catholic colleges, churches and convents.

In order to annihilate the individual independence of each canton, they devised a central administration in Bern, (how very like the London centralisation.) In order to annihilate Catholic influence in the Diet, they proposed that the votes of each canton should be increased according to the amount of the population, thereby giving a preponderance to several Lutheran cantons, and finally, they arranged, "that all matters relating to church property and church laws, should be decided by a majority of the votes of all the population." A decision which at once annihilated Catholicity in all its practical details; the Protestants being to the Catholics in the ratio of five to two. This law once carried out into practice, was, in the first instance, a palpable infringement of

the sworn and solemn compact of 1815—it was the direct annihilation of all Catholic civil liberty, and it was the decided extinction of the very existence and name of Catholicity in that country. You will ask where were the Allied Powers all this time? Where were the contracting European parties of Vienna? Where was the sworn plenipotentiary of Great Britain—the pure propounder of spotless liberty all over the world!!! I shall answer these questions in due time; and I shall let you read, in the handwriting of England's ambassadors, the very despatches by which she broke her solemn and sworn word, fomented sanguinary revolution, and lent her name and influence to the extirpation of the Swiss Catholic church, in countenancing scenes of cruelty, "banishment and plunder," which have no parallel in the history of modern Europe. My proofs on this point will place before the world the value to be set on the word of "the young man," Sir Robert Peel, who shamefully, and in the teeth of notorious public facts, asserted in the House of Commons (as reported) that the scenes of blood and plunder which England countenanced and advocated "were the result of Papal interference in Switzerland."

What a counterpart to this statement is the present movement in England.

As may be well supposed, all the Catholics of Switzerland, (both priests and laity,) petitioned, remonstrated, appealed to the federal compact of 1815—called on Europe to protect their civil and religious liberties—opened diplomacy with the European powers, and in the midst of their threatened calamities, relied on the honor (!) of England for the perfect solution of their difficulties! Alas! alas! they little know England, when the case of Catholicity is to be judged! The Diet, reckless of the consequences, and deaf to Catholic remonstrance, repealed "the compact," in toto; and to show how decided they were in their determination to extinguish Catholicity, they drew up "fourteen articles" for the adoption of the Catholic church, which I have no doubt you will read with a thrilling interest at the present crisis. I think you will agree with me, that what England can do at home, she can do abroad; and these articles of "Baden" will also inform you of the aim and intent of England in her present pretended zeal for Catholic education. The following are the Baden articles:—

Firstly,—All synodal assemblies, according to the canons of the Catholic church, are never to take place, unless under the inspecting authority of the government, (*ces reunions n'auront lieu que sous la surveillance du gouvernement.*)

Secondly,—The cantons shall feel it their duty to discharge all the duties appertaining to episcopal authority, according to the canonical laws of Switzerland! Synod of Tingles, and beloved Catholic Bishops of Ireland, does it not appear that the Swiss infidels direct our present cabinet, and have drawn up the anti-Papal bill, while England, at present, proceeds to annihilate your apostolic jurisdiction?

Thirdly,—All the acts of ecclesiastical authority, such as bulls, briefs, decrees, ordonances, PASTORALS, circulars, publications, ecclesiastical censures of individuals or public bodies, shall be submitted to the civil authority.

‘Soumis au PLACET de l'autorite civile,’ and any person resisting the 'pleasure' of the civil authority shall be punished as the supreme civil authority shall decide.

Hear this Catholic people of Ireland, and read the very same infidel revenge in the present penal bill before parliament.

Fourthly,—In all matters relating to the legislation of marriages, the causes are referred to the civil judge.

Hear this laymen of Ireland! and if you do not constitutionally resist the present penal legislation your sacrament of marriage will be soon changed into a Smithfield contract.

Fifthly,—The cantons shall protect all mixed marriages, and shall punish any priest who shall refuse to submit to the civil regulations!

Hear this all priests who wish to receive a pension from England and to wear the government livery.

Sixthly,—The cantons shall establish an equitable payment for dispensations in marriages, and shall punish any violation of their decision, whether the disobedience come from an Archbishop, or from the Holy See!

These are the cantons which Sir Robert Peel assures us were goaded into rebellion by the Pope!

Seventhly,—The cantons engage to diminish and entirely abolish all festival days, and translate them to the following Sunday; and in affectionate interest for the Catholics, they will abolish the days of fast and abstinence, unless otherwise decided by the civil authority!

Fellow-countrymen, do you not hear Lord John Russell, (out of kindness for the Catholics,) declare something of the same idea in that part of the penal

bill which relates to bequests made on the death-bed of the testator, and to moneys left to the management of bishops, as guardians of the poor. It is surprising how much London has learned from Geneva—how nearly allied in principle is the Swiss diet and the English parliament—and what a close resemblance exists between Lord John Russell and Oehsenheim?

Eighthly,—The cantons shall have a right to inspect all seminaries; they shall revise all ecclesiastical collegiate regulations, and no one can be received into these seminaries till they have satisfied the civil authority; and no one can be ordained till he will be approved by the state.

Every step we advance in the history of Switzerland, is really nothing more or less than the present history of the English cabinet; and as the avowed aim of the Swiss was the extirpation of Popery, is there any man in his senses who does not see, at a glance, the present insidious policy of England?

Ninthly,—The cantons claim the right of applying all properties of convents to other religious establishments.

Tenthly,—The state shall adopt measures to abolish all convents, or to place them under the authority of a bishop.

Fellow-countrymen, are not these the very words of Lord John Russell!

Eleventhly,—The state claims the right of collation to all ecclesiastical benefices.

Twelfthly,—If the acts of the civil authority in such collations be decided otherwise by the bishop, such act of the said bishop will be deemed null and void.

My lords, bishops of Ireland, if we do not firmly resist the Russell bill, we shall very soon see Lutheran colors floating from the spires of our Catholic churches.

Thirteenthly,—The cantons shall demand from each priest an oath of obedience to the civil authority, and shall refuse EMPLOYMENT to any priest who will not take the aforesaid oath.

This article finishes the entire mockery of Swiss law, and silences at once the voice of Catholicity in that country; and believe me, we are not very far distant from a similar demand on our obedience here, unless we rise up, as one man, in a mighty constitutional resistance to the present iniquitous measure, devised for the annihilation of our entire liberty.

Fourteenthly and lastly,—The cantons shall mutually combine into one national confederacy to maintain the principles and rules laid down in all the aforesaid articles, and shall be prepared to defend, by force, their practical fulfilment.

I need hardly tell you that the clergy and the laity, seeing the total overthrow of their liberties, were bewildered in what way to meet this terrible stroke. They recollected their ancient history, and their national character, for centuries; and they resolved to die in the field sooner than submit in base cowardice, to this wanton attack on their rights and their faith; but every country has its patriots and its traitors, its martyrs and its cowards; and while two hundred and eighteen priests refused to take the cantonal oath—that is, perjury to God and man—unfortunately, eighteen priests did take the oath of perjury, and drew along with them one-fourth of the Catholic laity. This was a maddening and an unexpected disaster. Yet still the primitive Catholic cantons decided on resistance, even to death, and prepared for the deadly struggle. At this juncture of affairs, Sir Robert Peel arrived in Switzerland, not as ambassador, but as envoy; that is, as the representative of Lord Palmerston. They burned nuns in effigy, precisely like Lord John Russell's mob in London and Putney; they had processions of monks, and nuns, and friars, in which the very members of the Diet joined, precisely like the buffoonery of the English judges at the late Lord Mayor's dinner in London; they imitated priests in confession at the corners of streets; they held confessions in the ball-rooms in mockery; and Lutheran ladies (!) were not ashamed to forget the delicacy of their sex, and the proprieties of society in representing the practical indecency which the foul-mouthed Drummond ascribed to our English and Irish consecrated ladies. Priests were butchered, churches spoliated, convents were plundered—the poor hospitable brothers of Mount St. Bernard did not even escape. Priests, friars, schoolmasters, nuns, were obliged to fly. The Pope's nuncio was expelled. Scenes of pillage, robbery, revenge, debauchery, private assassination, and open murder were enacted, which surpassed the revengeful ferocity of savage life, and in the hope of annihilating "Popery" the gates of hell seemed to be opened, and to send forth demons, not men, to perpetrate barbarities which shock human nature, and make the intellect reel in insane wonder. They denied the existence of God. The miscreant Strans, openly blasphemed against Christ—called Christianity and its miracles a successful system of mesmerism, legerdemain, and ventrilo-

quism. Melegari ridiculed marriage, avowed the miscellaneous intercourse of the sexes as one of the rights of liberty; he and his demon associates leavelled all the laws of God and man, which heretofore held society together, and converted their existence and their gift of speech into the appalling instruments of perdition and damnation. Like the sea agitated by a coming storm, and rising as the tempest rages, till at length the swollen tide, struggling with the hurricane, lashes the very skies in terror, just so the infidelity and the blasphemy of the Swiss—the hatred the revenge of the anti-Catholic revolutionists, rose to such a pitch of fury—their associate clubs throughout Germany, Poland, Italy, France and Lombardy, were bound together with such a ferocious vengeance, against all order and morality—that in their insane conspiracy, they convulsed all Europe in one frightful scene of plunder and blood, and nearly reduced society into a chaos of lawlessness, irreligion, and infamy. Eighty-six thousand men, (of what was called the "free corps,") united in one ferocious band to enforce the fourteen articles of Baden; and the primitive Catholic cantons were thus forced to arm themselves in defence of liberty, religion, and life. The leader of this free corps was the "idol" whom Sir (young) Robert Peel was ordered by his master, Lord Palmerston, to worship. The officers of this "free corps" were "the glorious fellows" whom he praised in his maiden speech in parliament; and the review of this "free corps" were the public spectacles which he patronised by his official presence, and in which he joined as they performed their military evolutions.

Breaking off, for the present, this part of my European narrative, it is impossible to look on the picture of Switzerland without recognising its perfect likeness and copy in the present temper and political posture of England, towards the Catholic church and Catholic liberty. The political, persecuting, cutting premises are the same; and if this position be conceded, it clearly follows, according to the rules of political logic, that Catholic England and Ireland must be prepared for the same political persecuting conclusion.

During the last three hundred years, England has tried every plan which power and stratagem could devise and sustain, in order to blot out our creed, to efface our national recollections, and by thus endeavoring to make a new national mind, and a new national heart, to extirpate the old Irish character which they have degraded by long misuse; but which will yet, in times to come, be driven to take revenge for the heartless cruelties and the awful tyranny of the red centuries which are passed. They did not like to begin our rein at once in Ireland, fearing the re-action and the results; but they began on the continent, and they have tried the experiment in several countries abroad, in able practical success—they are as remarkable, at present, through Europe for successful revolution, as they are for successful commerce, and the late bull of the Pope, for the formation of an English hierarchy, just came in "the nick of time" to re-enact Switzerland in England, and to level a deadly blow at all our educational establishments, at our colleges, at our convents, at our bishops, and at the entirety of our ecclesiastical rules and discipline.

It is a very short-sighted view of the Catholic church, to examine its progress as governed by men—its position must be always viewed as in connexion with God as its first magistrate and governor. Mere human reasoning could never have foreseen its triumphs over the terrors of the Roman emperors—over the learned plausibility of the Arians—over the popular errors of the Waldenses—over the license to lust of the first so-called Reformers—or over the modern flowery path to heaven, by mental faith, in opposition to the doctrine of the hard penance of the cross; but the Catholic church has triumphed over all her adversaries through every age and every country—she has put on armour to suit the strategy of every coming assailant—her brave army has never refused battle to the enemy, or bleached before the terrors of the foe—her officers, throughout 18 centuries, have defended her turrets, and stood in the breach of her citadels, and conquered and died in transmitting to us their victorious colors; and we are not the legitimate descendants of these men—we are base cowards—we are an undisciplined force—we are an unworthy generation, if we do not meet Lutheran, Calvinistic, Methodistic, ever-varying, infidel, Christian Pagan England, in her present phase of anti-Catholicism, and by our intrepidity, union, and courage, give an additional victory to the Catholic name.

My next letter will be directed to you from England, where I am about to proceed for the next two or three months, and you will be pleased to excuse me if I cannot write to you sooner than a fortnight hence. Believe me, beloved fellow-countrymen,

Your faithful and devoted Irish priest,
D. W. CAHILL, D. D.

CATHOLIC INTELLIGENCE.

CATHOLIC UNIVERSITY.—The parish of Ballyheigue, through its truly patriotic parish priest, the Rev. Eugene McCarthy, has subscribed nine pounds in aid of the funds for founding and erecting the Catholic University in Ireland.—*Kerry Examiner.*

It is said that letters have been received from Rome, announcing the ratification of the Very Rev. Dr. Vaughan's election to the bishopric of Killaloe diocese.—*Limerick Reporter.*

DEATH OF THE REV. JAMES O'DRISCOLL, O. S. A.—It is with feelings of regret that are strongly participated in by all who knew him, that we announce the death of the Rev. James O'Driscoll, of St. Augustine's, Brunswick-street, which melancholy event took place on Friday night.—*Cork Examiner.*

On Wednesday last, his Grace the Archbishop of Tuam held a confirmation in the parish chapel of Castlebar, when upwards of seventeen hundred persons were confirmed.—*Castlebar Telegraph.*

CONVERSIONS.—We hear of a number of conversions to the faith in Cohoes, Albany County.—*New York Freeman's Journal.*

John Watts, Esq., and Mrs. Watts, were received into the Catholic Church on Easter Sunday, at Chester, by the Rev. Edward Carbery.—*Catholic Standard.*

ANOTHER CONVERT!—Mr. Simon has retired from the representation of the Isle of Wight, under extraordinary circumstances. The honorable gentleman reminds the electors that up to the present time he has always professed himself a member of the Church of England; but the events of the past year have forced upon his unwilling consideration an inquiry into the grounds upon which she claims the allegiance of her members. The result of that inquiry has been the conviction that it is his duty "to seek admission into the body of the one Catholic Church, from which England was severed at the Reformation." A change of views so entire and decided, he adds, "entails upon me, as an honorable necessity, the duty of returning a trust which I am conscious that I should never have received, had I been a Catholic at the time of my soliciting your suffrages." Mr. Simon has represented the Isle of Wight since 1847.

IRISH INTELLIGENCE.

AGGREGATE MEETING OF THE CATHOLICS OF IRELAND.

This great and most important demonstration, so imperatively demanded by the audacious attacks upon religious liberty, took place in the Rotundo on Tuesday, "for the purpose of petitioning parliament against the 'ecclesiastical titles assumptive bill,' and the 'religious houses bill,' and to adopt such other measures as may be best calculated to protect the religious rights and liberties of the Catholics of the United Kingdom." The rights of conscience being threatened with violation, it became the bounden duty of the country to protest against the outrage, in terms and in a manner not to be mistaken—and that duty was well and nobly discharged yesterday. The requisition upon which the meeting was called contained an array of names which, for number, character, position and influence, have been seldom or never equalled in any similar document. The signatures of the Archbishops head the list, and they are followed by those of the other prelates, that venerated body giving their entire sanction, zealous co-operation, and powerful influence to this great movement, in defence of religious freedom. The Catholic clergy, peers, members of parliament, members of the legal and other professions, magistrates, mercantile classes, and, in short, every order and interest in the community, are also most amply represented in the document, which, in itself, is a most powerful protest against the revival of the penal code, and proclaims, in a voice, of which even the bigoted advocates of persecution, would do well to take heed, that the people of this country, of all ranks and classes, are firmly resolved never again to submit to the abrogation of the sacred rights of conscience.

The meeting afforded further proof of this, if such were necessary. It was held in the Great Room of the Rotundo, which was densely thronged in every part long before the hour named for taking the chair. The extensive platform was thronged with most respectable and influential gentlemen from all parts of the country, representing the clergy, professions, mercantile and trading classes, the municipalities, magistrates, landowners, &c. The Catholic portion of the bar was especially well represented by its most leading and distinguished members. Indeed so great was the crowd on the platform, and in the reserved seats, that it was found utterly impossible to get anything like a list of names, such as would adequately show the number, position, or influence; of those present. Not only were the platform and the reserved seats crowded to excess, but the body of the great room was so filled as not to leave a standing place unoccupied, and large numbers had to remain outside, not being able to obtain admission. A great many elegantly dressed ladies were accommodated in the reserved seats. Altogether, it may be truly stated, that the meeting was one of the most numerous, important, and influential, that has ever been held in this country. Many great and momentous demonstrations have taken place in the same building; but never, we believe, any that exceeded, or perhaps equalled, this, in all that renders a great public meeting deserving of the utmost degree of weight and influence. The demeanor of the vast assemblage was marked with determination and enthusiasm, and the sentiments of the several speakers were received and responded to in a way that evinced a firm and fixed resolution to maintain the principles of religious liberty at every sacrifice.

At shortly after 11 o'clock, the Mayor of Limerick came forward amid loud cheers, and said—Fellow Catholics, as the representative here of the Catholics of Limerick, allow me to propose that the Hon. Charles Preston, son of Lord Gormanston, take the chair at this meeting (vehement cheering.)

The Mayor of Kilkenny said he felt sincere pleasure in seconding the motion (cheers.) The chair was then taken by the Hon. Charles Preston.

Mr. Burke, hon. sec., then came forward and read the requisition convening the meeting. He said that it had been signed by all the archbishops and bishops of Ireland, (loud cheers,) by four peers, seven sons of peers, twenty-two members of parliament, and by a large number of deputy lieutenants, magistrates, and professional and mercantile gentlemen. More than 3,000 names had been affixed to the requisition in a very few days; and it was stated from all parts of the country, that if a few days more time had been afforded, the number of signatures would have been more than trebled (cheers.)

Mr. Burke then read the following letters from his Grace the Primate, and his Grace the Archbishop of Tuam:—

Drogheda, 20th April, 1851.

GENTLEMEN,—I did not receive your letter of the 16th inst., until to-day, and had there been time to assemble some of the other bishops in Dublin, I would have been happy to assist with them at the aggregate meeting. However, I think our absence will not be of any consequence, as we all gave full expression to our feelings some time ago, and besides, almost every bishop has given, in writing, the most decided approbation of the object of your meeting. I am sure that under these circumstances, you will excuse me from attending.

"I wish you every success, and I must add, that I feel most grateful to you for the zeal and ardor with which you are intent on defending the religious liberty of Catholics. I have the honor to be, with great esteem,

Your obedient servant,

PAUL CULLEN.

The Hon. C. Preston, W. Keogh, Esq., M. P.,

J. Reynolds, Esq., M. P."

St. Jarlath's Tuam, April 23, 1851.

GENTLEMEN,—I beg most respectfully to acknowledge your respected communication, conveying the kind invitation of your committee to me, as one of the Irish bishops, to attend on Tuesday at the great aggregate meeting in Dublin. It is a valuable compliment, which I appreciate, as must every prelate in Ireland, and I should rather testify my feelings by my presence on so interesting an occasion, witnessing the generous devotion of the Irish people to the freedom of their faith, than be content with writing what might be deemed, but is not meant, a cold and formal apology.

"This is not a season for shrinking or for conventional apologies; it is a season for earnest action and zealous exertion, and were it not that the public vehicle, which would enable me to reach Dublin late this night, had started before your letter reached me, I would have deemed it a sacred duty to acknowledge, by my personal presence, the depth of the obligations of the hierarchy to a faithful people, who, true to the spirit of their forefathers, are seen gathering round their altars, and proclaiming to the world their firm and unconquerable resolve to defend them.

"The prelates who intimated their intention to be present, will, I trust, realize the fond expectation of their faithful flock.

"The clergy and people assembling and taking counsel together in this awful crisis, would remind one of those great mixed assemblies that were so often convened in the middle ages, to guard the interests of society and religion, against some powerful public enemy, who, like the infamous and tyrannical Prime Minister of England, would unchain the worst passions which it would be his duty to bind and become the great disturber of the country's repose. Against the evils with which his policy is fraught, no other precaution can avail short of his removal from the power which he abuses. To this consummation all the Irish members of parliament will, I trust, pledge themselves with a fidelity which no ministerial temptation can ever shake.

"What would be thought of the wisdom of citizens who would reject a proffered alliance, that would enable them, constitutionally, to drive their enemy from the citadel, with the certain knowledge that, after such an opportunity was lost, that enemy would be recruited and strengthened by the accession of those very allies, rivalling, nay, outrunning, him in his tactics, to harass and annoy the citizens, until at length he should succeed in stripping them of every immunity and right of citizenship?"

"Such fatuity would be only a typo of the conduct of those who would vote with this persecuting ministry, when they could drive them from office, then doomed to witness successive invasions of their creed and religious rights, until they should be again finally thrust out from the House of Commons, and deemed too valueless for any party to court their support. This is a sad result, which the firm and determined attitude of to-morrow's meeting will, I hope, deter any minister from contemplating, much less from achieving. I have the honor to be, gentlemen,

Your very faithful servant,

JOHN, Archbishop of Tuam.

To the Hon. C. Preston, W. Keogh, Esq., M. P., John Reynolds, Esq., M. P."

The following resolutions were then put, and carried unanimously:—

1. That as we, the Roman Catholics of Ireland, yield to none in our loyalty to the Queen, and attachment to the constitution, we challenge as our undoubted right, the same full, free, and unrestricted religious liberty, which is enjoyed by our fellow-subjects.

2. That we consider the Ecclesiastical Titles Assumptive Bill, now before Parliament, a gross and intolerable violation of our Religious Liberty; and that the alterations proposed to be made by the Government in that measure in no respect diminish our abhorrence of the obnoxious principles which it involves.

3. That we call upon our Representatives in Parliament, and our Countrymen in general, not only to oppose, by every constitutional means, the Bill itself, but also to give an active opposition to any Administration which proposes or supports that or any similar measure.

4. That the warmest thanks of this Meeting are due, and are hereby cordially tendered, to the Right Hon. Lord Aberdeen, the Right Hon. Sir James Graham, and the other English and Scotch Members of the Legislature, to whom we are so deeply indebted for their generous and powerful advocacy of the principles of Religious Liberty, and the rights of the Catholic People of the Empire.

5. That our deepest gratitude is due to those Irish Members of Parliament who, regardless of all party ties, offered such strenuous and uncompromising opposition, not only to the Ecclesiastical Titles Bill, but also to the Administration by whom it was introduced.

6. That we have read with indignation and disgust the calumnies which have recently been promulgated in Parliament and in the English Press against those religious Ladies who have devoted their lives to the service of God, the advancement of Religion, and the well-being of their fellow-creatures.

7. That we view the Bill recently introduced into Parliament respecting Religious Houses, as calculated and intended to give a legal sanction to those calumnies, as insulting in its purpose, and vexatious and tyrannical in its details; and that we therefore call upon our Representatives in Parliament to give it the most decided opposition.

8. That Petitions to Parliament embodying the above resolutions, be presented to both Houses, and that the draft petitions now read, be adopted; and that the presentation of the petition to the House of Lords be entrusted to the Right Hon. Lord Aberdeen; and the presentation of the petition to the House of Commons be entrusted to John Reynolds, Esq., M. P. for the City of Dublin.

9. That we call upon the Catholic clergy and people of Ireland to hold simultaneous meetings in their respective parishes, on the second Sunday in May, for the purpose of petitioning Parliament against the measures referred to, and to call upon their respective members to oppose the present, or any Government which would support any measure infringing upon the religious liberties of the people of this empire.

10. That the Chairman, honorary secretaries, and movers and seconders of the resolutions be appointed a Committee to carry out the resolutions.

The committee met at their rooms on Thursday, at one o'clock.

The Rev. Dr. Cooper and Andrew Russell Stritch, Esq., were added to the committee.

Mr. Cantwell brought up the following circular and petition, which were unanimously adopted, and ordered to be printed and forwarded without delay:—

Dublin, 2d May, 1851.

Committee Rooms, 45, Lower Sackville-st.

REV. SIR,—I have the honor, by order of the committee, to transmit to you the following copy of a resolution, passed at the aggregate meeting of the Catholics of Ireland, held in Dublin on the 29th ult:—

Moved by Robert Cassidy, Esq., seconded by William Francis Finn, Esq.:

Resolved—That we call upon the Catholic clergy and people of Ireland, to hold simultaneous meetings in their respective parishes, on the second Sunday in May, for the purpose of petitioning parliament against the measures referred to, and to call upon their respective members to oppose the present, or any government, which would support any measure infringing upon the religious liberties of the people of this empire.

"Being assured that the resolution will meet with your concurrence, the committee rely on your co-operation in giving effect to it, and beg leave to request that you will cause a meeting of your parishioners, to be held on the 11th day of May instant, for the purpose of petitioning both houses of parliament against the penal legislation, with which the civil and religious liberties of the Catholics of these countries are now menaced.

"The petitions adopted should be as numerously signed as possible, and forwarded for presentation without delay.

"Where the county or borough, wherein is situate the parish in which the meeting shall be held, is represented by a Liberal member, the petition to the House of Commons ought to be sent to that member. If the representation be circumscribed otherwise, then it might perhaps be a convenient rule of action to confide it to the Liberal member of the nearest county or borough. I have the honor to be, reverend Sir,

Your obedient servant,
(To be signed by the Secretary.)

THE PENAL LAW.

The Catholic Clergy of the Swinford deanery, diocese of Achonry, assembled in Swinford, on Thursday, the 24th ult., have adopted the following resolutions:—

"That we cannot find language sufficiently strong to express our detestation and horror of the impious bill introduced by her Majesty's government, and now in progress through parliament, imposing pains and penalties on our Prelates, the successors of the Apostles, for the discharge of the duties of the sacred office to which they are divinely appointed—duties essential to the exercise of our holy religion.

"That, while we hope to receive grace ourselves to suffer with Christian patience, after the example of the Apostles, and the true servants of God, in all ages, any measure of persecutions the enemy of Christ may inspire our rulers to inflict on us, we feel it a duty we owe our holy religion, and our country, to raise our solemn voice against a measure so injurious to religious freedom, so calculated to disturb the peace and tranquility of the country, and to imperil the stability of the throne itself.

"That the twenty honest and patriotic Irish members who convinced the minister that Ireland was not to be trifled with, when an attempt was made to outrage the sacred cause of religion, and whose noble example, we are happy to find, has since been followed by several other friends of religious freedom, are entitled to the everlasting gratitude of their country.

"That we adopt the sentiment of the Tuam resolutions, "that no political measure, whatever might be its value, could be weighed for a moment in favour of a persecuting ministry against the enormous and essential wickedness of persecuting the Divine religion of Christ; and that, therefore, we call again upon all the Irish Catholic members who value their religion, and all the Protestant members who value their peace and justice, to use every constitutional engine to hurl the present ministry once more from office—which repeated lesson of the union and strength of Irishmen will teach their successors, no matter who, to abandon forever the hateful and disastrous policy of persecution."

"That we pledge ourselves to co-operate with our faithful flocks in sending, without delay, the strongest remonstrances to the legislature against this execrable measure."

THE PENAL BILL.—THE IRISH MEMBERS.—We are convinced that fifty honest Irish members would effectually defeat those threatened enactments. The question of persecution, therefore, amounts to a mere arithmetical problem, the solution of which rests in the hands of the liberal and Catholic constituencies of Ireland. Have they the power of compelling fifty representatives to pay attention to their wishes? We have no right to discuss the delinquencies of distant parties, whilst we leave work undone in our own country. From an examination we have made of the state of the registry for this county, we have no hesitation in asserting that by a due organization, the freeholders of Tuam and its vicinity have it in their power to affect materially, if not actually turn the scale in all future elections. Upon the heads of the freeholders of the county be the guilt and the shame of permitting the interests of this great Catholic county to be bartered away by its representatives.—*Tuam Herald.*

PUBLIC MEETINGS.—Pursuant to a most respectable requisition, headed by the Right Rev. Dr. O'Donnell, Bishop of Galway, Mr. M. A. Lynch, the High Sheriff of Galway, has convened a meeting to be held on Thursday, "for the purpose of preparing a petition to parliament, and adopting other measures calculated to defeat the unconstitutional and tyrannical attempt of the government to enslave the Catholics of this empire, by the enactment of penal laws."

CATHOLIC MEETING AT WATERFORD.—A meeting of the citizens of Waterford was held at the Town-hall on Monday, for the purpose of petitioning against the Ecclesiastical Titles Bill, and the Nunneries Visitation Bill. The meeting was convened by the Mayor, in pursuance of a most respectable requisition presented to him last week. His worship, John Power, Esq., presided. The meeting was most numerously attended, and intense enthusiasm pervaded the assembly. Several excellent speeches were spoken. Both the city members, Mr. Meagher and Sir Henry Winston Barron, delivered eloquent speeches. They were both enthusiastically cheered.—*Kilkenny Journal.*

The Catholic electors, who form a majority of the constituency of Kinsale, have signed a requisition to their representative, Mr. Benjamin Hawes, calling on him to resign his seat. They say, "By voting for the second reading of the Ecclesiastical Titles Bill you have utterly disregarded our feelings and opinions, made known to you by a copy of a series of resolutions adopted at our meeting of the 12th ult., in which, after censuring strongly your vote in favor of the introduction of this iniquitous measure, we gave you the alternative of opposing any further progress in penal legislation, or resigning the representation of this borough You have deceived and betrayed us; for, with the profession of liberality on your lips, your recent acts prove you a bigot and a persecutor of our creed. The false and insulting grounds on which you have sought, in your letter to our secretary, to justify your vote, only render more flagrant the violation of those solemn pledges you made in your address and at the hustings, of protecting our religious rights and liberties."

EMIGRATION.—Sailed from Galway last week, Robert and George, 105 passengers for New York; Malvina, do, 90 for do; Haidee, 107 do, and Keepsake, 120 do, both for Boston. During the last few weeks the numbers who proceeded by rail from Armagh to Belfast, for the purpose of emigration, averaged from 80 to 100 daily.—*Belfast Chronicle.*

If the tide of emigration proceed with the rapidity which has marked its progress during the present spring, this province bids fair to become a wilderness. We are almost safe in stating, that at this moment, in every nine families out of ten in this neighborhood, preparations are being made for the embarkation of one or more of their members. And the worst, at least the most disheartening feature in the matter is, that in almost every instance the industrious and the owners of some capital are departing, leaving behind them the helpless and those whose age and indigence will soon render them fitting objects for the poorhouse.—*Tuam Herald.*

The rage for emigration knows no limits. The people are leaving the land in myriads. From Tipperary the emigration continues to an unexampled extent; and from Clare the best of the population are hurriedly betaking themselves to the other side of the Atlantic; whilst of Kerry, Cork, and Limerick the same may be said with perfect veracity. As an instance of the feeling by which the more comfortable class of persons are actuated, a fact has been communicated to us on authority which we cannot question, and which relates to the emigration movement in Clare:—A comfortable man of the name of John Keating, of Kibaha, purchased a farm about a fortnight since for his eldest son. He laid out a large sum of money on the purchase; and everything seemed to prosper the commencement in life of the young man, who is of excellent character and most industrious habits. The day after the farm was taken, the son, accompanied by his eldest sister and others of his family, abandoned the newly-taken farm, proceeded to Limerick, took shipping for New York, and are now at sea on their voyage to the free shores of America. On the same day no less than 65 of the inhabitants abandoned their holdings, sold whatever they could convert into cash, and took shipping also for America! The landlord went to the next townland for the purpose of providing a very comfortable and desirable farm for a favorite tenant. The moment the tenant got into possession of this desirable farm, he gave it up, and took shipping also for America! In fact, these sixty-seven or sixty-eight persons were, in all respects, the most comfortably circumstanced in all that extensive district. From our observation too of the class of passengers going out daily, we can perceive that they are not the desitute or the disabled. Quite the contrary.—The Florence of London, cleared out from the quays of Limerick yesterday for New York with upwards of eighty passengers, most of whom were respectable-looking persons, nearly all from Clare. Some of the passengers by this vessel were those who escaped the wreck of the fated Edmond last November; and for whom the deep has no terrors at this moment. Altogether, nothing can surpass the rage with which the people are thus influenced; or how or when the mania may terminate, it is difficult in the extreme to pronounce.—Meanwhile, the question is, what is to become of the country? Since the 1st of January, 1851, twenty ships have sailed from Limerick with 2,527 passengers, which forms up to this moment nearly a fourth part of the

number that left for the year ending 31st December, 1850, being 10,482! Fifteen vessels are at present on the berths at the quays of Limerick, waiting to ship their passengers for the different parts of America. Where, we again ask, will this end?—*Limerick Reporter.*

The Rev. Mr. Bulger, for many years the respected and esteemed Catholic Curate of Borrisokane, has emigrated to America with a great number of his parishioners.—*Id.*

The Catholic soldiers of the 55th regiment, who attended the Catholic Cathedral on Sunday last, contributed the handsome sum of £2 18s. towards the usual collection on that day.—*Waterford News.*

FRAUD BY A PRETENDED EMIGRANT AGENT.—A series of frauds was within the last few days perpetrated upon a large number of intending emigrants in this city by a person who gave his name to the public as John Harris, under the following circumstances:—An office was opened in Fishstreet, under that name, and first-class emigrant vessels were advertised as about to sail from Liverpool for Philadelphia, New York, St. John's and other ports of America, Mr. Harris announcing himself as an agent of Messrs. Moleny and Co., Liverpool. Tickets were issued at rates much below those usually denuded by emigration agents, and the result of course was that many poor country people were duped into paying their money at the office. Several of those persons were directed to call at the office on last Thursday, when they were informed that they would receive tickets which would entitle them to a free passage to Liverpool, there to go on board a vessel which Harris advertised as the "new ship," and which his bill announced as about to sail for different ports in America. Parties intending to emigrate to any port there were told separately that the new ship was to sail for the particular place of their destination. Accordingly large numbers of persons came to the office in Fishstreet early on Thursday morning, in expectation, of course, that they would receive their passage tickets, when to their alarm they found the office closed up, without any appearance of business of any kind. After a short time the lodgings of Mr. Harris were found, and application made there, when it was discovered, to the horror of the unfortunate dupes, that the gentleman had retired precipitately from Cork the evening before. It appears that by this fraudulent proceeding Harris has succeeded in cheating the poor people of a very considerable sum of money.—*Cork Examiner.*

ELECTION MOVEMENTS.—The Protectionists are "feeling their way" amongst the Irish constituencies, in expectation of a general election before the close of the year; and some of them are making large promises of relief and concessions to Ireland from a Stauy administration. It is stated that Lord Suintale, son of the Earl of Donoughmore, is to start for Tipperary, while Mr. Emerson Tennent, late Colonial Secretary at Ceylon, is to offer himself as the Protectionist candidate for Belfast.

We have seen a specimen of the species of potatoes called "redbottoms," sown in November, grown in the open air, without any covering, at Rosehill, near Middleton, by Mr. John Barry. The potatoes exhibit a healthy appearance, are free from taint, and of a size beyond what could be expected at this early period.—*Cork Examiner.*

OUTRAGEOUS ATTACK.—On Friday last Michael Purcell, poor rate collector, and driver for the Kilconan division of Rathkeale union, with his nephew and an assistant, restrained a pair of horses for poor rates while sowing barley on a part of the lands of West Moy. In consequence of the owners not surrendering the horses at once the above persons commenced an attack on one of the owners, inflicting such a wound on the inoffensive man, Michael McGuire, as to render his recovery at present most uncertain.—*Limerick Chronicle.*

WORKING OF THE IRISH POOR LAW.—KILRUSH AND ENNISTYMON.

The Rev. S. G. Osborne, in a letter to the Editor of the *Times*, gives the following frightful particulars relative to some of the workhouses of the west:—

"The out-relief in these unions has been refused in thousands of cases where the destitution could not be assumed; when it has been given, it has been such as only just supported existence—could not preserve life. Much comment has been made upon the fact that the Kilrush paupers, inmates of the workhouses, are kept at an expense for food of 1½d. per week, clothing 2d. Why, Sir, I do not believe any one outdoor pauper for many months past has in these unions had sevenpence worth of relief in any one week. The mockery is for ever gone through of offering them orders for the house in which the guardians know there is no room. I deny, however, that the workhouses at Ennistymon or Kilrush were a short time ago fair tests of destitution. I know no language strong enough with which to denounce the cruel injustice which suffers these houses to become pest-houses, and then declares that those who won't enter them can't be destitute.

"It has a long time been known to me that deaths for ever happen in these houses from starvation, on which no inquests are held. I also know that at least at one board means have been taken to try and deter the police from reporting such deaths occurring out of the house for inquests. I know that in Clare a great many bodies of persons dying sudden of starvation—the end is often sudden—have been buried without inquests—nay, without coffins. As to the workhouses, it may happen, as at Kilrush at this moment, that the coroner should be a member of the board, brother to the medical officer of the house.

"I will here quote a case from many before me. Some few weeks ago there was a man named Sheehy in the workhouse of Kilrush; he had been there for some time; he was now discharged from the workhouse by the chairman; he was on his way home, some distance, I believe, from the said workhouse, the weather intensely cold; he was found dead on the roadside, his head resting on his little daughter's bosom, a child about seven years old. The gentleman who is my authority for this sad tale states he waited one day for the coming of the coroner, who never came, and the man was buried without any inquest. There is a place called Knock, in the Kilrush union; a poor man lately died in the place, and I am informed he remained unburied, for the want of a coffin, eleven days. The relieving officer and the guardian were both applied to, and both refused it. A police-constable at the station at last got a few boards, exterminated a sort of coffin, and thus got the man buried. I am further informed, that but for this constable (I have his name) and the Priest, the wife and child would have died of hunger."

Tremendous showers of hail, though of short duration, have fallen, and the atmosphere is cold and ungenial. On Sunday there were some peals of thunder to the east and in the evening we had a fall of snow, which was, we understand, heavier in other parts of the country. The country looks beautiful, and the spring operations are rapidly drawn to a close.—*Tipperary Free Press.*

ATTEMPT AT MURDER.—A man named Purdon, a baker, who has been for some time lodging in Mitchell-street, was arrested on Monday night for having attempted to deprive his landlady of life by cutting her throat. He had succeeded in his murderous purpose to such an extent, that when the niece of the woman, attracted by the noise, rushed into the room, she found her aunt's throat lacerated in a shocking manner, and her hands out and bleeding. The woman is still alive, and the prisoner will not be tried until her wounds either prove fatal or her recovery is certain.—*Belfast Chronicle.*

GREAT BRITAIN.

OPENING OF THE GREAT EXHIBITION.

The day was all but a general holiday, and from morning to night the streets leading to the park were crowded with carriages and pedestrians. From Hyde-park-corner, through Piccadilly, one unbroken line of carriages extended, at nine o'clock, across Leicester-square as far as the Freemasons' Hall, in Great Queen-street! Perhaps so many equipages were never before brought together in one spot, as were collected in and around the park, when the Royal *corège* halted at the north transept. The holders of tickets found great difficulty in reaching the building; but, once there, their troubles ceased. The royal carriages left Buckingham-palace, accompanied by a body of the Horse Guards, at about a quarter to twelve o'clock. Contrary to the expectation of many, the Queen did not ride in her State carriage and go in procession, as is the case when Parliament is opened or prorogued, but she was well seen, and both herself and the Prince were received with loud, hearty cheers by the people. In the carriages which accompanied her Majesty were the Prince of Wales and Princess Royal, the Duke of Cambridge, the Duchess of Sutherland, and the other members of her suite. The Queen arrived at the north entrance of the transept precisely at twelve o'clock. On entering, the booming of cannons in the distance, a flourish of trumpets, and the striking up of "God save the Queen," by the organ and band, announced the fact to the vast multitude who had congregated in the building. Her Majesty entered in State, leaning on the arm of Prince Albert, and leading the Prince of Wales by the hand, Prince Albert leading the Princess Royal.

The view when the Queen took her seat, was one that we would all England had seen. The seats for the ladies were barricaded off, so as to leave a wide and clear gangway to the centre of the nave and the transept for the circulation of the visitors. The front seats were occupied by the ladies, and at the back there were standing places for the gentlemen, the seats being devoted exclusively to the use of ladies. The same arrangement took place with regard to the seats in the galleries. The northern end of the transept was partitioned off for the exclusive use of her Majesty and those personages who had the right of *entrée*, or who were engaged in the ceremonial. This portion of the building was kept by the Life Guards. The play of the magnificent fountains, in front of the State-chair, gave a delicious appearance of coolness to the whole scene, and the trees, which is just bursting into leaf, formed, with the crystal walls of the Palace seen through the foliage, a most picturesque back ground. The dais of State was raised under a magnificent canopy, and the whole area was adorned with a display of statuary, among which the beautiful equestrian statues of her Majesty and of Prince Albert were particularly conspicuous. Groups of statuary were ranged on each side of the transept, from the door of entrance up to the nave.

The building itself displayed internal effects of which we had scarcely thought it susceptible. The hard lines and shrunken masses which a metallic construction involved, were hitherto but ineffectually relieved by the pale and faded colouring which has been adopted; the ashy tones and consumptive lineaments of the structure wanted mass and relief. These were, at the opening, nobly supplied. The intense scarlet of hangings and unitrons, the rich crimson of carpets and tapestry, the bright floral parterre-like effects of the ten thousand pinks and blues of feminine attire, the sparkling fountains, the masses of exotic flowers, the golden sunbeams flashing at once on the delicate spring-faints of our English elms, and the heavier greens of tropical palms—these, with the sparkling of glass and the more solid polish of metal, adequately redeemed, by their breadth and harmony, the more prominent defects of the "Crystal Palace."

The official programme was scrupulously followed. A choir under the direction of Sir George Smart, Mr. Tule, of Westminster Abbey, presiding at the organ, sang "God Save the Queen." Prince Albert read a Report of the proceedings of the Commissioners, presented her Majesty with a catalogue, and introduced the Commissioners. The artistic effect of the general grouping, presented at the delivery of the address of the Commissioners, was striking.

Her Majesty returned the following most gracious answer:—

"I receive with the greatest satisfaction the address which you have presented to me on the opening of this Exhibition.

"I have observed with a warm and increasing interest the progress of your proceedings in the execution of the duties entrusted to you by the Royal Commission, and it affords me sincere gratification to witness the successful result of your judicious and unremitting exertions in the splendid spectacle by which I am this day surrounded.

"I cordially concur with you in the prayer, that, by God's blessing, this undertaking may conduce to the welfare of my people and to the common interest of the human race, by encouraging the arts of peace and industry, strengthening the bonds of union among the nations of the earth, and promoting a friendly and honorable rivalry in the useful exercise of those faculties which have been conferred by a beneficent Providence for the good and the happiness of mankind."

The Archbishop of Canterbury, by order, said a prayer, not one word of which, by the way, was heard at the distance of a dozen yards—

The "Hallelujah Chorus" was then performed, but the organ had not the effect anticipated. The Royal

procession was headed by the architect and contractors, and continued with the Finance and Executive Committee, the Foreign Commissioners, the Royal Commissioners, the Foreign Ambassadors, and the Cabinet Ministers,—then came the Queen, leading the Prince of Wales, and Prince Albert, leading the Princess Royal, followed by the Foreign Princes, now staying in this country, and the ladies and gentlemen of the Court. The procession turned to the right, moved to the west end of the nave by its north side, returned to the east end of the nave by its south side, including the south end of the transept, and came back to the centre along the north side of the nave; thus enabling all those present to see her Majesty and the procession. During the procession, and at the Queen's approach, the organs were successively played. On the return to the platform, the marquis of Breadalbane declared "the Exhibition opened!" This was announced to the public by a flourish of trumpets and the firing of a royal salute on the north of the Suptentine; the barriers, which had kept the nave clear, were thrown open, and the public allowed to circulate.

The Duke of Wellington accompanied the procession during the whole of its route, leaning on the arm of the Marquis of Anglesea. It was his eighty-second birthday. The two veterans were much applauded as they walked with feeble steps through the vast building. The Chinese Commissioner, Mandarin Hensing, was the object of much curiosity. As soon as he espied the Duke of Wellington, he made his way towards him, and paid his obeisances to him after his country's fashion. Mr. Cobden was particularly conspicuous, from his being the only English Commissioner in a plain or evening dress suit! As he was passing by the Waterloo heroes, one of the Royal Commissioners introduced him to them, and from the low bows on both sides, it was evident that this was a first introduction. The conversation was continued for some time in an animated manner, and this first meeting between the greatest warrior of the age and this distinguished apostle of peace in the Palace of Industry, is certainly not one of the least interesting incidents of the Great Exhibition.—*Weekly News.*

(From the Northumberland and Durham Correspondent of the Tablet.)

SHIELDS CATHOLIC DEFENCE SOCIETY.—At a meeting of this society, held on 27th April, Mr. Thomas Oates proposed the following resolution:—"That the thanks of this association be given and transmitted to the patriotic Dr. Cahill, of Dublin, for his recent eloquent defence of the rights of the Catholics of this empire." In proposing the resolution, he said that the eloquence of this great scholar and Priest was shaking from apathy the whole of the Catholics throughout the land. Dr. Cahill had given expression to the burning feelings of indignation which lay smouldering within the breast of every intelligent Catholic who viewed the recent proceedings in parliament (hear, hear.) Eloquence like Dr. Cahill's had not greeted the Catholic ear since the days of the great O'Connell. The vote of thanks was seconded by Mr. John Morris, who, after alluding to the feelings with which Catholics all over the Continent regard the persecuting measures in question, observed that, like the eloquent Dr. Cahill, he did not believe that the enactment, if passed, would ever be obeyed; he did not believe that the sons of Erin would permit Orange magistrates to visit, alarm, and terrify the inmates of these holy abodes. For, guard such a measure as they may, it would be open to such abuse as he could not contemplate without feelings of indignation, which he was unable to describe (cheers.) Certain of this he was, that the authors of these bills were the greatest traitors to the Sovereign of these realms; they were seeking to rob that gracious monarch of the loyal affection of the best of her subjects (hear.) Let the aristocracy of this country beware; there was a cloud in the distance, small, indeed, but which was spreading.—Chartism was again rising, and other elements of threatening aspect. An hour might come when the men who were now foremost in raising this cry will be glad to seek the aid and mighty influence of the Catholic Prelates and Priesthood to protect them from anarchy and ruin. This was no mere conjecture; it was now found on the Continent that the great security for property and the law of order and rational liberty rested on the basis of the teaching of the Catholic Church. Millions of the working men of England—the masses of the population—despised the No-Popery cry of Lord John Russell and his emissaries, and were determined, if they took part in the conflict, it would be to overthrow the tyranny which they believe exists in Church and State (cheers.) He feared they would think he had travelled from the subject; but he knew those classes well, and he deemed it a sacred duty to warn society before it should be too late. The resolution was carried amid great applause.

THE REGISTRATION.—The Catholics of Manchester, as well as Liverpool—are taking steps to place themselves in such a position on the registry as will enable them to punish every man who voted against the rights of the Church in the recent divisions in parliament by excluding him from a chance of being again returned to parliament.

THE FUTURE HUSBAND OF MISS TALBOT.—A correspondent of the *Morning Post* narrates an anecdote, which would make it appear that Miss Talbot has a good promise of future happiness. Two years ago, in the month of June, a poor mad woman one afternoon sought refuge at the cab-stand in St. James's-street, between the two fashionable club-houses, Arthur's and the Conservative. She was anxious to be driven somewhere; the destination was written in a book, which the poor creature held in her hand, but she had no money to pay the fare. She opened a cab door, but had no sooner seated herself than she was expelled. Another and another she tried, the same rude expulsion took place, "to the infinite amusement of a crowd of peers, members, officers, cabmen, and passers-by." It chanced, then, that a young gentleman, unknown to many, but well known by sight to the writer, came up St. James's-street. He stopped, as others of his rank had done—but, he inquired among the crowd the cause of the excitement. He made his way to the poor demented creature, had her carefully put in one of the cabs from which she had been ejected, and after reading her address, himself mounted the box of a common cab with the driver, to convey her carefully home. The "noble man" who had the moral courage to do so good, so charitable, an act, was no other than Lord Edward Fitz Alan Howard, son of his Grace the Duke of Norfolk.

THE PROTESTANT BISHOP OF WINCHESTER.—The Minister and congregation of St. Paul's Jersey, lately sent to the Protestant Bishop of Winchester a No-

Popery address, in which was the following paragraph:—"And further, we desire to enter our protest against Tractarianism or semi-Popery, because of its demonstrated tendency towards Rome, exhibited in its predilection for the Roman Catholic dogma *Baptismal Regeneration*—also for reservation of fundamental Gospel doctrine, especially justification by Faith alone in the righteousness of our Lord Jesus Christ—also for the revival of obsolete forms and ceremonies and mummeries of superstition—also for contumacious insubordination to Episcopal authority when at variance with their unauthorised dogmas and practices—and also for a Jesuitical interpretation of the Articles of the Church of England, destructive of their grammatical meaning." In his reply, the Bishop says:—"I see with pleasure every fresh instance of determination to uphold the pure doctrines of our Reformed Church, and I trust that you and your congregation, under God's blessing, will never cease to contend earnestly for the Faith, and at the same time to maintain the truth in love."

THE BISHOP OF EXETER'S SYNOD.—The Bishop of Exeter has published a letter to Archdeacon Bartholomew containing his lordship's directions for the regulation of the approaching synod, which is fixed for Wednesday, the 25th of June, and two following days. The one great question which the Bishop will submit to the synod, will be "the fitness of our making a declaration of our firm adherence to that great article of the Creed, 'I acknowledge one baptism for the remission of sins;' as well as to the doctrine of our Church on the grace of that sacrament, as set forth in the Catechism."

Sir John Harrington has consulted Mr. Badeley as to the legality of the Bishop of London removing the crosses from the altars of St. Barnabas and St. Paul's, Knightsbridge, and whether Sir John would be acting legally in restoring them, some of the parishioners having required him so to do. Mr. Badeley replies that it is a difficult question, but that as the crosses were originally placed on the altar with the Bishop's consent, he had not the right arbitrarily to remove them. He advises Sir John Harrington to restore the crosses to their original position, and leave the Bishop to proceed against him, if he sees fit to do so.

SALE OF A LIVERPOOL LIVING.—In the Sheriff's Court, Red Lion-square, on Thursday, the case of Powell v. Phelps came on for hearing. The circumstances of this case were of a peculiar character. The plaintiff John Giles Powell, is a Clergyman of the Established Church, and sought to recover of the defendant, William Freeman Harford Phelps, an attorney, the sum of £20 as a "clerical agent," for commission on the sale of the next presentation to an advowson. The pleas were three—denying the agency, alleging that it was an illegal transaction to sell a church preferment, and fraud. The living was the perpetual Curacy of Trinity Church, Liverpool, and a Miss C. Brown was a patron, and had the right of presentation on the retirement of the Rev. Mr. Davies, who then held the living. The defendant afterwards treated with Mr. Corbet, another clerical agent, and with Miss Brown, and the result had been the purchase of the next presentation for £1,350. It was for the negotiation by the plaintiff and for the introduction, which led to the purchase of the living, that it was sought to recover damages in the shape of commission. The jury found for the plaintiff, damages £20.

SECESSIONS FROM THE CHURCH AT HULL.—Another of the curates of the High Church of Hull, the Rev. Thomas Dykes, has publicly announced his resignation, on the same grounds as those stated by his late coadjutor, Mr. Barff. Mr. Dykes says that he entertains "doubts," and, like an honest man, will not again minister until those doubts are removed.—*Weekly News.*

FATAL RAILWAY ACCIDENT.—On Tuesday evening a terrible accident took place in the Sutton tunnel of the Lancashire and Cheshire Junction Railway. It appears that the number of persons who visited Chester by the Cheshire Junction line from Manchester, for the purpose of attending the race for the Chester Cup, was so great that it was found necessary to despatch three special trains in addition to those employed in the ordinary traffic. The trains left Chester about a quarter before ten o'clock, and the first train passed through the tunnel in safety; but not so with the other two. The second train had got about the centre of the tunnel, and was proceeding slowly, when the third train came up at full speed, and smashed the two last carriages almost to pieces. The crash was awful. Five passengers were killed on the spot, and two others died very shortly afterwards. In addition to these, almost fifteen persons were found to have been seriously injured, besides one gentleman, an engineer attached to the London and North-Western Railway Company, who had his thigh broken.

DISGRACEFUL IGNORANCE.—A few days since a man named Newmarch was brought up at Worship-street Police court, charged with a brutal assault upon his wife and daughter. The face of the wife was terribly contused, one of the eyes of the daughter, a little girl between eight and nine, was both bruised and swollen, and it was evident that they had been most shamefully treated; but upon the daughter being questioned by the magistrate, she answered that she had never gone to church or chapel, had never been taught the difference between good and evil, and, in fact, had not the slightest idea of the consequences of speaking falsely. The magistrate could not therefore receive her testimony, upon which the wife said that her eldest son could speak to the same circumstances, and the son, a grown up young man of 22, was therefore placed in the box to give evidence; but upon his being questioned in a similar manner, he gave precisely the same answers, and the wife herself acknowledged that the whole of her family had been brought up in the same way, although her husband earned very good wages, and that she herself had not attended divine service during the whole time she had been married. The magistrate severely reprehended the woman's conduct, and, saying that it was one of the most disgraceful instances of utter neglect and carelessness on the part of a wife and mother he ever knew: he ordered the husband to find bail for his appearance on that day fortnight, and directed the woman to take her son and daughter to the minister of her parish without loss of time, that they might in the interval acquire some notion of their duties to themselves and society, and be fit, when the man was again brought up, to give such evidence as would be likely to render him amenable to justice.—*Times.*

A householder in a village between Stamford and Uppingham, in filling up his schedule, under the column headed "where born," described one of his children as born "in the parlor," and the other "up stairs."

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, MAY 23, 1851.

By the *Cambria* we learn the assembling of Parliament on the 28th ult.; the second reading of the Jews Disabilities Bill, was passed by a majority of twenty-five. Upon Mr. Hume's motion, that the Income Tax should be continued for one year only, instead of for three, Ministers were left in a minority of fourteen, in a House of four hundred and seventy-four members.

The accounts of the opening of the Grand Industrial Exhibition, and of the Aggregate Meeting of the Catholics of Ireland, to register their solemn protest against the new Penal Laws, make up the remainder of the intelligence, brought to us by the mail of the *Cambria*. On Thursday, the 1st May, the Queen opened the Exhibition in person; the weather was beautiful, the policemen civil, and everything passed off quietly, and in the best order. Immediately upon entering the Crystal Palace, Her Majesty took her place upon the dais, or raised platform, where she received the addresses and report of the commissioners, headed by Prince Albert: then Her Majesty made a most gracious reply; then Dr. Sumner, the Government Archbishop, made (by order) a prayer, and said it, by way of a pretty compliment to the Majesty of heaven, after all the compliments to the Majesty of earth; and intended to act as a charm, against the plots and machinations of the Chartists and Socialists, who at present share with the Papists, the honor of disturbing the mental tranquillity of all the old women of Cockneydom. Then the choir sang the Hallelujah chorus; then they performed the National Anthem, whilst Her Majesty walked in procession round the building, giving it her royal benediction; then guns were fired, and trumpets blown; the Exhibition was proclaimed to be opened, and the multitude rushed in, to fall down and worship before the image, that Victoria, the Queen, has set up in the midst of Hyde Park.

But whilst all is gayety, rejoicing and feasting, in London, let us look across the channel, and very different sights and sounds, meet our eyes and ears. We see the delegates of an insulted people, met together to protest against the indignities with which they are threatened; to assert their rights as freemen, and their invincible determination to maintain them at all hazards. No shouts of "God save the Queen," greet our ears; but in lieu thereof, we hear, curses, not loud, but deep, upon the brutal government of Britain; the prayers offered up to Heaven for its speedy confusion, and the solemn vows, wherewith the Catholics of Ireland pledge themselves, to resist its tyrannical aggressions. We see the livid countenances, of the plague-stricken paupers of Kilmish and Ennistymon, those unhappy victims of Protestant ascendancy; we see them, with eyes upturned to heaven, as if in wonder, that He who dwelleth therein, should so long delay to strike, should so long keep back the bolts of His vengeance from the heads of their oppressors and murderers; we hear the dying groans of the wretches whom Britain hath slain, as their souls speed away, and wing their flight to the foot of the Everlasting Throne, in the hopes of obtaining from the Father of the fatherless, that mercy, which, by their brother man, has been denied them upon earth. But what matter, they are only Papists, and Irishmen, of whom the land is well quit, and whose wrongs and sufferings, but afford to the true hearted Protestant, cause for congratulation, as promising the speedy triumph, of the blessing of pure and evangelical religion. "Why don't they die quicker?" complains the Protestant, to whom the mortality of Kilmish, is not half great enough to satisfy the longings after the destruction of Popery; and in this truly evangelical sentiment, will be found one cause of the rancorous hatred, which these gentry bear to our Catholic charitable institutions, and especially to the convents. The true reason for the outcry against them is, that by affording a prompt and sufficient relief, to numbers of the poor and needy, they interfere with the operations of the government slaughter houses, and thus retard the depopulation of the country. Men whose object is to create a vast solitude, that they may boast of the peace their labors have produced, are naturally indignant, at the intolerable presumption of the Sisters of Charity, who have the audacity, to feed the hungry, to clothe the naked, to shelter the homeless and destitute, and in fine, perform all sorts of good and merciful works. Not only are such works repugnant to, and a reproach upon, the spirit of Protestantism, but they are positively injurious: the convent dietary is too generous, as Mr. Bumble remarked, when it was mentioned to him that "Oliver Twist" had consumed for his dinner, a plate of

broken meat, which the house dog had rejected; unlike the miserable pittance of stinking oatmeal, which the Athlone paupers are permitted to regale themselves with, out of a trough, like pigs, it is better calculated to sustain life, than to destroy it. By preserving the remnant of Ireland's peasantry from starvation, the convents and Catholic charities are retarding, and positively obstructing the benevolent intentions of Great Britain, for the pacification of the Sister Isle. Such undutiful, disloyal, and un-Protestant conduct, cannot be tolerated under a free government. "Hinc illa lachrymæ." Hence the necessity for legislating against them. Hence the foul insults of that blackguard Drummond, and his worthy compeers in obscenity. They dare not as yet, (for plague and famine have not as yet sufficiently done their work in crushing a nation's spirit,) they dare not yet, attempt to put down the convents by force; so they try what may be done, by a course of insults and blackguarding. They calculate, like noble hearted Protestant gentlemen, as they are, that by calling the Sisters of Charity prostitutes, by stigmatising their quiet homes as brothels, by exposing their chaste retreats and places of worship, to the polluting intrusion of fellows like themselves, they may at least be able to render the continued residence of ladies, of chaste and delicate feelings, within the limits of Britain's dominions, impossible; and that the land, thus disencumbered of these pure and virtuous souls, may be left a prey to the tender mercies of the poorhouse, and Protestant philanthropy. They are mistaken. The meeting held in Dublin, on the 29th April, will convince them, that they have been reckoning too fast, and that their hour is not yet come. Famine and poorhouses, pestilence and Protestantism, have done a good deal, but have not yet succeeded in destroying all sense of honor or gentlemanly feeling, in the land which they have so long blighted with their loathed presence. There are still in Ireland, thank God, brave hearts and strong arms; there are still men, who will not submit to have their daughters and sisters reviled as prostitutes, unavenged; or to see their dearest, their best beloved, exposed to treatment, which would be cruel, if offered to the meanest street walker, who serves her master, the Devil, with her vices, as faithfully as do the nuns, the Lord their God, by the practice of their virtues. No; Ireland is not degraded enough yet, to submit to Penal laws; there is still some of the old spirit alive, that spirit before which the Parliament of England has often quailed; that spirit which robbed Protestant bigotry of its prey, and compelled it to yield its reluctant assent to the Emancipation of 1829. That spirit is still alive, and will do its work. Intolerance will again crouch before it, like a scoured hound, and grant all that it demands. The memories of former victories, will encourage the people of Ireland, in the struggle that now awaits them, whilst the glories of many triumphs play around their standards; the prayers of the faithful throughout the earth will be offered up for them, whilst they go forth, conquering, and to conquer,—assured of victory, for well they know, by past experience, that there is nothing, that cannot be obtained from Protestantism, by acting on its fears. Cruel in its short lived moment of triumph, cowardly in the hour of danger, false and contemptible at all times, the Whig Government of Great Britain will quickly yield, to the strong man armed, who threatens, what it denies to the humble suppliant for justice.

The meeting of the 29th, will show the people of England, the firm resolve of the Irish, the strict union that prevails amongst them; and will, we hope, convince them of the rashness of the attempt, to rivet anew upon the necks of a brave people, (as brave and determined as themselves,) the chains of a despotism, the meanest and most brutal that ever disgraced humanity. We cannot conclude our notice of this meeting, without congratulating our readers, upon the return of the inheritor of a glorious name, to a sense of duty. The son of the great Liberator, has promised to fulfil the declared wishes of his fellow countrymen, by opposing, on all occasions, any Ministry which shall attempt to impose new Penal laws, or which, if they pass, shall not do its best to repeal them. Others will, no doubt, follow his example. And, if the attempt at persecution is persevered in, Great Britain will soon learn to its cost, that until it abandons all idea of interfering with the free action of the Catholic Church, all government will become an impossibility.

By the "Franklin," we learn that the ministry have again sustained a defeat, on a motion with reference to the spirit trade, the votes being 159 on each side. Mr. Roebuck taunted Lord John with his non-resignation, to which the Premier replied, rather pettishly, that he would take care of his own reputation, a thing not difficult to do, as it is a commodity with which his lordship is not over burdened.—Nothing further has been done with the Penal laws.—In Australia, the tickets of leave have been taken from the Irish Exiles—Mr. M'Manus, O'Doherty, and O'Donoghue. The arrival of the "Atlantic," with three days later intelligence, is telegraphed from New York.

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,—Feeling the importance of Temperance, (which every lover and well-wisher to his fellow men, ought to feel,) I beg that you will insert in the columns of your much esteemed paper, a few remarks relative to the same. The advocates of Temperance in this country, are deeply indebted (or ought to be) to the Rev. Father Chiniqui, and others, for their untiring zeal, and persevering efforts in the cause, by which its importance was brought before the mind of the public; and they also owe a debt of gratitude to the present administration, for passing "An Act for the more effectual suppression of in-

temperance," by which the people have it in their own power, whether houses shall be licensed to sell intoxicating drinks or not; through which cause, no single certificate for a tavern license has been granted in the Township of Stanbridge by Messrs. Freligh, Vaughan, and Brown. While we feel grateful for what has been done, we yet feel and see that there is still more to be done; for we find in Act 13th and 14th Vic., Cap. 27, Sec. 14, passed last session,—"That it shall not be lawful for any distiller, merchant, or trader, who shall not have a Tavern License, to sell intoxicating liquors in less quantities than one gallon, except wine, (which may be sold by the bottle,) unless it is required as a remedy." Now, as long as any one can purchase intoxicating drinks at the low rate of from 1s 3d to 2s per gallon, we have reason to fear that the cause of Temperance will not advance, as it otherwise would. I would therefore suggest to the friends of the cause, that we use exertions to bring the matter before the Legislative body the ensuing Session, praying that a heavier duty be imposed upon the distilling of whiskey, and that no distiller, merchant, or trader, be allowed to sell any less quantity than five gallons—as it must be obvious to every person—that to those who unfortunately are prone to take the intoxicating draft, the temptation is very great under the present existing law, respecting distilleries and traders. And I would further beg to remark on the necessity of all Temperance Societies, forming committees of vigilance in each parish or township, for the purpose of making complaint of any person or persons found in a state of intoxication, exposed to public view.

Hoping that these remarks may, in some measure, forward the glorious cause of Temperance, and stir up those to duty, who are well-wishers to its progress, but have hitherto been too lukewarm on the subject, I remain, dear Sir,

Your humble servant,

JOHN GOUGH,

Secretary to St. Patrick's Temperance Society,
Bedford, 14th May, 1851.

We willingly give insertion to the above communication, from a friend of the noble cause of Temperance,—a cause in which Catholics and Protestants, forgetful of their religious differences, can meet, as upon a common ground, to wage war against the monster drunkenness. Agreeing therefore with our correspondent, as to the desirableness of the object to be obtained, we hope we may be pardoned, if we venture to differ with him, as to the best means of obtaining it. We do not believe, for our own part, that drunkenness, or the consumption of spirituous liquors, was ever in the slightest degree diminished, or checked, by legislative enactments; as the subject of all such enactments, are the sellers, and not the consumers of intoxicating liquors; now it is by the moral reformation of the latter, by the reformation of the individuals of whom society is composed, that the golden age of temperance is to be brought about. To attempt to reform the individuals, by reforming society, is, in vulgar parlance, a putting of the cart before the horse. Our theory is, diminish the number of consumers of spirituous liquors, and the sellers will soon be driven out of the field. But perhaps we may be told, that by prohibiting the sale of intoxicating liquors, their consumption is prevented. Nothing can be more unfounded. The sale of intoxicating liquors is ever, and will ever be, proportionate to the demand; if they are not sold by one man, they will be by another. The quantity sold, is not diminished by legislative prohibitions, but merely changes hands, passing from those of the licensed dealer, to the hands of the unlicensed, and clandestine grog-seller. All excessive prohibitions upon the sale of ardent spirits, act but as a premium upon the trade of the illicit dealer; for so long as there are persons, willing to consume, so long will there be found plenty of persons, willing and ready to pander to the consumer's appetite, by the sale of spirituous liquors. Were it practicable to enforce the law, it would be more consistent for the advocates of "Temperance by act of Parliament," to agitate for the prohibition of the consumption, than of the sale of ardent spirits. Temperance, and Temperance Societies have made great progress, and will, we trust in God, make still more, but then we must confide more in the influence of His Holy Spirit, and less in that of the Legislature; we must look for assistance, not from man, but from God; not from Acts of Parliament, but from the constant use of the means of grace, He has so abundantly placed within our reach. To do otherwise, savors strongly of Pelagianism; and for our parts, we should feel more sanguine for the success of the Temperance movement throughout the country, if we were assured that all the inhabitants devoutly received the Holy Communion once a month, than if we were to see whole cart-loads of enactments, emanate from the legislature upon the subject, during the present session. When the system that we recommend shall have been tried, and found wanting; when the general, and frequent use of the Sacraments shall have been proved to have failed in producing habits of temperance, then, and not till then, should we feel inclined to apply to the Legislature for more stringent laws against the sale of spirituous liquors.

We hope we may not be misunderstood; we do not mean to argue against the duty of the Legislature to discourage drunkenness, and all other vices; or to deny the propriety of maintaining a strict surveillance over houses in which intoxicating liquors are sold, and the holding, of the masters of such houses, personally responsible for every thing that occurs under their roofs. We only deprecate all over legislation, as fatal to the cause which it is intended to serve; we only dread, lest by impracticable enactments, sin may be encouraged, instead of discountenanced, and thus a noble and holy cause be seriously prejudiced in the opinion of many good and moderate

men of various religious persuasions. We need hardly add that our columns shall always be open to the advocate of Temperance, no matter though we may have the misfortune to differ with our excellent correspondent, as to the means by which temperance is to be brought about.

We are always sorry when we see the Anglicans descending to the dirty trick of misrepresentation, against Catholics; we are always ready to meet them in the fair field of controversy; and we are, therefore, grieved to see them having recourse to falsehood, instead of argument. It is what we expect from evangelicals; from the "Grimes Washpots," and Maw-worms of the conventicle; but gentlemen of the Church of England ought to know better. The *Church of Toronto*, the Anglican organ in Upper Canada, is becoming a servile imitator of some of those very Protestant, and disreputable journals, whose calumnies we have occasionally taken the trouble of refuting. In his issue of the 13th, the *Church* has an article, copied from the *Patriot*, of which he speaks approvingly, and which he commends to the attention of his readers; he becomes, therefore, responsible for the truth of its contents, the more so, as the means of ascertaining their truth or falsity were easily within his reach. The article to which we allude, after citing the various acts of Parliament, passed since 1841, to enable the Catholic clergy, and religious communities, to retain peaceable possession of their own property, and forgetting to cite the various acts passed in favor of Protestant Societies, with the same object, as for instance:—7th Vic. c. 49, 52, 68; 8th Vic. c. 102, and many more, thus continues—

"There are two other acts—

One in 1845, the 8th Vic. cap. 82;

The other in 1849, 12th Vic. cap. 136.

The former of which incorporates the Roman Catholic Bishops of Toronto and Kingston, in each diocese, makes them eligible to hold real property to an unlimited extent, any where within the Province of Canada, without any restrictions, as to the mode of acquisition; and in section 9, provides for the creation of new dioceses, giving their Bishops the same power."

"The latter incorporates the Roman Catholic Archbishop of Quebec, and the Bishops of Montreal and Bytown; empowers them to hold real estate to an unlimited extent, any where in both Provinces; and provides for the future incorporation of Archbishops or Bishops, of new dioceses, upon the same terms."

"Both of these acts require the incorporation to register conveyances to them, the former within twelve, and the latter within six months from their execution; giving a power to receive death-bed bequests, registered as just stated; while, by the Church of (England) Temporalities act, bequests must be made six months before the death of the testator, and registered six months after."

We tax the writer of the above, with deliberate falsehood, or else gross ignorance of the subject upon which he presumes to write. We will give the Catholic version of these acts of incorporation; will the *Patriot* or the *Church* dare deny our statements?

By act of the Colonial Parliament, 7 Vic. c. 68, which received the royal assent 23d May, 1844, the Anglican Bishops of Quebec and Toronto, together with certain gentlemen named therein, were erected into two corporations, at the head of one of which stands the name of the Anglican Bishop of Quebec, at the head of the other, that of the Anglican Bishop of Toronto. By this act, these Church Societies, or Ecclesiastical corporations, were empowered "to have, hold, receive, enjoy, possess, retain, &c., all messuages, lands, tenements, &c., which shall be granted, appropriated, devised, bequeathed, in any manner or way, whatsoever; there are no restrictions as to the amount of property, no time specified for registration, and no restrictions upon death-bed bequests. Well, the year after, and in consequence of the privileges conferred upon the Protestants, the Catholic Bishops of Toronto and Kingston, petitioned that they, also, might be equally favored; a just demand, to which the Legislature could not give a refusal; and, consequently, by 8 Vic., c. 82, the Bishops of Toronto and Kingston, were erected into bodies corporate, with exactly the same powers of holding property, as had been already conferred upon the Anglican Church Societies; but, with the restriction of being compelled to register the conveyances of property to them, within twelve months. Now, why did not the *Patriot* and *Church* mention this little circumstance? Why did they not tell the public, that nothing has been granted to the Catholics, but what had previously been granted to Protestants? Perhaps it did not suit their convenience to tell the whole truth, and so they suppressed it; they could hardly have been ignorant of it.

The next piece of dishonesty is more glaring. We are told, in all the dignity of Italics, "that the act which incorporates the Catholic Archbishop of Quebec, and the Bishops of Montreal and Bytown—12 Vic., c. 136, empowers them to hold real estate to an unlimited extent." Were this true, it would be but an act of justice; for the Protestant corporation of the Anglican Church Society of Quebec, enjoys this privilege; but it happens to be a deliberate falsehood, uttered in the hopes that none of its readers would detect or expose its falsity. We are going to quote, Sect. 6, of 12 Vic., c. 136:—

"And be it enacted, that neither of the said corporations hereby created, shall have, hold, possess, or enjoy, lands and tenements, or real estate, in virtue of this Act, exceeding five thousand pounds, in annual value, at any time."

And yet, with this clause staring them in the face, our Protestant cotemporaries have the impudence to assert, that the Catholic Bishops of Quebec, Montreal and Bytown, may, in their corporate capacity, hold

"*real property to any extent.*" We are certain that Catholics have no objection to see their Protestant brethren hold property to any extent, provided only that such property is acquired, as is that of the Catholic corporations, by purchase, or the charity of private individuals. Catholics will raise no outcry against this. Why then should Protestants not deal equally fair with Catholics, and measure to them as they would be measured unto? We hope that the *Church* gave insertion to the article from the *Patriot*, in ignorance, more than in malice, and that he will, therefore, take the trouble to correct the falsehood to which, in his columns, he has given an increase of circulation. If he refuses to retract, when his error is pointed out, we cannot but hold him "*particeps criminis.*"

MUNIFICENT DONATION.

ST. MARY'S COLLEGE, in this city, has just received a splendid present from the Government of the State of New York. The Hon. Christopher Morgan, on the request of J. Romeyn Beck, Esq., one of the Regents of the University of that State, has sent to the library of that rising Institution, the work published by the State, within the last few years, under the title of the "*Natural History of the State of New York,*" of which fifteen quarto volumes have already appeared, illustrated with numerous engravings.

The immense undertaking was approved of by the Legislature, in 1835, on motion of the Hon. Charles Clinch, and, in the following year, an appropriation of \$104,000 was made to carry it into effect; this was subsequently increased by other appropriations.

Eminent men, in each branch, were selected to realize the project, which embraces all the divisions of natural history. We shall not attempt an analysis of a work, which alone requires serious study; but we cannot omit to give the titles of the volumes, the names of the authors, and the date of publication. The letter press is illustrated by engravings, by the best artists, which thus give a new value to this monument of science:—

- I. PART—ZOOLOGY, by James DeKay, 5 volumes.
 - 1st part—Mammifera, 1842, 76 engrav.
 - 2 " Birds, 1841, 141 "
 - 3 " Reptiles & Amphibia, } 1842, 65 "
 - 4 " Fish, } 250 "
 - 5 " Mollusca, 1843, 358 "
 - 6 " Crustacea, 49 "
- II. PART—BOTANY, by John Torrey, 2 vols., 1843, 233 "
- III. " MINERALOGY, by Lewis Beck, 1 vol., 1842, 533 "
- IV. " GEOLOGY.

The State, in this point of view, was divided into four districts, and the description of each forms a volume:—

- 1st district, by Wm. Mather, 1843, 343 "
- 2 " by Ebenezer Emmons, 1842, 53 plates and many cuts.
- 3 " by Lardner Vanuxem, 1842, many cuts in the text.
- 4 " by James Hall, over a hundred plates or maps.

V. PART—PALÆONTOLOGY, by James Hall, 1847, 375 "

A second volume announced, has not yet appeared.

VI. " AGRICULTURE, by Ebenezer Emmons, 1849.

This work, in two volumes, embraces all that can interest the cultivator. The second volume contains a chemical analysis of the various agricultural substances, 123 cuts. The last fourteen pages, furnish a curious synoptical table of meteorological observations, for the year 1848.

Although this rich collection is not yet complete, it gives the highest idea of the scientific superiority of our neighbors. The activity of their commerce, and the achievements of their industry, had long since placed them in the first rank of civilized nations; and now, little as it may be supposed by some, they have attained the same rank by the serious studies, to which the general attention is directed, by the hardy enterprises which they have undertaken in the field of science, and by the discoveries which have resulted. With this work, was transmitted the collection of Historical Documents of the State, published by the Government, under the direction of Dr. E. B. O'Callaghan. The Legislature of New York, had amassed these historical treasures some years since, in the archives of the various European governments, which had formerly colonies here, and they are now printed to promote historical research. The selection could not have been committed to an abler hand, than the historian of New Netherland. These volumes all bear the authentic act of donation, signed by the secretary. The occasion, which led to this noble act of munificence, was the communication of a manuscript, found among the archives of the Jesuit college, at Quebec. This precious autograph, from one of the most illustrious missionaries of this country, Father Isaac Jogues, of the Society of Jesus, contains an historical and geographical description of Albany and New York, when he visited them in 1643. Thanks to the Hollanders, he then escaped the hatchets and the stake of the Mohawks, among whom he was a prisoner for more than a year, and

*This precious collection, secured at great expense, forms a large number of volumes. The French government showed the utmost goodwill, and to favor the enterprise of New York, threw open her archives to the agent of the State; but in England, on the contrary, he was subjected to petty extortions, and such jealous watchfulness, as almost to defeat his mission. Holland did not know its treasures; it had but just before thrown to the winds, or sold as waste paper, the archives of the West India Company, which had founded New Netherland, now New York, and governed that colony for nearly half a century.

who, three years later, cruelly murdered him. These pages, written by that missionary, so many years ago, and saved by a kind of miracle, become now a public testimony of his gratitude. They will serve to perpetuate, in all ages, the remembrance of his hospitable welcome, on that friendly soil. It is curious, indeed, to see his writings now so favorably received, on the very spot where he then found liberty and life. Nature and philanthropy, then urged the colonists to succor a brother in distress; for they deemed it, and justly, a sacred duty, to rescue a victim from the cruel torture of the savage. Now prosperity, nobly earned, enables their descendants to reap more peaceful laurels. The love of science leads them to other conquests. They deem themselves fortunate, to discover some of those rare and curious relics, which have escaped the destroying hand, and by the aid of which, Genius will rebuild the edifice, whose fragments are now strewn around.

Our readers have, we doubt not, been often edified by the publication of the lectures of an apostate monk named Gavazzi, who is at present practising upon the credulity of the willingly duped evangelicals of London. It will not be amiss therefore, to let our readers see in what terms this miserable apostate is spoken of, even by the most violent portion of the no-popey press. The *Times* of the 19th April, after tracing the evils which have so long desolated the Italian Peninsula, to the machinations of the unprincipled demagogues, with which that region is cursed, proceeds thus to speak of Gavazzi, and his Sunday afternoon exhibitions:—

"Through curiosity and false taste many seek amusement in the rant of a renegade friar, it is cruel sport to turn into an exhibition for Sunday afternoons, the follies and falsehoods, which have once more beguiled an unhappy people, and which now supply foreign countries, with an histrionic performance, far less respectable than that of the singers and fiddlers, which Italy lends our theatres. The men who have attempted to dress freedom, religion, and government in a mask of anarchy, and who are even now levying contributions on the divided fears of their countrymen, in order to be prepared for a fresh outbreak, come under one of the two classes of fanatics or rogues; and the result to the Italian cause has been precisely what might be anticipated from the worth of its leaders."

"Gavazzi will soon share the fate of the unclean scoundrel Achilli, and be esteemed too vile, even for Exeter Hall."

The following Address, from the Catholics of Perth, to His Grace the Archbishop of Tuam, was, from want of room, omitted in our last issue:—

Most Illustrious and Most Reverend Lord Archbishop:
We, the Catholic Pastor and people of the Town of Perth and adjoining Townships, beg leave most respectfully to express our unbounded admiration of your Grace's world-famed talents and of the indomitable zeal which has devoted them entirely and exclusively to the spiritual and temporal interests of our long-suffering brethren in the land of your love, the home of our youth, "sweet Inisfail."

Had your Grace's zeal even slumbered—had the sound of your voice ever ceased "to be sent over the deep"—your Grace's recent denunciation of the *Sussex*—which would itch from our brethren that faith for which our fathers bled, and for which we would bleed and die, is enough to convince us that your Grace is still what the immortal O'Connell deemed and called you, "the Lion of the Fold of Judah."

A pigmy might kill a giant. So thought Lord John Russell; chance would be against the pigmy in a contest so unequal; so think we; and so, no doubt, thinks now the little Lord of the church's plundered domains.

The arch-hypocrite Lord John would deprive your Grace of your title; he but makes you more dear to us still. Can he silence the present generation?—Can he with his penal humber, muzzle posterity? If he do, then, and not till then, shall we cease to pronounce with rapture the name of "John Tuam"—then, and not till then, shall those who are to follow us, cease to look back to the illustrious "John Tuam" as the inheritor of the mantle of the God-like J. K. L. We beg leave to congratulate your Grace on the bright prospects of the speedy consummation of your ardent and long-cherished wishes for the establishment of a University, from whose precincts the name of God shall not be banished, and within whose walls it shall not be treason to utter the sacred names of religion, of liberty, of Ireland.

We beg leave most respectfully to request that your Grace will condescend to convey to Archbishop Cullen and your venerable colleagues in the Committee, the expression of our unqualified concurrence in their Lordships' views, and of our determination to contribute by every means in our power to carry them out to their fullest extent.

We should have taken the liberty of addressing his Grace the Lord Primate; but that his illustrious name has not been long known to us, while that of Hierophylus, or "John Tuam," has been to most of us from our youth familiar as a household word. When Archbishop Cullen in harbour was enjoying the calm, your Grace, in the storm was lashed to the helm. May Ireland then cease to love us, when we shall cease to remember the "pilot that over watched the storm."—Grateful to an all-bountiful Providence for the peace we enjoy, and sympathizing in the struggles of our less favoured brethren at home, we pray God that it may be your Grace's lot to witness in your day, the consummation of our dearest, most fervent wishes for the happiness of that dear father-land, which save in dreams most of us shall revisit no more.

Most humbly begging to be remembered in your Grace's prayers, we have the honour to remain with a devoted attachment which death alone can sever, your Grace's most obedient servants and children in Christ.
J. J. McDONAGH, Chairman.
JOHN DORAN, Secretary.

We have received the *Moniteur Americain*, a weekly illustrated journal, published at New York. The illustrations are from Paris, and render this newspaper, decidedly the most interesting of any published on this continent, in the French language.

(Written for the True Witness.)
THE DOCTRINE OF THE CROSS.

BY R. E. M.

Christians who worship with loving pride,
A Saviour lowly and crucified;
A Saviour who left His home of light,
Amid the dwellings of the blessed and bright,
To live on earth with the low and poor:
Dying in anguish, contemned, obscure,
Bearing patient the heaviest loss,
Have ye learned the Doctrine of the Cross?

Did He bid ye toil from morn till night,
To amass up treasures false as bright,
To cast your incense upon a shrine,
Deceitful, worthless, aught save Divine;
Desiring, thinking of nothing more,
Than to daily add to your golden store,
Not such the mandate He gave to ye?
But, "take your Cross and follow Me."

Did He bid ye crown your brows with flowers,
And quaff the wine cup in sunny bowers,
To nightly seek proud Fashion's hall,
And mix in the revel, the festival,
To ever sing but the song of mirth,
And careless, seek but the joys of earth?
Not thus spoke the God of Calvary,
No, "take your Cross and follow Me."

Or did He bid ye the sword unsheath,
To win the ensanguined laurel wreath,
On the battle field to pile your slain,
To o'erthrow the sacred temple and fane,
And on ravaged homes and ruins wide,
Win for yourselves a name of pride?
Was it thus said Jesus of Galilee?
No, "take your Cross and follow Me."

Yes, unto all were these words spoken,
Of a most glorious life the token;
To the favored child of wealth and birth,
To the humblest, lowliest one of earth,
The reveller, soldier, seeker of gold;
Would they the glories of Heaven unfold,
Before which all joys of this earth are dim,
They must take their Cross and follow Him.
Montreal, May 15, 1851.

REMITTANCES RECEIVED.

Port Daniel, Gaspe, Thomas Carberry, 6s 3d;
Belleville, Rev M. Brennan, £3; Amherstburgh, Jas
Keville, £1 5s; Atjala, John Colgan, 12s 6d; S.
Monaghan, John Coony, 6s 3d; Windsor, C. W.,
Denis Ouellette, 12s 6d; Bagot, C. W., Edward
McRae, 10s; St. Andrews, Cornwall, Rev Mr Hay,
12s 6d; Brantford, R. P. Carton, 12s 6d; Kanour-
aska, Rev J. H. Routier, 12s 6d; Bedford, J. Gough,
10s.

OPENING OF PARLIAMENT.

Toronto, May 20.

THE GOVERNOR'S SPEECH AT THE OPENING OF PARLIAMENT.

This day, at three o'clock, His Excellency the Governor General proceeded in state to the Chamber of the Legislative Council in the Parliament Building.—The Members of the Legislative Council being assembled, His Excellency was pleased to command the attendance of the Legislative Assembly, and that house being present, His Excellency opened the Fourth Session of the Third Parliament of the Province of Canada with the following

SPEECH.

Honorable Gentlemen of the Legislative Council, and Gentlemen of the Legislative Assembly.—

In again meeting you in the discharge of our legislative duties, it affords me much satisfaction to congratulate you on the general prosperity of the Province.

The Crop of last year was abundant. The Revenue from the Customs, and the traffic on the Provincial Canals, are steadily increasing, and the securities of the Province command a high price. The effect of recent changes in the Imperial Navigation Law, is also beginning to be felt in the more frequent resort of Foreign Shipping to our Sea-ports. It is alleged, however, by persons connected with the shipping interest, that certain provisions of the Immigration Act, are unfavorable to the extension of a valuable branch of our import trade. The subject is an important one, and I recommend it to your consideration. Under these favorable circumstances, the further improvement of the means of Internal Communication has recently engaged a large share of public attention.

In many parts of Western Canada, capital has been applied extensively, and with much advantage by persons interested, in the several localities, and by others, to the construction of good country roads; and measures have been taken in both sections of the Province with the view of pressing forward important lines of Railway. Parliament has given proof of its disposition to afford to undertakings of this description, which are calculated to be beneficial to the Province, such aid as can be properly given to them without impairing the Provincial credit or encouraging improvident speculations. I feel confident that in any further legislation which you may see fit to adopt on this subject, you will adhere to the principles of this judicious policy.

A considerable increase in correspondence has, I am happy to inform you, taken place since the new Postage Law came into operation.

This fact, which furnishes conclusive proof of the advantage accruing to the community from the measure, warrants, moreover, the expectation that the receipts of the department will, before long, recover from the depression consequent on the adoption of greatly reduced rates of postage. Under the operation of the measures, which have been recently adopted by the Legislatures of the several North American Provinces, the inter-colonial trade is assuming proportions of increasing magnitude, and promises to become a considerable branch of our industry.

I shall lay before you a dispatch, in which Her Majesty's principal Secretary of State for the Colonies, submits for consideration a proposal for the construction of a Railway, between Halifax and Quebec, or Montreal, which has an important bearing on the subject.

The dispute respecting the boundary, which has been so long pending between Canada and New Brunswick, has been productive of much inconvenience to both Provinces, and of no small hardship to

those interested in the Territory, which is the subject of conflicting claims. In accordance with a suggestion made by the Secretary of State, I requested the Lieut. Governor of New Brunswick to meet me here last autumn, with the view of arranging the details of a Scheme of Arbitration for the settlement of this question. The Report of the Arbitrators who were appointed, in pursuance of the agreement entered into at that time by the Governments of the two Provinces, will, I have reason to believe, be presented at an early period. With the concurrence of the Executive of this Province, permission has been granted by Her Majesty's Imperial Government to the Government of the United States, to erect a light-house on the Horse Shoe Lake, in the Niagara River, at the outlet of Lake Erie, which is likely to prove highly advantageous to the shipping which frequent those waters.

It is yet too early to speak with confidence of the results of the Great Exhibition which is now being held in London. From the reports which have reached me, however, I have reason to hope that Canadian products and industry will be found to have been not unworthily represented on this interesting occasion.—Much credit is due to those who have exerted themselves for the promotion of this object.

Gentlemen of the Legislative Assembly.

I have received a communication from Her Majesty's principal Secretary of State for the Colonies, which I shall lay before you, intimating that Her Majesty has been pleased to receive very graciously the address on the subject of the Clergy Reserves, which you entrusted to me for transmission last session, and stating the views of Her Majesty's Imperial Government on the subject of that address.

I shall direct the Accounts of Revenue and Expenditure, and the Estimates for the year to be laid before you; and I rely on your making the necessary provisions for the exigencies of the public service, and the maintenance of the Provincial credit.

Honourable Gentlemen and Gentlemen.

A measure will be submitted to you for effecting a reduction in certain charges provided for by the Civil List Act of 1846; and I shall lay before you the Correspondence which has passed between this Government and the Secretary of State on the subject.

I again recommend to your consideration the important subject of an increase in the Parliamentary representation of the Province.

The expediency of amending the School and Municipal Laws of Eastern Canada in some of their details, with a view of securing in a more ample manner, for that section of the Province, the benefits which those enactments are designed to confer, will probably engage your attention.

As the Province advances in wealth and population, and the authority of the local Parliament is extended and confirmed, the responsibilities which attach to Members of this Legislature become necessarily more onerous.

The people of Canada, while they justly appreciate the requirements of an age of progress, are attached to their institutions, and faithful to their early traditions, and I am confident that you will earnestly endeavour, in humble reliance on the Divine blessing, to promote in this spirit their best interests.—*Pilot.*

At the last meeting of the Corporation, Robert Abraham, Esq., was appointed Associate Counsel of the Corporation, with T. Peltier, Esq. On a division, Ayes, 8; Nays, 5.—*Pilot.*

An old gentleman named Kenworthy, was yesterday found drowned in the river at the entrance of the Lachine Canal,—verdict found drowned.—*Transcript of Saturday.*

The construction of the new Wing to complete the Parliament House is progressing as fast as can be reasonably expected. The foundation walls have been built up to a good height, the arches of the vaults are commenced, and a large quantity of all the necessary materials is laid down. When this long wanted desideratum is finished, the usual impression formed by the stranger's first glimpse at our city, on ascending Mountain Hill, will be considerably improved.—*Quebec Mercury.*

PAUPER EMIGRANTS.—It is stated that a plan has been adopted that will put an end to the complaints of shipowners and agents at Quebec, with reference to the support of pauper emigrants. Instead of requiring a bond for the sums for which those emigrants may become chargeable to the province, the shipmaster or owner will be allowed to commute for a sum, to be agreed upon in each case by the Emigrant Agent at Quebec. This is the plan adopted at New York, where it works well. We believe that the commutation sum never exceed twenty-five dollars each.—*Id.*

We learn from the *Quebec Mercury*, that the damage done to the *John Muam*, in the late collision is not so severe as was at first supposed. She is now being repaired, and it is expected that she will be able to make her usual trips within a month.

FRAUD.—A merchant was convicted of misdemeanor at the late assizes of Wentworth and Halton, (C. W.) He had been in the habit of assigning to parties with whom he had business, receipts purporting to be granted by him for grain deposited in his store; when, in point of fact, such grain had either never been in his premises, or had previously been disposed of. The prisoner was sentenced to twelve months confinement in the Provincial Penitentiary.

REVOLT AND DESERTION OF SOLDIERS.—Early on Thursday morning, says the *New-Brunswick* of the 10th inst., the Corporal's guard, consisting of nine men stationed at the Ordnance Stores, Lower Cove, deserted in a body, carrying off their arms with them. The affair most have been previously arranged, as they all acted in concert, and at a given signal, seized the Corporal and bound his arms and legs, and gagged him, by thrusting a piece of a broomstick in his mouth, and tying it around his head, to prevent him from making the least noise.—They then started, taking their muskets with them, but the course they took has not yet been ascertained. It is most probable they went by water, in an open boat, and, we have no doubt, reached the U. States; but if pursued and discovered they can be taken under the Ashburton treaty. It is seldom that we have to record so cool and daring a revolt among the military stationed in those Colonies.

Millerism is not yet defunct in the territories of "Uncle Sam." One of the fanatical preachers of this most deluded of all religious sects has recently declared that "Second Advent, or Second Coming of Christ, will take place on the 23rd of July, next" and many of the frail brethren and sisters are preparing their white robes for—the disappointment.—*Courier.*

FOREIGN INTELLIGENCE.

FRANCE.

Louis Napoleon has not, as yet, given any sign of what his intentions are, whether to violate or obey the Constitution. The uncertainty that prevails interferes sadly with business, and the contending parties are so nearly balanced, that it is impossible to predict, with any confidence, the ultimate result. M. Lamartine publishes in the *Pays* a long article, in which he calls earnestly upon Louis Napoleon to renounce all idea of re-election, and to retire from office with the abnegation of a patriotic citizen. He says—

"A single word from you frees the situation, and relieves the approaching candidateship to the presidency from the embarrassment of your name. The day after, you would conquer the greatest popularity of the times—that of democracy and society reconciled by the probity of the Government. The day after, you would cease to be the President of the Republic, to become President of the National Assembly and of public opinion. The day after, four or five million votes would be given to the candidate whose name you might have allowed to be seen on the voting paper you would drop into the urn. The day after, the Republic would be re-established, and society reassured by confidence in a future of five years. The day after, the Constitution might be revised by the coming Legislature."

The *Presse* publishes an anonymous proclamation of the most violent description, signed by "The Committee of Résistance," which, it says, has been extensively circulated among the working classes of Paris, and sent to the departments by post, with the Batignoles post-mark, and insinuates that it is the work of the police. The proclamation in question is certainly too absurdly violent to have been issued by even the most insane of the democratic party. It has all the appearance of having been concocted with the view of alarming the public; and, as the *Presse* says, might easily be suppressed by the police, and its authors punished, if it be not the work of the police themselves. There seems much reason to believe that the incendiary bulletin is the invention of some zealous agent of power, rather than a serious emanation from a club of conspirators.

The alarms which prevailed as to an outbreak on the 4th May seem greatly calmed, if not entirely vanished. Serious disorders are, however, expected on this occasion in the southern departments, which exhibit most riotous tendencies.

ITALY.

Letters from Naples of the 15th state that King Ferdinand has an attack of dropsy, which threatens to become serious. By the advice of his physicians he is going to reside for some time at Portici.

The Grand Duke of Tuscany was still at Naples, where the Duke and Duchess of Aumale were daily expected. It was currently reported that England and France had demanded the evacuation of Tuscany by the Austrian troops. The Grand Duke was exerting himself, in consequence, to complete his political and military alliance with the King of Naples, in order that the Neapolitan troops might be allowed to occupy Tuscany instead of the Austrians.

According to the accounts from Turin, M. Nigra having given in his resignation, M. de Cavour was appointed *ad interim* Minister of Commerce.

The *Piedmontese Gazette* of the 21st, announces that it has received by express the intelligence that the Viceroy of Egypt, has definitely sanctioned the construction of the Alexandria, Cairo, and Suez Railway.

The *Risorgimento* of Turin, of the 21st, contradicts the rumor, which had gained some credit, as to the probability of Massimo d'Azeglio retiring from office.

A letter from Rome, of the 15th, states that the ceremonies of the Holy Week were performed there with extraordinary pomp. The Bishops of Dijon and Beauvais took a part in them, and an immense number of foreigners attended.

M. Lavalette, envoy extraordinary of the French Republic to the Sublime Porte, arrived at Rome on the 12th.

SPAIN.

The Minister of Grace and Justice has issued a circular to the judges and magistrates throughout the country, desiring that, in strict observance of the impartiality which should guide their judicial proceedings, they will carefully abstain from using any influence at the coming elections in obtaining votes in favor of this or of that candidate. This conduct forms a remarkable contrast with the proceedings of the Narvaez-Sartorius Administration at the recent elections last August, when magistrates were threatened with dismissal if they did not become electioneering Government agents.

PORTUGAL.

A telegraphic despatch from Lisbon *via* Paris, states that the garrison of Oporto joined the Duke of Saldanha's insurrection on the 24th ult. Saldanha, who was on his road to Vigo, where he intended to embark, was recalled by the insurgent troops and inhabitants of Oporto.

PRUSSIA AND AUSTRIA.

The day after the opening of the Germanic diet is definitively fixed for the 12th of May. The first sitting, which will be inaugurated by a speech from the President, Count de Thun, will, it is believed, be limited to the mere form of registering the names of plenipotentiaries, and to some other preparatory forms. It is understood that the plenipotentiaries will enter into the same engagement to maintain discretion that was observed by the members of the ancient Diet, and promised, but not strictly performed, as it would seem, by those composing the Dresden Conferences. The Prussian Cabinet has definitively fixed upon Lieut.-General de Rochow, Envoy to the Court of

St. Petersburg, as its plenipotentiary to the Diet. It is stated that Lord Cowley's credentials will not be required to be renewed, the British mission having continued to act without the old credentials having fallen into abeyance, or without its having received new credentials.

ANGLICAN DIVISIONS—THE BISHOP OF EXETER'S CHARGE.

(From the London Catholic Standard.)

Further reflexion strengthens our first impression of the Bishop of Exeter's pastoral address, from which we laid before our readers copious extracts in our last number. Considered intrinsically and extrinsically, it must be admitted to be a most extraordinary document. An elaborate official charge to his clergy, by a Suffragan Bishop of a Church which lays bold claim to divine origin and apostolic authority, in which the Primate is openly denounced as "a *fautor* of heresy"—in which the other Archbishop is held up to reprobation as an accomplice in the work of sin, and in which the remonstrant Prelate deliberately repudiates all communion with his Metropolitan—cannot be looked on as an ordinary or trivial affair. And that the Right Reverend Prelate himself was fully impressed with the seriousness of his subject, is evident from the circumstance adverted to by him, that he had taken the precaution of framing his pastoral so as to make it harmonious with the *statute law* "in such cases made and provided," and reducing it to writing.

This prudence on the Bishop's part does not, certainly, surprise us. The circumstances of the time are such as to superinduce caution and reserve in the ranks of an Episcopacy which springs from Royal favor, and draws its aliment from Ministerial smiles. That the Prime Minister, to whose patronage the Archbishop of Canterbury is indebted for his promotion, would willingly lay heavy hands on the contumacious Bishop of Exeter, had he but the opportunity, admits of little doubt. The Minister made Dr. Sumner Primate for the manifest purpose of crushing every germ of High Church feeling in the Anglican Establishment. The repudiation of every elementary principle of Christianity is the bond of union between the Ministerial patron and the ecclesiastical *protégé*. Lord John Russell having renounced, on becoming a disciple of Dr. Cumming, the doctrine of Baptismal Regeneration, very naturally selected, when the death of Primate Sutton left Lambeth Palace vacant, a successor to the See of Canterbury from among those Low Church prelates whose antecedents pointed them out as the fittest instruments for working out his views; and the conduct of Dr. Sumner, since his translation from Chester, certainly reflects credit upon the sagacity of the Premier. Had Mr. Sumner himself filled Cranmer's chair, he could not more efficiently have discharged the duty assigned to him. Ignoring the first sacrament, without which man cannot become a Christian, and playing such a part in the great controversy which rends the Establishment in twain, as places the Church of which he is the chief Bishop in the most abject position under the feet of the State, demonstrate the aptitude of the Protestant Primate for the end for which he was chosen, and the discrimination of the Calvinistic Minister in the selection of his tool. Against such odds the sole energy of the Bishop of Exeter will prove of little avail, however closely he may adhere to the Statute Law, and however firmly he may adhere to the rubrics. Opposed by the Methodists, Sabellians, Socinians, Calvinists, and Free-thinkers, who compose the great majority of the Bench of Bishops, and basely deserted by the High Church minority, who have bent to the Evangelical storm, and endeavored to propitiate the Premier and Lord Ashley by flagrant abandonment of their professed principles, the Bishop of Exeter, with his unclouded understanding, must clearly perceive the fatuity of his attempts to uphold an ecclesiastical system which is palpably built upon sand. No pen can more vividly depict the rottenness of "the Church by law established in these realms," than his own has done. If it were the Church of Christ, could its Hierarchy present the deplorable spectacle they now exhibit? Teaching false doctrine, admitting the supremacy, not only of a laic, but of a woman, tied to the wheels of the State—bound, even in its ordinances and discipline, by laws enacted by laymen of every denomination of professing Christians—without one bond of union among its clergy save its temporality—isolated from every other form of ecclesiastical government—recognized by no other Christian Church—its canons a dead letter, and its discipline a mockery; its chief pastors the nominees and creatures of the Prime Minister of the day, although ostensibly chosen by the capitular bodies, under a penal pressure, however, which makes the mode of election one of the most disgraceful, humiliating, and disgusting exhibitions that can be imagined—its advowsons the inheritances of families who may or may not be Christians of any sect, and its "cures of souls" marketable commodities, which are daily the subject of marriage settlements, trust deeds, appraisers' valuation and auctioneers' puffing;—and these are not mere opinions of ours, but a plain enumeration of incontestible facts—now, we ask the Bishop of Exeter, can he, with his principles as declared in his recent Pastoral, consistently continue in an establishment which himself proves to be no church? The Committee of Privy Council—a merely lay tribunal, emanating from the mere pleasure of the Prime Minister for the time being—set aside, with the sanction of the Protestant Primate, a decree pronounced in that Primate's own Ecclesiastical Court by his own judicial delegate, upon a purely ecclesiastical question; and the astounding doctrine is promulgated under the sanction and with the authority of the Royal and Supreme Head of the Church, that it is perfectly optional with the members, clerical and lay, of that church to believe or dis-

believe a tenet which is the basis of Christianity; and to admit, or altogether repudiate, a right which the Articles of that so-called church in plain terms assert to be an indispensable sacrament? To call the Anglican system; after this, a church, is to admit the greatest violence on our language, and an outrage upon common sense. The truth is one—and the Church *must* teach the truth. There no latitude is allowed. The Archbishop of Canterbury cannot repudiate the doctrine of Baptismal Regeneration, without one or the other being grossly in error; and assuredly both cannot be faithful members of a true church; nor can that church be true which allows both to hold their high offices.

What, then, will follow? Will the Bishop of Exeter be prosecuted for gibbeting the Primate as an abettor of rank heresy? or will the Primate be required to recant or to resign? If Anglicanism were not a monstrous imposture, either of these events would inevitably occur. In no other semblance of a Christian church would such glaring diversity of doctrine upon a principle which was declared by any such church to be fundamental, be tolerated. Even the Methodist cobblers who lay down the lapstone to expound the Scriptures, would not permit such divergent theories in their conventicles.

The Low Church is, however, more "tolerant," more "expansive." Like Wombwell's menagerie, it has room for all manner of monstrosities. There is only one crime against Anglican orthodoxy; and that is, charity to those who maintain the supremacy of the Pope. The Anglican minister who avoids this heresy, may retain his "cure of souls," his tithes, his prebendal stall, his mitre, even though he ignore the Trinity or blaspheme his Redeemer. Mr. Gorham may with impunity and in open and contemptuous defiance of his Bishop, scout the church sacrament of Baptism, provided he shout "No-Popery!" while Mr. Blew, who upholds the Articles of his church, is suspended by the Bishop of Rochester, merely for daring to assure Cardinal Wiseman that he has not joined in the blackguardism with which other members of the cloth have bespattered his Eminence. If London, or any other wealthy see, were vacant tomorrow, we have no doubt whatever that Lord John Russell, if he thought it inconsistent with his duty to his family to postpone the interest of the Dean of Bristol to those of his Crown Court teacher, might, without remorse or inconvenience either from the Anglican Bishops or laity, pitchfork the Presbyterian Cumming into the vacant diocese. The same malevolent feeling of jealousy and hatred of Rome, which induced the Greek Bishops, when an infamous emperor deposed the virtuous Patriarch who refused to countenance his vices, to consecrate a layman—the civil governor of Constantinople—Bishop, and accept the schismatic intruder as their Primate, this same feeling would, at this day, sway the Anglican Bishops, and induce them to consecrate Mr. Cumming—whom they consider to be a mere layman—and accept him as their Metropolitan, if the Queen were advised by her Minister to issue her *congé d'élire* for that purpose.

This truth must be manifest to all those who are really imbued with a feeling of what a Christian church ought to be, and unquestionably must be, within the Establishment. And whether they will, as some imagine, separate in a body from the wretched State engine, and found a "Free Church," or, as we hope, through God's mercy, abandon their errors and become reconciled to the one true Church in which they behold unity of faith, consistency of doctrine, holiness of discipline, and marvellous homogeneity of parts,—it is clear that in the Establishment, with the undoubted ascendancy of heterodox principles therein now exhibited, they cannot with any regard to their own honor and religious character, much longer remain. They admit that we hold the whole body of the true faith; they maintain that the Anglican institution is now become heterodox and heretical:—can a reasonable doubt remain as to the safer side to choose? In any event, their exodus from the Establishment is now as surely unavoidable, as that the fate of the "Church of England" is sealed. The stakes the Dissenters played for so ambitiously and well nigh successfully in 1689, are now within their grasp. The Anglican Primate is one of themselves in the theory: what is to prevent their assimilating to him in practice? If, as the law is now laid down and promulgated, belief according to the Thirty-nine Articles be optional—if every man who subscribes to that test of orthodoxy is at perfect liberty to put his own construction upon the words—if churchmen may believe what they like, and only what they like,—what tangible obstruction is there in Mr. Bunting's path to the Anglican Primacy when vacant, or to Dr. Fletcher's translation from the chapel in Bloomfield-street to Bloomfield's Palace when Charles James is gone? In truth, the decision in the Gorham case and the recent address of the twenty-four Bishops, have by one operation subverted the Church of England, as established in the reigns of Edward and Elizabeth, and virtually abolished Dissent. There is no longer anything to Dissent from in the Law Church. Dr. Sumner's "Doxy" and Mr. Binney's "Doxy" are one and the same; and we anticipate seeing, at no remote period, a new edition of the Zenonian Heno-ticon, published by Royal authority, under the influence of the modern Acacius.

EASTER 1851 IN THE ANGLICAN CHURCH.

(From the Spectator.)

If there is one period of the revolving year at which more than any other the sense of a common benefit from a common source ought to impress upon the earnest Christian, the duty of implicit obedience to the charge, "Love one another," it is Easter. Yet, throughout the Anglican section of the great Christian Church, the Easter of 1851 dawns with dark augury of fierce dissension and dissolution. The

professed followers of Christ almost exceed the callous levity of the Roman soldiers: the latter only rent and divided his garments, the former threaten to rend and divide his mystic body the Church.

The symptoms of impending disruption are indeed alarming. On the one hand, we see a memorial or petition addressed to the Crown by upwards of three hundred thousand laymen of the Evangelical or Low Church party, urging the condemnation of certain doctrines and the suppression of certain observances cherished by a numerous portion of their fellow Churchmen. This petition is recommended by the Queen's Ministers to the favorable attention of the Prelates, and is by them favorably entertained. On the other hand, the Bishop of Exeter, champion of the opposed or High Church party, no longer confining himself to protests and declarations of non-intercourse with his Primate, convokes a Diocesan Synod of his clergy, to invite their concurrence in a declaration that they "adhere, and by the blessing of God will continue to adhere, faithfully and at every hazard," to one of the most essential doctrines from which the petitioners dissent. The Bishop also seeks to obtain the counsel of the Synod on "other matters" affecting the Church at large and their diocese in particular.

The champion who organizes this opposition to the party represented by the petitioners, and, to say the least, favored by the Archbishop and the Ministers of the Crown, is of a very different calibre from most of those who have been conspicuous in the ranks of Tractarianism. It is perfectly consistent with a sincere respect for their earnestness and amiability to admit that they appear to lay most stress upon the outward observances—the symbols and sentiments of ritual worship. But the Bishop of Exeter, without giving up these outward shows, waives their consideration, as of comparatively minor moment, and takes his stand upon the doctrinal differences which lie beneath them; bringing to the support of his own peculiar views the accumulated learning and dialectical experience of a long life and a character of active unyielding resolution.

It cannot be denied that the discrepancies between the doctrines maintained by the Bishop of Exeter and those of the Low Church are irreconcilable; that if both or either insist upon agreement in these points as the condition of communion, one church cannot contain them. The Low Church concurs with the Helvetic Churches in regarding the sacraments as simply commemorative, and the office-bearers in the Church as mere ministers; the Bishops of Exeter attributes a mystic efficacy to the sacraments, and claims for the office-bearers in the Church a priestly character—in other words, as the Lutheran stands mid-way between the Romanist and the Calvinist, the Bishop stands mid-way between the Romanist and the Lutheran.

The Prelates appear to be only half sensible of the extremely critical state of the Establishment. They do not estimate at its full force the propagandist zeal and fervor that have been kindled. Timid if not indifferent themselves, they seem incapable of conceiving the reckless John-Knox impetuosity which animates many of the Low Church party, or the Thomas-a-Becket spirit which inspires many of its opponents. They stand by as inert spectators, or feebly uttering tame recommendations of forbearance, when there is a call for their most strenuous exertions to arrest a struggle which threatens to shake the fabric of the Church into fragments.

If disruption and *dis-establishment* are to be the doom of the Church of England, it will be due mainly to the apathy and cowardice of the dignitaries, who shrink from placing themselves with decision at the head of this the overwhelming majority of the Church's members.

The Bishop of Exeter's movement is dangerous because it brings more combatants into the field than have hitherto taken an active part in the controversy, and because it divides the Church into two nearly equal parties. The leading Tractarians are subtle logicians, and men of refined taste; but they are book-men, and their followers are too much taken up with mere externals; the party has little hold on public sympathy.

The success or failure of his attempt will probably decide whether the present heats are to end in a secession from a disruption of the Church. Committed as the leading Tractarians are, one or the other seems inevitable. Both are to be deprecated, but especially the latter; for disruption would inevitably lead to dis-establishment. Neither party would be sufficiently numerous to have a claim to the title of national, or to maintenance from a national fund.

CHRIST BEFORE PILATE—THE CHURCH BEFORE BRITISH STATESMEN.

We (*Shepherd of the Valley*) take from the *Rambler* for March the following comparison between the treatment which Our Divine Saviour experienced at the hands of the Synagogue and the Roman Governor, and that which His Church is experiencing at the hands of Heresy and State craft in England, at the present moment:—

"Now turn to the whole history of our Blessed Saviour's condemnation by Pontius Pilate. The one sole charge brought against the Incarnate Son of God was, that He called Himself a King, and that *whosoever made himself a king, spoke against Caesar*. The infuriated Jews would have murdered our Lord on purely 'religious grounds,' if they had been able. The priests hated Him, not because He came to abolish their tyranny over the souls of men; and when the Roman Government—the temporal power which they were compelled to obey—refused to take cognizance of a question between mere speculative creeds and superstitions (as it deemed them,) the Jews gave a new color to the accusation, charged our Blessed Saviour with setting up a claim to temporal sovereignty, and cried to Pilate, 'If thou release this man, thou art not Caesar's friend.' Such, to the very letter, is the present state of things in England and Ireland. Protest-

antism, as a religious power, would persecute the Catholic Church on doctrinal grounds, as its own terrible foe; but the spirit of the age, to which the temporal government must ever bow, refuses, like Pilate, to punish us for our religion. Then come the Pharisees and Priests, and cry, 'if thou release this man, thou art not Caesar's friend; whosoever maketh himself a Bishop, speaketh against the Queen of England;' and like Pilate washing his hands before he delivered Jesus to be crucified, Lord John Russell and his colleagues solemnly protest themselves devoted to the cause of religious liberty, and then proceed to enact penalties against the free exercise of the Catholic religion in the United Kingdom. 'Crucify him!' cried the Jews;—'No wafers! repeat the Protestants. 'I am innocent of the blood of this just man,' said Pilate; 'I never called the Catholic ceremonies mummeries, I am a consistent supporter of their religious liberties,' protests Lord John Russell. It is now as it has ever been; we see but the continuation of the awful mystery of the Passion; the scene is changed, and for Jerusalem we have London, and for the judgment-hall we have the House of Commons; but the actors of the new tragedy are children of those in the old; there Caiphas and Pilate, and the chief priests and Pharisees, and the mob shouting without; and there is Jesus Christ Himself, in the person of those to whom He said, 'He that heareth you, heareth me; and he that despiseth you, despiseth me.'"

UNITED STATES.

ANOTHER STEP IN PITTSBURGH BARBARITY.—The city of Joe Barker and the street preachers is falling, as might be expected, into lower depths of Presbyterian savagism. Last week we had to record foul language and paving stones as the reception given to Jenny Lind by the hopeful youth of that doomed city. This week we have to record the burning of St. Paul's Cathedral, and the attempt to set fire to the adjoining residence of Bishop O'Connor. The wretch who was engaged in this latter attempt was caught in the act. St. Paul's Cathedral was built at a cost of some 30,000 dollars, and an organ worth \$6,000 was also burnt.—We learn that the insurance on it amounts only to \$5,000.—*N. Y. Freeman's Journal.*

THE EX-MONK LEAHEY.—A base man, a vile and depraved villain, will usually betray his true character, by only giving him a chance for it. It seems that the ex-Monk, who recently cut up his shins so successfully in Milwaukee, is giving them a hard one in Chicago. The *Tribune* of that city, in alluding to his lectures there, thus discloses a fact which sufficiently stamps the author with infamy of the blackest dye:—"We should be quite content to let the matter rest here, but think it right to state one other rather opaque fact for public consideration, on the authority of Mr. Ira Couch, of the Tremont House, where Mr. Leahey stopped during his stay in the city. After his first lecture, Mr. Couch, on account of the excitement produced by it, and the throng of people following him to his hotel, told Mr. L. that he must seek other quarters. He remained, however, till the day of his departure—keeping the room locked till he was about leaving in the boat for Waukegan. On going to the room shortly after he left, Mr. Couch discovered that he had discolored one entire side of it with ink, in revenge, he supposes, for requesting him to leave the house. A constable was at once despatched after him, but he arrived at the wharf a few minutes too late, the boat having left. We have no comment to make on this matter. The mark left by the 'Reformed Monk' is sufficiently legible for all to see in it a key to his character."—*Id.*

TWELVE PERSONS BURNED TO DEATH.—John Hannegan, of Harrison country, Ia., lately moved into a new house, and in the evening concluded to celebrate the event with a jollification, to aid him in which he obtained a gallon of whiskey. At 11 o'clock the neighbors discovered the house in flames, nearly consumed, and in it were Hannegan, his wife, seven children and mother-in-law, a man named Patrick Stone, and another man, name unknown—in all twelve persons!—One of the children was found near the door, where it is supposed to have fallen in trying to make its escape.

A MAYOR FINING HIMSELF.—Mayor Kingsland has been fining the merchants of New York city, for obstructing the side-walks with their boxes, bales and barrels of goods. Some of the sufferers retaliated by keeping watch over the large wholesale establishment of the Mayor, who is himself a Merchant. The other day they caught the Mayor's employees napping, entored a complaint before his honor, and obliged him to fine himself three hundred dollars.

THE CUBAN PIRACY.—The projected robbery of Cuba by Lopez and his adherents is again postponed. We have no idea that it is abandoned finally. In order to put an end forever to this criminal agitation our National Government ought to do two things. Arrest Lopez, unless he at once flies the country, and hand him over to the Spanish authorities; and then guarantee that if any piratical expedition shall hereafter be organized within the United States Territory, and shall effect a landing in Cuba, the United States will assist Spain to put down the revolution, and to restore the Island of Cuba to its lawful owners. Such stipulation as this would be honorable in our Government, and would be the only way to relieve the Spanish authorities from a constant terror of robbery by Yankee pickpockets.—*New York Freeman's Journal.*

GATHERINGS.

TRADITIONS FROM REMOTE PERIODS THROUGH FEW HANDS (vol. iii., p. 237).—The following facts may not be uninteresting on this subject:—"The late Maurice O'Connell of Derryneane, county Kerry, died early in 1825, and would have completed 99 years on the 31st of March in that year. The writer hereof has heard him tell anecdotes derived from the conversation of Daniel McCarthy, of the same county, who died about 1740, aged at least 108 years. This Daniel McCarthy was commonly known by the nickname of 'Dhonald Blinn,' or 'Yellow Dan,' and was the first man that ran away from the battle of Aughrim. There is a short account of him in *Smith's History of Kerry*, in which he is mentioned as lately deceased. You have thus a period of over 200 years, the traditions of which might be derived through three persons, the survivor of whom, your correspondent, is but middle aged. I remember being told, in the county Clare, circa 1828, of an individual, then lately deceased, who remembered the siege of Limerick by General Ginkle, and the news of the celebrated treaty of Limerick. It is to be wished that your readers who reside in, or may visit Ireland, would take an interest in this subject. I am certain that in remote parts of

the country much curious tradition could be thus brought to light; and it would be interesting to compare the accounts of great public events, as remembered and handed down by the peasantry, with those which we take on the faith of histories.—*Notes and Queries.*

ECCLESIASTICAL TITLES BILL.—The total number of petitions presented to parliament, praying for more stringent measures against the Roman Catholics, amount to 1,956, and they contain 333,804 signatures. The petitioners consider the provisions of the bill insufficient for the attainment of the object for which it was introduced, and pray for the adoption of more stringent provisions. As many as 1,040 petitions against the passing of the bill have been presented, containing 513,937 signatures.

SUICIDE OF THE COMMISSIONER FROM HOLLAND.—Mr. Camp, the principle commissioner appointed from Holland, to attend to the contributions to the Exhibition, has committed suicide. His mind was overburdened with anxiety concerning the Exhibition. On Sunday morning he was found suspended by a piece of cord from the bed-post. The coroner's jury found that he had committed the act when insane.

THE DUNMOW FLOTCH.—It is understood that in this year there is a *bona fide* claim for the ancient gordon of the gammon of bacon. It is no secret that the applicants, who have now been blessed in the bonds of matrimony about 14 months, are resident at Felstead, the husband being a small farmer of his own land there, and a man of some property. It is somewhat remarkable that it is just now a century ago since the bacon was obtained by John Shakeshaft and his wife, 1851, and the only real aspirants to the honor since were a couple from Reading, Berkshire, about 17 years ago, when they took up their residence for that purpose at the Saracen's Head Inn, Dunmow, for three weeks, but, from some cause not very well known, their object was rather suddenly abandoned.—*Bury Post.*

There will be a total eclipse of the sun on the 28th of July, and one of the most important that will happen for many years. A writer in the *Daily Advertiser* thinks it will be one of the greatest inducements for travellers to visit Europe this summer, as the eclipse will be total in no part of the United States. The greatest obscuration will be in Oregon and California, where about five-sixths of the sun on the south side will be obscured.

There are 10 newspapers published in Austria, 14 in Africa, 14 in Spain, 20 in Portugal, 30 in Asia, 65 in Belgium, 85 in Denmark, 90 in Russia and Poland, 300 in Prussia, and 320 in other Germanic States, 500 in Great Britain and Ireland, 1800 in the United States, and about 120 in Canada.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.



A QUARTERLY MEETING of the above body, will be held at the Rooms, St. Helen Street, on TUESDAY EVENING, 3rd June, at EIGHT o'clock precisely.

By Order,
DANL. CAREY, Secy.
Montreal, May 21, 1851.

ST. PATRICK'S SOCIETY.



A SPECIAL MEETING of the St. Patrick's Society, will be held at St. Patrick's House, on Monday Evening next, the 26th instant, at HALF-PAST SEVEN o'clock. A punctual attendance of Members is requested.

By Order,
H. J. LARKIN, Secy.
Montreal, May 22, 1851.

B. DEVLIN,
ADVOCATE,

NO. 5, LITTLE ST. JAMES STREET,
MONTREAL.

JUST PUBLISHED, by the subscribers, LOVER'S SONGS AND BALLADS, including those sung in his 'Irish Evenings,' and hitherto unpublished. From the following preface, by the author, it will be seen that this is the only complete edition of his poems published.

PREFACE TO THE AMERICAN EDITION.

My songs having the good fortune of being popular in America, have appeared in different shapes at different times and places. A reprint of a London edition of my 'Songs and Ballads' has lately been republished in this country, deficient of the songs of 'Handy Andy' and 'Treasure Trove,' and having but a very few from my 'Irish Evenings.'

The present edition contains all I have enumerated, besides all the songs of my 'Irish Evenings,' many of which are here published for the first time. In fact, the present edition is the only perfect one in existence, being much more ample than any collection of my songs published, even in Europe, and the only authentic copy of my poetical works in this country, it having gone through typographical correction under my own hand.
SAMUEL LOVER.

Astor House, New York, December, 1846.
12mo. printed on excellent paper, and handsomely bound in muslin, price only 2s. 6d.

D. & J. SADLER,
179, Notre Dame Street.
Montreal, May 14, 1851.

Mr. ROBERT McANDREW,

IN returning thanks to the Public, for the liberal support received during his long period in business, in SOREL, intimates that he will REMOVE on the 1st May, to MONTREAL, to 99, St. Paul Street, where he will open an extensive WHOLESALE and RETAIL DRY GOODS ESTABLISHMENT. His long experience among Country Merchants, with strict attention to their orders, will, he trusts, gain him a share of their patronage, particularly as he pledges himself to supply them with as good Articles, and at as LOW if not LOWER RATES than any house in the City.
Montreal, May 14, 1851.

Dr. COFFEY,
HAS TAKEN UP HIS RESIDENCE IN
ST. FRANCOIS XAVIER STREET,
In the house lately occupied by Dr. Howard, Oculist and Aurist.

BRITISH AMERICA
FIRE, LIFE, AND INLAND MARINE
ASSURANCE COMPANY.
INCORPORATED 1833.
CAPITAL STOCK—£100,000.

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

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

WILLIAM STEWARD,
Manager Branch Office.
Montreal, May 8, 1851.

ATTENTION!

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

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

Graining, Marbling, Sign Painting, Glazing, Paper-Hanging, White Washing and Coloring, done in the most approved manner, and on reasonable terms.
No. 6, St. Antoine Street, opposite Mr. A. Walsh's Grocery Store.
Montreal, May 7, 1851.

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

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

Surgery—in his former residence, No. 2 St. Lawrence main street.
Montreal, Feb. 12, 1851.

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

H. J. LARKIN,
ADVOCATE,
No. 27 LITTLE ST. JAMES STREET,
MONTREAL.

THE SHIP CHANDLERY

BUSINESS heretofore carried on by Mr. FRANCIS MULLINS, will be continued by the subscriber, on his own account solely; who expects by the first arrivals an extensive stock of every article in the MARINE LINE, direct from the best manufacturers.
F. F. MULLINS,
No. 67 Commissioner Street,
Opposite the Quebec Steamboat Wharf.
Montreal, 30th April, 1851.

INSPECTION OF BEEF AND PORK.

THE Subscriber, in returning his sincere thanks for his past favors, begs to inform his friends that he holds himself in readiness to INSPECT BEEF and PORK for the OWNERS thereof, conformable to the amended Act of the Provincial Parliament of last Session.
FRANCIS MACDONNELL.
Montreal, 24th April, 1851.

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

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 unequalled 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 avarice of designing men, who commenced the manufacture of common Pills, which they coated with Sugar, to give them the outward appearance of Dr. Halsey's, in order to sell them under the good will Dr. Halsey's Pills had gained, by curing thousands of diseases.

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 Medicine. In order to avoid all impositions, and to obtain Dr. Halsey's true and genuine Pills, see that the label of each box bears the signature of G. W. HALSEY.

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

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

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

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

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

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

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

Travellers and Mariners, before undertaking long voyages, provide 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.

JUST RECEIVED by D. & J. SADLER:—
The Life of the Blessed Virgin, from the French of the Abbé Orsini, price 2s. 6d.
Lyra Catholica; a collection of Hymns, Anthems, &c., &c., 2s. 6d.
The Catholic Pulpit, Nos. 1 and 2, 1s. 3d. each.
Parson's Christian Directory,—a new edition,—6s. 3d.
Milner's End of Controversy,—a new edition, to which is added, the Apostolic Tree, 2s. 6d.
D. & J. SADLER,
179 Notre Dame Street.
Montreal, 10th April, 1851.

BOOKS suitable for the Holy Season of LENT, for Sale, Wholesale and Retail, at SADLER'S Cheap Cash Book Store:—
The Lenten Monitor, by the Rev. P. Baker, 1s. 10d.
The Office of Holy Week, in Latin and English, 2s. 6d.
Devout Life, by St. Francis of Sales, 1s. 10d.
Way of Salvation, by St. Ligouri, 1s. 10d.
Spirit of Ligouri, 1s. 10d.
Visits to the Blessed Sacrament, 1s. 10d.
St. Ligouri's Preparation for Death, 2s. 6d.
Do. Instructions on the Commandments and Sacraments, 1s. 10d.
Hay's Devout Christian, 7s. 9d.
The Duty of a Christian towards God (full muslin), 2s. 6d.
Challoner's Meditations for every day in the Year, half-bound, 3s. 9d.
Père Grillet's Meditations, 2 vols., 4s. 4d.
Thirty-one Days' Preparation for the Holy Communion, 1s. 10d.
Lessons for Lent, 1s.
Peach's Practical Reflections for every day, 3s. 9d.
Pious Christian, by Bishop Hay, 3s. 1d.
Elevation of the Soul to God, 2s. 6d.
Spiritual Director, by St. Francis of Sales, 1s. 10d.
The Sincere Christian's Guide, by the Rev. J. Gother, 1s. 10d.
New Month of Mary, by Bishop Kenrick, 2s. 6d.
The Glories of Mary, 1s. 3d.
The Religious Soul elevated to Perfection, 1s. 10d.
Memorial of a Christian Life, 3s. 1d.
The Imitation of Christ, by Thomas à Kempis, 1s. 3d.
Do. Blessed Virgin, 2s. 6d.
Christian Perfection, abridged from Rodriguez, 5s.
Sinner's Guide, by F. Lewis, 5s.
D. & J. SADLER,
179 Notre Dame Street.
Montreal, 1st April, 1851.

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. 10d.
Manning's Shortest Way to end Disputes, 2s. 6d.
The Bible against Protestantism, by the Rt. 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. 10d.
The Exercise of Faith impossible except in the Catholic Church, by Penny (late of Oxford), 1s. 10d.
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. 10d.
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. 10d.
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. 10d.
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.
Moeher's Symbolism, 10s.
Newman's Sermons, 6s. 3d.
Ligouri on the Commandments and Sacraments, 1s. 10d.
Do. Preparation for Death, 2s. 6d.
Douay Testament, 1s. 10d., 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. SADLER,
179 Notre Dame Street.
A discount made to the Trade, Clergymen on the Mission, Public Libraries, &c., &c.
Montreal, 29th Jan., 1851.

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. SADLER,
Publishers, 179, Notre Dame Street.
Montreal, March 13, 1851.

JUST RECEIVED at SADLER'S—"THE CATHOLIC ALMANAC." Price 1s. 10d.
Montreal, Jan. 16.

JUST RECEIVED, and for Sale by the Subscribers, "WILLY BURKE," or, *The Irish Orphan in America*, by Mrs. J. SADLER, 18mo., handsomely bound in muslin, price only 1s. 3d.
The prize was awarded to this Tale, by Mr. Brownson.
D. & J. SADLER,
179 Notre Dame Street.
Montreal, 3rd Oct., 1850.

PROSPECTUS
For Publishing, in 8 Semi-Monthly Numbers, at 25 Cents each,
THE CATHOLIC PULPIT,
CONTAINING A
Sermon for every Sunday and Holiday in the year, and for Good Friday.

FROM THE LAST REVISED LONDON EDITION.

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

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

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

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

57. Twenty-fourth Sunday after Pentecost.—The Last Day.
58. Corpus Christi.—On the Festival.
59. Festival of SS. Peter and Paul.—On St. Peter's Denial.
60. The Assumption of the Blessed Virgin Mary.—On the Festival.
61. All Saints.—On Sanctity.
CONDITIONS.—The work will be printed from large type, on fine paper, and will be completed in 8 numbers, making an 8vo. volume of nearly 800 pages, at the low price of \$2.

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

J. MURPHY & Co., Baltimore.
Subscriptions received by JOHN MCCOY,
Great St. James Street, Montreal.
March 26, 1851.

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

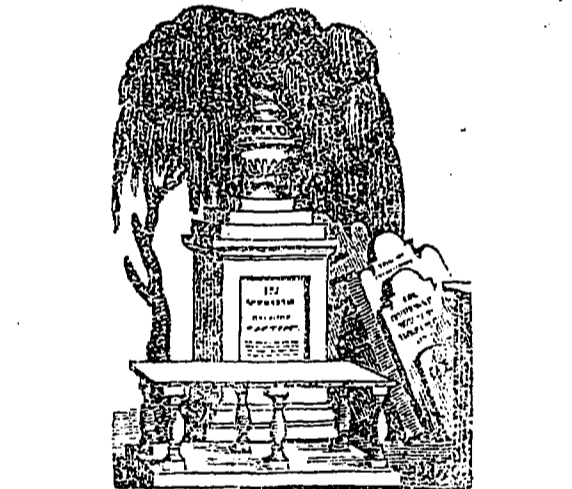
Tuscany, Dunstable, and Fancy BONNETS cleaned and altered to the latest shape. Bonnets dyed Black or Slate color if required.
Montreal, March 26, 1851.

EDWARD FEGAN,

Boot and Shoe Maker,
232 SAINT PAUL STREET,
OPPOSITE THE EASTERN HOTEL.

BEGS leave to return his sincere thanks to his Friends and the Public, for the liberal support afforded him since his commencement in business, and also assures them that nothing will be wanting on his part, that attention, punctuality and a thorough knowledge of his business can effect, to merit their continued support.
On hand, a large and complete assortment, WHOLESALE AND RETAIL,
Low, for Cash.
Aug. 15, 1850.

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



W. CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE, MONUMENTS, TOMBS, and GRAVE STONES; CHIMNEY PIECES, TABLE, and BUREAU TOPS; PLATE MONUMENTS, BAPTISMAL FONTS, &c., wishes to inform the Citizens of Montreal and its vicinity, that any of the above-mentioned articles they may want will be furnished them of the best material and of the best workmanship, and on terms that will admit of no competition.
N. B.—W. C. manufactures the Montreal Stone, if any person prefers them.
A great assortment of White and Colored MARBLE just arrived for Mr. Cunningham, Marble Manufacturer, No. 53, St. Urbain Street.
Montreal, March 6, 1851.

GROCERIES, &c.,
Wholesale and Retail.

THE Undersigned respectfully informs his friends and the Public, that he still continues at the Old Stand,—
Corner of MCGILL and WILLIAM STREETS, where he has constantly on hand a general and well-selected assortment of GROCERIES, WINES and LIQUORS, consisting in part of:—
SUGARS—Refined Crushed and Muscovado
TEAS—Old and Young Hyson, Gunpowder and Imperial Hyson, Twankay and Twankay of various grades, Souchong, Pouchong and Congo
WINES—Maderin, Port and Sherry, of different qualities and various brands, in wood & bottle
LIQUORS—Martel's and Hennessy's Brandies, De-Kuyper's Gin, in wood and cases, Old Jamaica Rum, Scotch and Montreal Whiskey, London Porter and Leith Ale
FLOUR—Fine and Superfine, in bbls.
SALT—Fine and Coarse, in bags
MACKAREL—Nos. 1 and 2, in bbls. and half-bbls.
HERRINGS—Arichat, No. 1, and Newfoundland
Cassia, Cloves, Allspice, Nutmegs, Indigo, Copra, peras, Blue, Starch, Mustard, Raisins, Maccaroni, and Vermicelli
All of which will be disposed of cheap, for Cash.
JOHN FITZPATRICK.
August 16, 1850.

MONTREAL CLOTHING HOUSE,
No. 233, St. Paul Street.
GALLAGHER, MERCHANT TAILOR, has for Sale some of the very BEST of CLOTHING, warranted to be of the SOUNDEST WORKMANSHIP and no humbugging.
N. B. Gentlemen wishing to FURNISH their OWN CLOTH, can have their CLOTHES made in the Style with punctuality and care.
Montreal, Oct., 19th 1850.

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Auctioneer and Commission Agent,
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APOTHECARY AND DRUGGIST,
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August 15, 1850.

JOHN M'CLOSKEY,
Silk and Woollen Dyer, and Clothes Cleaner,
(FROM BELFAST.)
No. 33 St. Lewis Street, in rear of Donegana's Hotel,
ALL kinds of STAINS, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., CAREFULLY EXTRACTED.
Montreal, Sept. 20, 1850.

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

THE CHARGES WILL BE FOUND REASONABLE.
And the Subscriber trusts, by constant personal attention to the wants and comfort of his guests, to secure a continuance of that patronage which has hitherto been given to him.
M. P. RYAN.
Montreal, 5th September, 1850.

THOMAS PATTON,
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of the most durable description for wear, and ECONOMICAL in price.
Parties purchasing at this house once, are sure to become Customers for the future.
Having every facility, with experienced Agents, buying in the cheapest markets of Europe and America, with a thorough knowledge of the Goods suitable for Canada, this Establishment offers great and saving inducements to CASH BUYERS.
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Bank Notes of all the solvent Banks of the United States, Gold and Silver Coins of all Countries, taken at the AMERICAN MART.
Quebec, 1850. T. CASEY.

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