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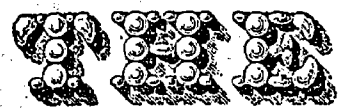
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CATHOLIC CHRONICLE.

VOL. I.

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NO. 26.

OFFICIAL EVIDENCE OF THE INTENTIONS OF THE WHIG CABINET.

(From the Tablet.)

The statement of late so frequently made, that the fanatical agitation of the English people is subsiding, is undoubtedly borne out by all the facts that come under our notice. Fever, whether in the body natural or in the body politic, cannot last for ever: and this fever, too, like others, seems coming to a close. The lead of Protestant wisdom, molten by the fire of an insane bigotry, no longer boils so furiously, and as the heat passes away, one naturally begins to inquire in what mould it will be poured, what ultimate shape it is likely to assume when it once more becomes cold and solid.

The correspondence published in last Saturday's *Warder* between the English and Irish Protestant Bishops, and the newspaper comments to which that correspondence has given rise, points with tolerable distinctness to one part of the issue,—that is so far as any distinct and decisive conclusion has been arrived at.

Our readers know the nature of that correspondence. In the address to the Queen of the English Protestant Bishops, they styled themselves "the Archbishops and Bishops of the Church of England," taking no notice of the statute—(39 and 40 Geo. III, c. 67)—by the omnipotence of which the existing establishment was manufactured into "the United Church of England and Ireland." The Church of England, to speak with statutory exactness, has had no existence since the Act of Union. The law created it; the law destroyed it; and by an Act of Parliament the Bishops who went to bed Bishops of the Church of England, rose in the morning Bishops of the United Church of England and Ireland. Another Act of Parliament might unite them with Russia or with Turkey, and make them Bishops of the United Protestant and Mahomedan Church of England; Ireland, and Constantinople. Without going further into the reason, such, at all events, is the fact, and this fact does something towards expounding the rationale of the current English insanity—if, indeed, insanity can be said to have a rationale. An English Bishop, according to English Protestant notions, is a thing created by the law of the land; it is just what the law of the land makes it; and it changes from time to time with the changes of the law. A real English Bishop, therefore, is a person clothed with a civil function; one of the great officers of State; a manufacture of Queen, Lords, and Commons. For any foreign power, therefore, to make a real English Bishop, is to interfere with the Parliamentary patent; is to create a civil functionary without leave of the supreme civil authority; and thus to usurp not merely the supremacy of the Crown, but the very omnipotence of Parliament.

For the moment, it would seem this sublime theory of the origin of Ecclesiastical dignities was absent from the minds of those civil officers, the Protestant English Bishops; like many other people in this wicked world, they forgot their maker; and having been made, by statute, the Bishops of what is called a United Church, they "disremembered" the fact, and styled themselves Bishops of a Church which for just half a century has been abolished and destroyed.

The Bishops of the other portion of the United Church, however, finding themselves rather cavalierly treated; their very existence passed over in contemptuous silence; their Book of Genesis (39 and 40 Geo. III, c. 67) practically blotted out of the sacred canon; and a most awful apocrypha introduced into the Bible of their religion; took upon them to jog the memories of their English brethren, and to ask the reason of this strange forgetfulness.

The reply of the Archbishop is naive beyond description. He intimates that the English Bishops chose the wrong phrase, and addressed the Queen under a title which does not belong to them, because the wrong title was less "inharmonious" than the right; but his reason for omitting all mention of the Irish Bishops under any title, brings us to the heart of our present subject. The designation objected to "was employed solely because in the present instance the movement of the common adversary was immediately directed against ourselves. It did not appear to any of the Bishops whom I had the opportunity of consulting that we could properly invite the Irish Bishops to complain of an aggression which only affected the Church in England."

The meaning of these phrases is unmistakable. In the opinion of all the English Protestant Bishops whom Dr. Sumner has had an opportunity of consulting, the "Papal aggression" only affects "the Church in England," and is no manner of concern to the Irish Protestant Bishops. This being the carefully considered opinion of the Bishops, we may be sure it is the carefully considered opinion of their maker, the Prime Minister. We may take it without hesitation

to be the opinion of the Prime Minister that the grievance which the new penal legislation is to remedy affects England alone, and that Ireland has no sort of interest in it, and is no way affected by it. As is the supposed grievance, so, it must follow, is the imaginary remedy. The new penal code, whatever it may amount to, will touch English Catholicity alone, and will not affect the Catholicity of Ireland.

Of course, inferences of this kind, however weighty and well-grounded, are not absolutely to be relied on. But this particular inference is not only reasonable in itself, but flows so naturally from the circumstances of the case that we are disposed to place considerable reliance upon it. The *Times*, commenting on the Episcopal correspondence, adopts this view of the case, rebukes the Irish Bishops for their intrusion, and broadly asserts that the "measure for the protection of the Church of England"—(still "Church of England")—will not be extended to Ireland, because in the one we recognise the religion of a large majority, in the other of a small minority." But the words of the *Times* are too important to be given thus briefly:—

Grant that it is impossible to put down by law the existing titles of the Roman Catholic Hierarchy in Ireland. If, for the sake of consistency, we refuse on this account to put down the new-fangled Hierarchy in England, it is easy to see what the Church of England will have lost; but what will the Church of Ireland have gained? Her position will be exactly the same as before, with this difference—the Church of Rome, by openly and with impunity insulting the Church of England, will materially strengthen her position here, and, as an inevitable consequence, assume a still more encroaching and arrogant demeanor there. The English branch of the Church will be degraded, and the Irish will receive nothing in return for her sister's degradation but the empty satisfaction of having dragged her down to the position which she has long occupied herself. If, on the other hand, an inconsistent law—that is, a law adapted to the different positions of the different Churches, and showing, as all laws of a free state ought to do, a suitable deference to the opinions of the majority—be enacted, prohibiting those territorial titles in England, the use of which we are compelled to tolerate in Ireland, we see clearly what we shall gain, but cannot discover what they will lose. Our Church will be placed in a position of security and dignity all the stronger and the more imposing from the ignominious repulse of the threatened insult. The Church of Ireland will be left precisely as she was, except that she will derive strength and countenance from the signal discomfiture of the attacks of the Pope upon the religious liberty of this island. Her position will, indeed, be less secure and commanding than that of the English Church; but, except in name, has it ever been otherwise?

It is, therefore, impossible to put down by law the existing titles of the Catholic Bishops in Ireland; but it is intended to prohibit in England those territorial titles which "we are compelled to tolerate in Ireland." We barely stop to laugh at this silly and impertinent rhodomontade. The law does in Ireland all that it can do—which is nothing. It makes the titles of the Irish Bishops illegal, and there it stops. It does not put down the Sees—and why? Because it cannot. It tried to do so by every artifice of the most bestial tyranny ever devised by man, and ceased the attempt when it had received a clear and unmistakable demonstration of its sanguinary impotence. It does not prosecute those who assume the titles; because, though the letter of the law gives it the power to do so, fact happens to be against the letter of the law, and such a prosecution would be a miserable exhibition.—In Ireland, therefore, no new law is needed to punish any Irish Bishop—except, perhaps, Dr. McHale and Dr. Slattery, who take the titles of their Sees. But yet, "Paul, Archbishop of Armagh, Primate of all Ireland, and Delegate of the Apostolic See," presides at the Synod of Thurles—"John, Bishop of Clonfert," is Promoter of the Synod, and, jointly with the Primate, affixes his style and title to the document addressed by that Synod to the Catholics of Ireland. In the same way the other Catholic Bishops in Ireland—some more and some less ostentatiously, but all in fact—assume, contrary to law, to be Bishops of their respective Sees; every day perform acts which they can perform only on that assumption; and laugh at the foolish prohibitions of foolish laws, enacted to please very foolish politicians. Thus it is in Ireland. There is no lack of penal laws; the difficulty is, to get them executed.

How is it in England? In England to be sure, the Episcopal titles actually assumed are for the present legal; but suppose a law passed to make them illegal—what then? There are in England plenty of illegalities already which the ministers of the law dare not touch; and to pass a law rendering an assumption of the title of Westminster or Birmingham illegal would merely add to the number of those impracticable laws. The Cardinal would still be Archbishop of Westminster; Doctor Ullathorne would still be Bishop of Birmingham; and the law—what could the law do to change this state of facts?

The law has already more on its hands than it knows how to perform. The law makes a Jesuit a transportable animal; but, thank God! there are Jesuits in England notwithstanding. The law forbids Benedictine Monks, but that proscribed Order flourishes in spite of the law and of its makers. The law renders impossible Friars, Passionists, Rosminians, and Christian Brothers; but these, and half-a-dozen other Orders of religious men, flourish in England without troubling themselves to inquire into the stupidities of the law, and without caring one farthing whether the law denounces them or not.

In the same way, the law may forbid the new English Sees, and it is certainly within the competence of the Legislature to put such a law upon the statute-book—but to get it executed? We laugh the notion to scorn. We wish a hostile Attorney-General and Prime Minister no hotter curse than the task of enforcing such an enactment by a series of prosecutions. No Minister out of Bedlam would commence such an attempt, and, if he did commence it, it would end by sending him to Bedlam for his pains. A Whig who should endeavor to enforce such a law would discover that Sacheverell in the eighteenth century was a fool to a Catholic Bishop in the nineteenth. We believe that an attempt will be made to enact a new penal law; but we believe also, with an able writer in the *Morning Chronicle*, that the problem of the Cabinet will be "to combine the maximum of display with the minimum of reality."

But along with the display there will at least be some reality, and even a minimum is what it does not become us patiently to endure. This minimum, what ever it may be, will be confined in the first instance to England; but, if the small end of the wedge be inserted—if the weight of a hair in the way of persecution be inflicted upon England, every one knows the result. Each step gained, however trifling, will be an advance towards another and a larger stride whenever the next opportunity shall offer, and the Minister shall find it convenient to hound on the passions of an inflamed, though educated, rabble against the independence of the Church.

What will the minimum be? We have as yet, of course, heard nothing except guesses; but in the *Ami de la Religion* of Tuesday, we see a paragraph which deserves the particular attention of our readers on both sides of the Channel. It runs thus:—

"SWITZERLAND.—The Federal Council, by circular, dated the 20th December, invites the Confederated States to furnish it, for transmission to the English Legation, the existing concordats between the Swiss Cantons and the Holy See touching the administration of the Roman Catholic Church, as well as the arrangements relative to the nomination of Bishops, and to the publication of Pontifical Bulls. It is of essential importance for the English Government to know if the Bishops are directly appointed by the Cantonal authorities of the diocese, or are appointed subject only to their approbation, and if the publication of Bulls or Briefs has place with or without previous notice, an authorisation on the part of the Government."

The reader will observe that this is not a mere guess of the correspondent of a newspaper, but is the outline of an official document. The English Legation in Switzerland has applied to the Federal Council for information, as on a matter of the last importance (*il importe essentiellement au gouvernement Anglais de savoir*), whether the Swiss cantons have a direct or indirect voice in the appointment of Bishops, and what jurisdiction they have over the publication of Bulls and Briefs.

Why is it of essential importance for the English Government to have this information? Because the English Government contemplates legislation on these matters; because it has no intention of stopping short at a silly legislation against titles, but contemplates either a positive or a negative intervention in the appointment of Catholic Bishops, and means to claim some sort of jurisdiction over the appointment of Bulls and Briefs.

These inquiries have thus come to light with regard to Switzerland; but, of course, they have not been confined to Switzerland. They have been extended, we doubt not, to every Chancery in Europe; to every Court in which England has an embassy or a legation. Everywhere the question has been, or is being, asked—"To what indignities has the Catholic Church been compelled to submit in this country? What fetters has she been obliged to wear? What handcuffs have they placed around her wrists? And how closely have her arms been pinioned together? It is of the last importance to England to know the lengths to which slavery has gone with you, because the fetters you have imposed will be used as a precedent to justify us in claiming and restraining the free action of the Church within the Queen's dominions."

These have been the questions asked, not only in Switzerland, but in France, in Prussia, in Austria, in

Russia, in Scandinavia, in Spain, in Portugal, and in Piedmont; and the answers to these questions the Whig Cabinet means, we take it, to make their thermometer of persecution.

We have said that we do not expect the penal laws will assuredly be proposed to have in the first instance, or on the face of them, an application to Ireland. They may or may not; but we are willing to take for granted that they will not. If so, what then? Will the Catholics of Ireland—will the Clergy of Ireland—will the Bishops of Ireland endure the casting of new fetters round the Church in England, simply because a narrow channel divides us from that threatened portion of the heritage of Christ? Is there any one base enough to fold his hands, and dream on in a shameful security, while such iniquities are contemplated and threatened, even if they should never be attempted? Is there any one so drunken with the chalice of Whig abominations—so infatuated with the allurements of that unclean seductress, as to bear tamely such an aggression on the Church, and say that it concerns not us. We cannot believe that in any quarter, however humble or however lay, such a depth of infamy and folly can be found.

If it were, mark only the extent of the folly, leaving the baseness out of account. It concerns not Ireland—we suppose it to be said—what fetters are thrown around the Church in England. In the same way, if this were true, it would not concern England what fetters were thrown around the Church in Switzerland, in Austria, in Prussia, in France, and in the other countries of the world. But is this so? Does England act as if this were so? Of course not. When she wishes to enslave the Church in England, she looks out for precedents—she examines all other countries, high and low, great and small, near and remote. She rakes into the filthiest nooks and corners, in the smallest canton among the Alps, in hopes of finding the precedent by which to justify her meditated aggression. And if a precedent in Switzerland, if it can be found, is "of essential importance" to the English Cabinet in infamous designs against the Church in England, can any one be so besotted as to pretend that a precedent once well established in England, would be of no importance to the Cabinet when it shall please to meditate a descent upon the free Church of Ireland?

At present, the Church in these countries is freer than in any other part of the globe, the United States only excepted. But the Whig Government comes with stealthy pace, hoping to surprise the guardians of the Church asleep, drowned in ignominious indolence, and lulled by the pleasant murmur of flatteries and cajolery. This is what they hope. They count upon Irish apathy and indifference; upon Irish folly and blindness. They think the majority of Irish Bishops, Irish Clergy, and Irish laymen, will not have the sagacity to discern and the honesty to resist their brazen and insolent pretensions. They think they have it in their power, here also, to divide and govern. They think, above all, that the Episcopacy of Ireland will be silent, and that they will look on in silent disregard, while England ransacks every Cabinet of Europe for precedents to aid her in forging another precedent, which would, indeed, have a fatal application to the Church in Ireland.

But these anticipations, we feel certain, are ill-founded. The Irish Episcopacy, Clergy, and laity, will show that they are fully alive to the importance of this great question; will bestir themselves; will register their indignant protest against this audacious assumption throughout every diocese of Ireland before the Imperial Parliament resumes its sittings.

The case henceforward is clear. It is now officially certain that the English Government is raking in the Swiss Chanceries for precedents to establish in England a dominion over the Church which, in its turn, would serve as the very best of all possible precedents to establish dominion over the Church in Ireland!

THE NO-POPERY CRY IN ENGLAND.

(From the Tablet.)

Whatever be the result, nothing can come from this storm but unalloyed good to the Catholics of the empire. If we had gone down on our knees to beg a special benediction from Heaven, and could have conceived such outrageous folly as that perpetrated by our enemies, we should have implored the Almighty to bless us with the events of the last two months.

If the Whigs do not enact penal laws against us, what fools they have made of themselves, and how they will have dragged their darling Protestantism through the mire! What ignominy they will have drawn down upon the No-Popery fanatics! How, before twelve months are over, they will have made the anti-Catholic fanaticism stink in the nostrils of all men of sense! What a moral superiority they will have kindly awarded us; what a load of humiliation they will have taken upon themselves! Before they have done with this business they will find, much to

their astonishment, that they have been engaged in a pro-Catholic propagandism. They will have filled our temples to overflowing, thronged our altars, crowded our confessionals, multiplied our converts, stimulated our zeal, trebled our strength, and gives an impulse to the advance of Catholicity which no efforts of our own could ever dream of equalling. In spite of their outrageous blasphemies, we cannot but be in good humor with them, on the principle that those may laugh who win. Pray God that when we contrast the lofty superiority of the Catholic Church over everything that surrounds her and opposes her, we fall not into the sin of spiritual pride, and so, through our own fault, throw away the blessing which the beneficent hand of God holds out to us.

We hear, on good authority, that nothing has yet been absolutely determined about the introduction of a penal law against the Catholic Hierarchy, or as to the introduction of any penal law whatever. The matter yet hangs in the balance of Ministerial folly. "They seem kept in a state of equilibrium by opposing forces." So writes a well-informed correspondent. With all our souls, we hope the balance may incline to the side of persecution, and that the Whigs may proceed still further along the rotten road upon which they have entered. The clamor, the madness, the county meetings, are doing a great deal; but a persecution would be a heaven upon earth.

Sydney Smith, in his pitiless vituperation of the Railway Directors for keeping locked the doors of their carriages, vowed that there would be no remedy until, in some dreadful conflagration, a Bishop was burned to death. Even Sodor and Man, he thought would be better than nothing; but the sacrifice of some Bishop or other was necessary to bring about a reform.

We are not going to make an irreverent application of Sydney Smith's jest; but when we look back upon the events of the past fifteen years, or twenty years, in both islands; when we consider the crafty and calculating malignity of the game played by the Whigs during a great portion of that time; when we count up the number of Bishops whom they have snared, the dupes they have made, the divisions they have fomented, the vigilance they have lulled to sleep, and the lodgment they have effected within our walls in more than one particular, we bless God for even the shadow of a persecution, and shall count it a huge triumph and victory if but the weight of a finger is laid upon us in the shape of a real, tangible penal law.

We don't wish to have a Bishop burned alive, a Dean martyred, or a Parish Priest tortured with the Protestant boot. But we do think it a very great benefit that Lord John Russell has declared his real sentiments against us in words of hate and contumely, and we should think it a much greater benefit if, in some way or other, against Bishop, Priest, or laymen, he would turn those words into acts.

The Catholic Church has nothing to fear, and everything to hope, from a revival of the penal laws. What it has to dread, is peace, ease, prosperity, the favor of the great and rich, the insidious hostility of false friendship, the lies, the flatteries, the cajoleries, the promises, the rewards, the blandishments of men in power. Against the stake, the rack, and the dagger, the Church is, and has shown herself invincible; but when the sun of prosperity thaws the nerves and the virtue of her children; when the atmosphere of courts relaxes the austerity of their heroism; when they begin to place their hopes in something else but God; when they accustom themselves to take pleasure in the smiles, and to fear the frowns, of men in authority; when they are beset by the allurements of the world—then, in the frailty of her children, and sometimes in the weakness of her rulers, begins the real danger to the Church.

Thank God for the rough shake which Lord John Russell and his Exeter Hall confederates have given to many drowsy Catholics in high places. Oh! how merrily the world was spinning round, how jovially the feast went on, what delicious opiates being quaffed, what enchanting music was lulling to sleep the ears of many a man who should have been a watchman upon the high tower—when, all at once, amidst the dance, and the song, and the music, and all the soft influences by which the senses are overcome, an Almighty Power seized the hand of the prime agent in this scene of delusion, and made his fingers trace upon the wall, the words of warning that cannot but awaken and restore.

CHOOSE YOUR SIDE.

(From the Weekly Despatch.)

We have had, for the last three months—we have even now—a "glorious demonstration of the triumph of Protestantism." The Anglican Church never appeared stronger. Its establishment seems ostensibly to be "irrevocable in the affections of the nation." Even Dissenters bury their animosities and suppress the utterance of their grievances, that they may swell the train of the parish Rector, or increase the signatures to the addresses to the Archbishop of Canterbury, or lay their loyal acknowledgment of the Queen's supremacy at the foot of the throne. Orthodoxy presents all the external signs of nearly universal dominion. The Thirty-nine Articles and the Westminster Confession seem to be more popular, more firmly fixed in the convictions of the people than ever. Even Norfolk, Beaumont, and Camoys, begin to coquet with Protestantism. The Pope, and Guy Faux, and the Cardinal, are burnt in effigy at the cross of every town, and on the common of every village. Saint Barnabas is mobbed, and its augurs are hustled. Each county has its "refreshing demonstration of true Protestant feeling," and the local nobility, the officials of the executive, and the magistracy, get safely delivered of their speeches, and make their "glorious day for the National Church."

Yet our inference from all this is, that the State Church is practically hastening to its fall, and that its very props are rushing towards their ruin. The great London meeting at the Guildhall was little better than a collection of the Common Council, with a crowd of nobodies for "fixings." Not a leading name among the bankers or merchants can be found either at that or any other meeting. The leaders of party have made themselves scarce. Winchelsea, indeed, roars, and Ashley cants, because "it is the nature of the beast;" but the Wellingtons, the Wharncells, the Peels, the Sutherlands, the Grahams, the Cardwells, even the Goulburns and the Inglishes are—"nowhere." Earl St. Germain, a former Secretary for Ireland, manfully declares his hostility to the whole movement. Ambitious men, persons of rank, peers, cast the world behind them, and, with a courage and devotion to their honest convictions worthy of all acceptance, openly proclaim their conversion to Popery. The Tractarian Clergy leave, without hesitation, and give up, with high-minded sincerity, their worldly prospects, their splendid revenues, and their high social position, rather than forsake the Faith to which they have speculated their way; and many who still remain in the Anglican Church prove a much better title to be regarded as the true expounders of its ritual and its doctrines than those Low Churchmen who are calling upon them to resign. The Puseyites are wise in their generation, and perfectly right in their views, on the assumption that orthodoxy is Christianity. Protestantism has either gone too far, or not far enough. It halts between two opinions. It is either "overdone or come tardy off." It would serve both God and Mammon. Honest men murmur at its mediocrities, and its compromises, in that vital concernment which admits of no compromise, and begin to ask, can we have a *juste milieu* in religion, as if it were a State policy? The earnest call to the (Established) Church, in the language of the Revelations—"I know thy works, that thou art neither cold nor hot; I would thou wert either hot or cold. So, then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." And it is being spewed out of the mouth; and this is what Tractarianism has wisely and prophetically foreseen. It strives to rid itself of Romanism, by asserting the right of private judgment; it crushes the right of private judgment, by authoritative interpretations of Scripture. It denounces Mariolatry, and proclaims the supremacy of Bibliolatry. It cries out against reason, and says to the Papists that reason cries out against them. It ridicules the authority of the Popes and the Fathers, and declares the spiritual authority of Queens, and the Divine tradition of its creeds, rituals, ceremonies, and orders. It rejects and despises Patristic theology, and, in order to prop its own dogmas, it interpolates, mis-translates, forges passages for insertion in the authorized version of the Scriptures. It proclaims liberty of conscience in arguing with the Catholics, and persecutes Gorham, and deprives Bennett of his orders and his living, for presuming to have an opinion of their own, or to afford to keep a conscience. This compromise of principle, it is now becoming evident to sincere men of all opinions, will no longer be tolerated. There is a Radicalism in the speculative spirit of the time, which peremptorily asks of all men, "Under which King, Bezonian? Speak! or die!" Whether Rationalism or Popery be right, it is very evident that mere Low Church Anglicanism is certainly in the wrong."

PROTESTANT TESTIMONY IN FAVOR OF CATHOLIC EDUCATION.

To the Editor of the Boston Pilot.

Webster, Ms., Dec. 30, 1850.

Sir—Your paper lately contained an article headed "Roman and Massachusetts Schools," in which you very truly say that "Protestant travellers seldom, if ever, visit the Roman Common Schools." But as there are always exceptions in such cases I will give you one of them in the person of Samuel Laing, a rigid Presbyterian, but a man who does not allow his prejudices to force him to violate truth. In his "Notes of a Traveller" page 435, after saying that the poverty stricken intellectual recluse is the Popish Priest of the nineteenth century, he adds, "Our clergy in Scotland have a very erroneous notion of the state of the Popish clergy." We often hear them prayed for, as men wallowing in luxury and sunk in gross ignorance. This is somewhat injudicious as well as uncreditable; for when the youth of their congregations come in contact abroad with the Catholic clergy, so described, and find them in learning liberal views, and genuine piety, according to their own doctrines, so very different from the description and the descriptions, there will unavoidably arise comparisons, by no means edifying or flattering to their clerical teachers at home. Our churchmen should understand better the strength of a formidable adversary, who brings into the field zeal and purity of life equal to their own. The education of the regular clergy of the Catholic Church is, perhaps, positively higher, and, beyond doubt comparatively higher, than the education of the Scotch clergy. By higher, is meant that, among a given number of Popish and Scotch clergy a greater portion of the former will be found, who reads with ease and a perfect mastery the ancient languages—Greek, Latin and Hebrew—and the Eastern languages connected with that of the Old Testament, a greater number of profound scholars, a greater number of high mathematicians, and a higher average amount of acquired knowledge.

In page 442 he adds, "The Catholic clergy adroitly seized on education and not as we suppose in Protestant countries, to keep the people in darkness and ignorance, and to inculcate error and superstition; but to be at the head of the great social influence of useful knowledge."

Again in page 439 alluding to the gross calumny,

"that the Catholic clergy seek to keep their people in ignorance," he scouts the impudent saying in the following masterly style, "This opinion of our churchmen seems more orthodox than charitable or correct. The Popish clergy have, in reality, less to lose by the progress of education than our own Scotch clergy. In Catholic Germany, in France, Italy, and even Spain, the education of the common people, in reading; writing, arithmetic, music, manners, and morals, is, at least, as generally diffused, and as faithfully promoted, by the clerical body as in Scotland. It is by their own advance, and not by keeping back the advance of the people, that the Popish priest of the present day seeks to keep a-head of the intellectual progress of the community. Education is in reality not only not repressed, but is encouraged, in the Popish Church, and is a mighty instrument in its hands, and ably used. In every street in Rome for instance, there are, at short distances, public primary schools, for the education of the children of the lower and middle classes. Rome, with a population of 158,678 souls, has 372 public primary schools, with 482 teachers, 14,099 children attending them. Has Edinburgh so many schools for the instruction of those classes? I doubt it. Berlin with a population about double that of Rome has only 264 schools. Rome has also her university with an average attendance of 660 students; and the Papal States with a population of two and-a-half millions contains 7 universities. (Protestant) Prussia, with a population of 14,000,000, has only seven. The statistical fact that Rome has also a hundred schools more than Berlin, for a population little more than half that of Berlin, puts to flight a world of humbug. It is asked, what is taught to the people of Rome by all these schools? precisely what is taught at Berlin, (the most Protestant capital of the most Protestant country in the world) reading, writing, arithmetic, geography, languages, religious doctrine of some sort."

FOREIGN INTELLIGENCE.

The doom of Hesse Cassel is wretched; foreign troops are billeted on the independent citizens; and the country at large will be mulcted of eight millions of florins; still the people resist the unjust and unconstitutional tyranny to the utmost of their power.

The Prussian Parliament are now debating on the introduction of trial by jury, and the publicity of judicial proceedings, safeguards and blessings we have had at least six hundred years.

Schleswig-Holstein is about to be surrendered to the tender mercies of the armies of Austria and Prussia; and in the name of order and tranquility, Russian soldiers will be quartered in the bosom of respectable families; and booty levied, under the same plea as in Hesse Cassel.

FRANCE.

At the time we write, France appears to be on the eve of an important change—one, indeed, that may affect Europe. The paltry affairs of M. Yon and M. Mauguin, though not sufficiently important in themselves to cause any political dissension, served to set fire to the train and to bring the chief powers of the state into direct hostility. After the speech of Gen. Changarnier, in the Assembly, on Friday, the Ministers and M. Carlier, the Prefect of Police, sent in their resignations. From that time the diplomatic circles of Paris have been occupied with forgeries of new cabinets. So many various reports are abroad, that we shall confine ourselves to the facts about which there is no uncertainty. On Wednesday MM. Odillon Barrot, Dupin, Mole, Thiers, Berryer, Montalembert, and De Brogie were sent for to the Elysee. The President said, that seeing himself abandoned by the majority, he had no alternative but a Billault Ministry (Left.) He stated that he would accept any general—even General Cavaignac—the Assembly might name, but to General Changarnier's domination he would no longer submit, nor would he accept any Ministry that did not remove that general. M. Billault was then sent for. This resolution of the President has alarmed the majority, and the Assembly was agitated at its close. M. Mole had a long interview with the President, and used every argument, but in vain, to induce him to act in conformity with the decision of the meeting (*La reunion* Mole) held the night before, which was, that General Changarnier should be retained.

A meeting of the leaders of the Majority—the *Burgresses* as they are termed—was held after the Chamber rose. It is said that it was then decided to elect Changarnier President of the Assembly, in the event of his dismissal. As President of the Assembly he could name the amount of force necessary for the safety of that body. It is doubted, however, whether the Assembly would proceed to such extremities. The Orleanists party in the Chamber opened negotiations with the Mountain for its support of Changarnier, but without effect. The Majority are furious with the Mountain, whom they accuse of abandoning them on the question of General Changarnier. M. Billault, though not decidedly Red, is more "advanced" than M. Dufaure.

In his orders of the day, and in his speeches to the Assembly, Gen. Changarnier has exhibited a supreme contempt for the military adviser of the President, and, consequently, a certain disrespect to the authority of the President himself, who "disposes of the army."

Later intelligence is as follows:— There has been as yet no Ministry formed. It is said difficultly exists in finding a Minister of War willing to sign the dismissal of General Changarnier. It is still believed that MM. Baroche, Rouher, and Fould, will remain in the Ministry, and that M. Odillon Barrot has consented to enter the Cabinet with them. The delegates chosen by the Parliamentary Clubs of the Rues St. Pyraudes, Rivoli, and L' Université, remain *en permanence* at the residence

of the Duke de Broklic. It is said they have abandoned the idea of appointing General Changarnier to the command of the forces at the disposal of the Legislative Assembly, in the event of his dismissal by the President of the Republic.

The proposal of a Billault Ministry is regarded as a threat rather than a deliberate project.

ITALY.

ROME.—Advices from Rome, of the 24th ultimo, mention that the tribunal of the Consulta had condemned to death a man of the name of Lucajoli for having murdered his mother. This wretch had previously been condemned to the galleys for life for having assassinated his wife when several months advanced in her pregnancy, and had owed his liberation to the incessant entreaties of his mother, which he has thus cruelly recompensed. The proceedings were public, contrary to the usual custom of the Roman tribunals.

It was believed that the law on the Municipality of the city of Rome had been approved by the Holy Father; and would be promulgated before the 1st January. It is the completion of the organic laws, and considerably modifies the existing attributes of the Roman Municipality. It is said that the administration of the *Beneficenza* will be withdrawn from it, and, as heretofore, entrusted to a committee presided over by a Cardinal.

The new administrative system inaugurated by the organic laws, in virtue of the *motu proprio* of September 12th, 1849, can hardly come into operation before the end of March. The provinces welcome it with satisfaction, but there will be great difficulty in the choice of fit persons to hold the various offices.

The Money Market is looking up, and the exertions of the committee charged with the extinction of the paper money inspire general confidence.

PIEMONTE.—Turin papers talk of a "civil marriages" bill which is being proposed by M. Siccardi. It is stated that the Minister has submitted it to all the Courts of Appeal in the kingdom, and that they are all in its favor. The *Cattolico*, Genoa paper, denies this, and says that the Court of Appeal of Chambéry, as well as some others, have been unanimous in rejecting it. M. Siccardi, however, it is thought, will execute his project in spite of the magistracy. The King of Sardinia has now little influence, he is a mere constitutional monarch, who "reigns without governing."

THE ARCHBISHOP OF TURIN AND SPANISH GENEROSITY.—This illustrious Confessor for the Faith, now at Lyons, lately received a tribute of respect which affected him much. It was an offering of 3,000 reals from the Canons of Mondonedo, a little Episcopal city in Galicia, and some Spanish officers of the same place. They were entirely unknown to the Archbishop, and sent their donation with a Latin letter, making, moreover, two requests of his Grace—first, not to refuse their present; and secondly, not to mention it, God being only in the secret of their offering. Mgr. Fransoni could not bring himself to comply with either of those touching requests. He could not accept the money in the present state of the Spanish Church, and he thought that such generosity ought to be made known, for the edification of the Faithful. The latter was signed by Ponciano d'Arciniega, Canon of the Mondonedo and V. G.; Emmanuel d'Alcoela, Canon; Antonio del Pardo and Montenegro, officers in the army of her Catholic Majesty. The Archbishop has received the present of a ring from the inhabitants of Florence.

SPAIN.

On the 2nd inst., the Duke of Valencia, accompanied by all his colleagues, waited on the Queen, and tendered her Majesty the collective resignation of the members of the cabinet. The Queen refused to accept the resignation of her ministers, who consequently retained their portfolios, by virtue of a royal order. It appears, that the Duke took offence at a cold reception he had experienced from Queen Maria Christina, and prevailed on his colleagues to adopt that resolution.

SWEDEN.

The result of the divisions in the Chambers of the nobles and the peasantry, on the subject of the proposed reform of the representative system, is adverse to the project. The former have rejected the bill by a majority of 227 votes in a House of 405 members, and the latter by a majority of 65 in a House of 105.

CAPE OF GOOD HOPE.

There are rumors of another invasion of the Caffres; on the 25th of October, Sir Harry Smith left Cape Town for the frontiers to hold a meeting with the Caffre Chiefs. The Chiefs who responded to the summons had, as all Caffre Chiefs usually have, peace on their tongues; they were submissive in language, and expressed a preference for British rule. But by far the most important of the Chiefs, Sandilla, absented himself; "he was ill; had had a fall from his horse, and could not ride." Sir Harry Smith said, "it was a lie. Sandilla was afraid." This absentee is the great authority amongst the Caffres, the great enemy of British power, the great thief of British cattle. The result of the interview has not, therefore, however pacific its language, inspired much confidence in the long preservation of peace.

Sir Harry Smith addressed them in language which appears extraordinary to European diplomatists,—"If they were not lappy, and wanted war, he would make war with them (holding up a long stick with a brass knob at the end, called generally 'the stick of peace.') I will make war, and bring my troops from Cape Town in four days, as I came myself, and I will drive you all over the Kei, and get Kriili to drive you to the Umzimvoobo, and I will be there too—I was there once—you know it—and then get Faku to drive you further; and then you will be scattered over the earth as beasts of the field and vagabonds."

But the good I will protect and assist, and be their father: 'and,' he said, 'I will kill every one that will not fight on my side. There is a God above—He knows all things.'

IRISH INTELLIGENCE.

ADDRESS TO CARDINAL WISEMAN FROM THE CONGREGATED TRADES OF LIMERICK.

Mr. John O'Gready presided at a meeting of the Congregated Trades of Limerick, held at the Mechanics' Institute, Michael-street, on the 1st of January, when the following address to his Eminence, Cardinal Wiseman, on the motion of Mr. Thomas Hare, was adopted with acclamation:—

"TO THE MOST EMINENT NICHOLAS CARDINAL WISEMAN, ARCHBISHOP OF WESTMINSTER.

"Proud of the restoration of the Catholic Hierarchy in England, and of your exalted position as its most honored head and illustrious ornament, we, the Congregated Trades of the City of Limerick, approach your Eminence with sentiments of the profoundest respect and admiration.

"Limerick has been always foremost in defending the ancient Faith—the religion for which Saints have suffered, and martyrs bled: and now her humble but faithful artisans are proud of the opportunity of testifying to the world their delight at the appointment of your Eminence as Cardinal-Archbishop of Westminster.

"As Irish Catholics, and inhabitants of a city which has suffered so much in the cause of liberty and of religion, and who nobly defied the bloodthirsty bigots of bygone days, we shall never look tamely on and behold in silence our Church enslaved, and the Catholics of the world insulted by base and bigoted Ministers, who, true to the principles of their party, only await an opportunity of proving their undying hatred to Catholicity, and add more to the many penal laws which accused Whiggery has placed on eternal record in the black annals of English history.

"Your Eminence may feel sincerely assured that we abhor and detest bigotry in every creed and clime; for we have always, and ever will continue to cherish the noble principle of civil and religious liberty. But, should your holy and Christian-like remonstrances not succeed in allaying the purple embers of bigoted malignity which are smouldering within the bosom of Protestant England—should the reign of Elizabeth be again revived in this enlightened age, and should the faithful shepherds of the Gospel be driven from their flocks, allow us to assure your Eminence, with the most devoted zeal, that in Ireland—in the country of the persecuted—you will find a hospitable home, where, notwithstanding the dreadful havoc made in our population by famine and emigration, enough still remains to protect our faithful and beloved Pastors from persecution or insult.

"Imploring from your Eminence a blessing for our future guidance, we remain your humble and devoted servants,

"THE CONGREGATED TRADES."

On the motion of Mr. O'Sullivan, it was resolved to call on the representatives for the city and county of Limerick to direct their most strenuous exertions to oppose the Whig Ministry in the coming session of Parliament.—*Limerick Examiner.*

The *Newry Examiner* says:—"In select Catholic quarters, it is believed that Cardinal Wiseman will, ere long visit Dublin and Armagh. His Eminence, some few years since, previously to his appointment as Coadjutor-Vicar-Apostolic of the Midland District in England, visited Ireland, and preached on several occasions.

CONVERSIONS.—After Divine service on Christmas Day, the Rev. P. Conway, R.C.C., announced the gratifying intelligence of four adults, inhabitants of the parish, having been converted from Protestantism to the Roman Catholic Faith within the week; and also that several female inmates of the workhouse had followed their example, and were received into the Catholic Church.—*Tuam Herald.*

Among the conversions this week, is mentioned that of a brother of the Rev. Richard Ward, late Incumbent of St. Saviour's, Leeds, who proposed the resolutions which a little time ago made so great a split in the Bristol Church Union.—*London Correspondent of the Tablet.*

THE VERY REV. DEAN FAHY P.P. OF ELPHIN.—It is our melancholy duty to announce the death of this truly estimable and exemplary Ecclesiastic, at the advanced age of eighty-four years. On Sunday, the 22nd ultimo, he departed this life, amidst all the consolations furnished by a firm Faith, the sincere regret of warm-hearted friends, and the retrospect of a long life spent in the exercise of every good work.

We regret to announce the death of the Reverend Michael Ross, Curate of Castletownsend for the last nine years, which took place on the 28th ult. The deceased was a Clergyman whose mild and conciliatory disposition endeared him greatly to his fellow-Priests and the people.—*Cork Examiner.*

KILKENNY CORPORATION.—LORD J. RUSSELL'S LETTER.—At a meeting of the Council, on Monday last, the Mayor (M. Hyland, Esq.), read a letter from the Town Clerk of Limerick, enclosing the following resolution adopted by the Corporation of that city:—"Resolved—That the insolent and audacious letter of the English Minister to the Bishop of Durham is a deliberate and unprovoked insult to the people of Ireland; that we treat with scorn his threat to re-enact the penal code in these kingdoms; and that we demand from our representatives a pledge to use every effort to drive him from a position which he disgraces." Mr. Maher—That's strong speaking, at all events, Mr. Mayor.—Mayor—It is very strong certainly. Now, I hope our representatives will make a determined stand on the next occasion in Parliament, should any attempt be made to impose penal laws; and also, that they will represent to the House the state of this unfortunate country. I respect the member for the city. No one values him more; but I say now, we are misrepresented unless we have a man who will speak. (Hear, hear.) After some conversation, a notice of motion was given by Mr. Loughnan, "To take Lord J. Russell's letter into consideration next meeting."

TENANT RIGHT PROGRESS IN THE NORTH.—On Monday, Tuesday, and Wednesday last, district county meetings were successively held at Newtownards, Broughshane, and Downpatrick, for the counties of Down and Antrim, in connection with the Irish Tenant League. Notwithstanding the advanced period of the season, and the extreme severity of the weather,

on Tuesday and Wednesday especially, these meetings were numerous attended, while the enthusiasm of the people was, if possible, beyond all former example. The Downpatrick assemblage, in particular, is one of the most signal triumphs which the Tenant League has yet gained, when the desperate means resorted to for its defeat are recollected. Although the weather on Wednesday proved terribly severe, yet some hundreds of Orangemen braved it all, in order to join their Protestant brethren of all persuasions, as well as their Roman Catholic neighbors, in recording their protest against a system of legalised oppression, which recognises no religious distinctions in its application of the rack-rent screw. Not only was there a total absence of every manifestation of hostility, notwithstanding the unscrupulous means employed, but in every quarter of Downpatrick in which the advocates of tenant right made their appearance, they were loudly greeted with demonstrations of universal enthusiasm. In justice to the Roman Catholics of Downpatrick, we must declare that we have never met with men more honestly disposed to merge every denominational and party interests in the common cause of the country at large. It is this earnestly reciprocated determination on all sides which will yet, we trust, achieve the glorious victory of tenant emancipation.—*Banner of Ulster.*

THE TENANT LEAGUE IN ARMAGH.—A meeting of the County of Armagh Preparatory Committee was held on Tuesday in the Clarendon Arms Hotel, Armagh. There was a very large attendance; and from the enthusiasm evinced by all present, and the flattering account they gave of the public feeling on the subject of the Tenant League in all parts of the county, we should say that there is every prospect of the proposed public meeting being in no way inferior to any of its predecessors in any other county in Ireland. A letter was read from Mr. J. M. Caulfield, M.P., declining to attend the county meeting. The public county meeting was fixed to take place on Monday, 27th of January, 1851, a form of requisition was adopted for calling it, and arrangements made for obtaining signatures thereto. Messrs. Allen, McBride, Bennett, Hughes, and Girdwood, were appointed a sub-committee to prepare the resolutions, &c. The next general meeting of the committee was fixed to take place on the 14th of January.

MEETING OF THE COUNTY CARLOW.—The meeting of the county Carlow, and some of the adjoining districts, in support of the objects of the Tenant League, took place in Carlow on Monday. The ground selected for the meeting was at the rear of Cullen's Hotel, where a platform was erected; and for some time before the hour named for commencing the proceedings, it was crowded by Clergymen, landowners, professional men, and traders. Messrs. F. Lucas and J. S. Lalor attended as a deputation from the Council of the Tenant League, and were very warmly received.

THE LAND QUESTION.—A landlord memorial to the head of the Irish Government has emanated from the leading proprietors in the county of Wexford. The document bears the signatures of the Earl of Courtown, Viscount Stopford, Lord Carew, and others, who (says the *Nation*) "are not the mere squires or shoneens upon whose shoulders it is fashionable to lay the whole weight of extermination, and any document with their stamp is a genuine landlord coin, and entitled to unquestionable currency." It purports to come from the Wexford Landlord and Tenant Association, of which Lord Courtown is chairman, and the memorialists pray his Excellency, "that all legal impediments might be removed, and that facilities might be given towards the improvement of the relations between landlord and tenant." They pray that the statutes affecting the relations between landlord and tenant be "revised, amended, simplified, and consolidated," as well as made "simple in form and speedy in operation." They state that "the Landlord and tenant (Ireland) Bill, introduced in the last session of Parliament, is faulty in principle and deficient in meeting the requirements of these classes." And, in fine, they deplore that "a great portion of the land—even in this more favoured country—is deserted, the produce carried off to other shores, whilst the ruinous effect is apparent in all classes; even shopkeepers, tradesmen, and labourers, deprived, as they are of the support hitherto derived from agriculturists, share in this distress;" and "still worse," the tenants are "completely exhausting the soil;" thereby inflicting "a great and widely-spread national evil!"

THE VICEROYALTY ABOLITION BILL.—The following requisition for a public meeting on the above subject has already received the signatures of several members of Parliament and many others:—"To the Right Hon. the Lord Mayor of the City of Dublin.—We, the undersigned, request that your lordship will be pleased to convene a meeting of the citizens of Dublin, and of such of the nobility and gentry of Ireland as may think proper to attend, for the purpose of petitioning against the contemplated abolition of the Irish Viceroyalty, and of placing upon record their protest against the system of centralisation adopted towards Ireland, and which has already been so destructive of her best interests."

EMIGRATION FROM CORK IN 1850.—During the past year 44 ships have left this port for the United States, conveying 6,025 souls: 10 for Quebec, 1,281; 8 for New Brunswick, 756. Total in 1850, 8,093; do., in 1849, 8,721; making a decrease this year of 1,628. The cause of the decrease has been a want of shipping direct from this port, and the reduction of the fares on the steamers to Liverpool.—*Cork Constitution.*

EXTRAORDINARY LONGEVITY.—Patrick McEvoy died at Grangeford, near Tullow, county Carlow, on the 30th ult., at the great age of 110 years. A few weeks previous to his death he was able to walk two miles to Mass.

GEORGE PETRE, Esq., LL.D.—In reply to a correspondent, we are gratified to state that the pension of £100 on the Civil List, mentioned in the papers within the last few days as having been conferred on this distinguished Irishman, is in addition to one of the same amount bestowed on him some twelve months since.—*Freeman.*

The Cork and Bandon Railway Chetwynd Viaduct metal bridge is progressing fast, and will be within ten feet of the height of the Britannia Tubular Bridge of the Menai Straits.

MOST DESTRUCTIVE FIRE AT HUTTON'S FACTORY.—A most destructive fire broke out in the coach factory of the Messrs. Hutton, No. 116, Summer-hill, between one and two o'clock, a.m., on Sunday morning. The fire raged furiously during the morning, and was not completely extinguished till late in the day. It is supposed that property to the amount of between twenty and thirty thousand pounds has been destroyed. The fire was first discovered by police constable 138 C;

he gave the alarm by springing a rattle, and the watering carts, fire engines, and turncocks, were immediately sent for. According to the reports of the police, the first engine that arrived was that belonging to the parish of St. Thomas—it reached the factory at ten minutes to two o'clock, a.m. This was followed by the engines of St. George's and St. Mary's parishes—the Atlas, the London Union, the West of England, and the engines of the parish of St. Catherine. The police force, by whom assistance was rendered and order preserved, consisted of Inspector Stokes, an acting sergeant, and nine of the horse police; also an acting sergeant and twenty supernumeraries, who arrived at twenty minutes past two o'clock. The water was supplied from the adjoining fire-plugs. Superintendent M'Carthy, Inspectors Plunkett, Durham, and Rock, and a number of sergeants and police constables, were also most active in affording aid and facilities to those employed in extinguishing the fire. Valuable assistance was rendered by the troops of Aldborough Horse Barrack, under the command of Captain Langford Frost, of the 57th Regiment. A part were distributed as sentries to protect the property, whilst the others worked at the fire engines, and conveyed carriages, &c., to a place of safety. The state coaches of the Lord Mayor, manufactured by the Messrs. Hutton, and of such exquisite workmanship as to attract public attention on the day of its inauguration, have not been injured. They fortunately were in a part of the premises at a distance from where the flames first broke out, so that there was time to remove them to the stables adjoining the factory in Mountjoy-place. Several other carriages were likewise removed and preserved from the conflagration. There are few buildings in Dublin that could be more affected by fire than the factory of the Messrs. Hutton, for it was full of timber, and had numerous work-shops, stores, offices, and other compartments. It is highly satisfactory that no lives were lost, and it does not appear that the fire came in such contact with any other building so as to destroy it; the heat of the flames was, of course, so intense as to scorch and blister the doors and disfigure the walls of the small houses in the adjoining lane. But little injury has been done to the entrance gate and wall, but the glass in the various windows, has been shattered, the walls dilapidated, the stones dislodged, the metal gutters melted, the premises unroofed, and in every respect it was one of the most alarming and destructive fires that has occurred in this city for several years. During Monday a large multitude of men were employed, under the personal inspection of Mr. Hutton, in removing the ruins, from which quantities of iron work of different descriptions were taken. The premises consisted of two quadrangles of buildings, with an open yard in the centre of each; one of these is entirely destroyed, while the other is only slightly injured. Several of the fire engines played from the latter on the burning premises, and were plentifully supplied with water from two tanks situated within its limits. The establishment is insured in the National and Patriotic Offices, for £5,000 each; but the amount of property exceeds that of the insurance by from £8,000 to £10,000. Fire engines were playing upon the ruins up to a late hour on Monday evening. In the course of the day numerous visitors called on Mr. Hutton, and expressed their sympathy for, and condolence with him, upon the calamity which had befallen him.—*Saunders's News-Letter.*

FLAX COTTON.—We are happy to be in a position to announce to our readers, with respect to the very interesting experiments now being conducted at Manchester, for the purpose of adapting the flax fibre to the existing cotton machinery, a further step towards their completion has been made by weaving some of the yarn spun upon cotton machinery. A quantity of the woven fabric has been kindly forwarded to us by Mr. T. Graves. The cloth was woven upon the circular loom invented by M. Claussen, and its texture is even and regular. The yarn from which the cloth is woven is composed of half flax and half cotton. M. Claussen now proposes to reduce the quantity of cotton, and try to spin it in the proportion of two-thirds flax fibre and one-third cotton. Arrangements are also in progress for spinning finer yarns than any which the inventor has yet succeeded in producing upon the machinery of Mr. Bright, M.P. It is intended to spin it with the above proportion of flax and cotton up to 60's, and we shall not be surprised to hear in a short time, from what we have seen of the capabilities of the fibre under this particular form of treatment, that yarns of the pure flax fibre, equal to those of the finest cotton yarns, have been produced upon the existing cotton machinery. The consumption of cotton in the last year at Manchester was upwards of 770,000,000 of pounds, or about 1,000 tons per day. The result of the experiments up to the present time is such as to show that flax may be substituted for one-half at least of this enormous quantity; and, in order to supply the Manchester manufacturers to this extent, the produce of 2,300 acres of flax would be required daily, or about 750,000 acres annually. The whole of the flax grown in the United Kingdom does not amount, in all probability, to one-seventh of that quantity.—*Morning Chronicle.*

LORD CLARENDON AS A JOURNALIST.—CURIOUS DISCLOSURES.—Lord Clarendon's administration has been highly praised by a portion of the press, and these discoveries have been satisfactorily explained. When a man writes criticisms on himself, he is not very apt to be severe. When a politician discusses his own acts in the pages of a newspaper, he is likely to view them somewhat in a favorable light. Lord Clarendon has been his own censor. The noble Viceroy devoted his literary contributions to adorn the pages of the weekly newspaper called the *World*. For the edification of our English readers, we must describe in a sentence the character of this favored journal. It resembles the *Satirist* of London, and the proprietor has been equally unfortunate, having been sentenced to a severe punishment by the Queen's Bench, for a libel with intent to extort money, of which offence he had been convicted by a jury. Whatever talent the *World* may have exhibited in sacrificing character, we believe it is excluded from the clubs, and rejected from the counting-houses of the respectable merchants of this city, of all parties. An action was lately brought by the proprietor of such a journal for work performed and services rendered to our accomplished Viceroy. The declaration was actually filed last term against Lord Clarendon, in the Court of Exchequer; and that the cause of action was either for publishing Lord Clarendon's own written composition in this newspaper, or for printing what was written by his Excellency's direction, or under his dictation, there can be no manner of doubt. The exposure of a trial would have been fatal to Lord Clarendon's character, not merely as a statesman, but as a gentleman, and so the matter was

hushed up thus: A sum of money—as we have heard, a large sum—was paid to the exulting plaintiff; and by consent between the parties—plaintiff and defendant, i.e., Bireh and Clarendon—the declaration was taken off the file, in order that no record might remain of so discreditible a transaction. But the pleadings and the consent were seen by many; and thus does it appear that a connexion existed between Lord Clarendon and this notorious journal. It is with deep pain we have touched on this affair, but it is a matter of public notoriety.—*Dublin University Magazine.*

The country is in a deplorably wretched state from the rains which for the last month have swamped the fields, and rendered the ground entirely unfit for tillage or farm work of any kind. Ploughing and seed-sowing has been, generally speaking, impracticable, and every sort of husbandry is deep in arrear of the season.—*Limerick Chronicle.*

ENGLAND.

DISGRACEFUL CONDUCT IN A CHURCH.—A stupid and profane trick has more than once disturbed the services in the Puseyite churches of the metropolis. Two birds are dressed up, one as a Pope and the other as a Cardinal, and both are released while the "ceremonials" are being observed. This was done last Sunday at St. Andrew's, Wells-street. A "Lay Puseyite" remarks, "How great a storm would be raised if one of us hated Puseyites were to introduce the figure of a Puritan preacher into the church of one of the so-called 'Evangelical' ministers; and yet the one would be about as justifiable an act as the other."

THE RIGHT TO ENTER A PLACE OF WORSHIP.—A gentleman named Simms entered Charlotte-street Chapel, Pimlico (Puseyite), on Sunday, in Company with a gentleman who was once accustomed to attend. On refusing to take a seat he was forcibly put out by the beadle. The policeman on duty refused to interfere, as Mr. Simms was conducting himself "with perfect propriety." On Wednesday, the beadle was charged, at the Westminster Police Court, with an assault. The defence was, that there had lately been several persons in the aisle and body of the chapel distributing tracts, and disturbing the congregation. About three weeks ago, a man rushed into the middle aisle, and running up it, threatened to do some injury to the incumbent; the latter has in consequence deemed it necessary to lay down a regulation, that every person should be required to take a seat, or be turned out, as people about to disturb the congregation. On this application of the solicitor for the defendant, bail was taken for the appearance of the latter at the ensuing sessions.

A numerous meeting of the freeholders and inhabitants of the county of Cornwall was held on Thursday at the Shire-hall, Bodmin. The High-Sheriff (Mr. W. Danby) presided. Among the speakers were—Sir C. Lemon, M.P., Sir C. Rasleigh, the Hon. G. M. Fortescue, and Mr. J. T. A. Robartes, M.P. The memorial adopted by the meeting expressed the belief "that one of the causes of these aggressive movements of the Papacy has been the dissemination, in our own Established Church, of opinions and practices alien to her spirit and formularies, assimilating both to Romanism, and leading to the secession of many of her clergy. We unhappily believe that this evil is still at work, but rely with confidence that, by the blessing of God, the wisdom of your Majesty will be able to apply to it, as well as to the mischief to be apprehended from the aggression we have complained of, such a fitting and adequate corrective as, whilst preserving without infringement the religious liberties of your Majesty's subjects of all denominations, will maintain in all its integrity our constitution in Church and State." Only one hand was held up in favour of an amendment opposing any interference with the discipline of the Roman Catholic Church.

THE CASE OF THE SLOANES.—The grand jury at the Central Criminal Court returned a true bill against the Sloanes for misdemeanour. On Wednesday, Mr. Clarkson, Mr. Sloane's counsel, applied that the trial might be postponed, grounding his application on an affidavit made by the attorney for the defendant, in which he stated that the latter could not go about without danger of personal violence; and at the present moment could hardly expect to obtain a fair trial. It was impossible to bring the defendant even to the court, to join in the affidavit, without the risk of personal violence being committed upon him. Mr. Huddleston, who appeared for the prosecution, opposed the postponement, and submitted that the defendant "ought to be required to appear and plead." It was understood that Mrs. Sloane was to appear to take her trial; he (Mr. Huddleston) thought at least that the Court should order some sureties should be entered into for her appearance. Mr. Clarkson denied that such an understanding had been agreed to, "he believed in point of fact that Mrs. Sloane was not in the country." Mr. Justice Patteson said that the Court had not the power to comply with Mr. Huddleston's application. They could only order sureties to be given where a party had been arrested. After conferring with Mr. Justice Talfourd, Mr. Justice Patteson said the Court was of opinion that upon the whole it was better that the trial should be postponed. The indictment had only been found a very short time, and it was certainly very necessary that the counsel for the defendant should have an opportunity of seeing it and of consulting the defendant respecting it; and when it was stated that the defendant could not go about the streets at the present time, without danger of violence of a serious kind, it appeared to the Court that to hurry the trial on, under such circumstances, would hardly be consistent with the interests of justice. He should have been glad if it had been in any way in the power of the Court to have secured the attendance of the other defendant, but as she had not been in custody that could not be done. All the Court, therefore, could do at present was, to direct that the trial should be postponed to the next session, upon the defendant and his sureties entering into the necessary recognizances. The required sureties were shortly afterwards entered into, and the case was ordered to be placed on the judges' list at the next session. In consequence of the additional reward of £30 having been offered by Government for the apprehension of Mrs. Sloane, great activity is displayed by the City constabulary, and all parties acquainted with the person of the woman, are endeavouring to effect her apprehensions.

A crazy man living at Merthyr committed suicide a few days ago. The *Swansea and Glamorgan Herald* says, that the people in the neighborhood were so ignorant, that they allowed the man to hang until the arrival of the coroner! "A text for the next comment on 'Education in Wales.'"

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, FEB. 7, 1851.

PROTESTANT MISSIONS.

We were highly amused, a few evenings ago, by hearing a speaker, at the Anniversary Missionary Meeting, boast of the glorious triumphs of Protestant Missions, when compared with the abortive attempts of Popery to Christianize and civilise the nations of the earth. Certainly, the worthy speaker must have forgotten the conversion of his savage Saxon ancestors, and, indeed, of the whole of Europe, or he would never have given utterance to such silly trash. But it is not our purpose to speak of what Catholicity, but of what Protestantism, has accomplished. To be sure, all sensible men admit that the great majority of Protestant Missions have turned out to be miserable failures—mischievous in India (*vide* Sydney Smith), and absurd in North America, China, and Australasia. But, then, we are constantly referred to the Polynesian group, and, above all, to the Sandwich Islands, as trophies of what Protestantism has done, and is able again to do. Well, we are content to accept the case of the Sandwich Islands, as a fair, nay, certainly the most favorable, sample of the result of Missionary labors which Protestantism can adduce. We are content, also, to accept the history of the conversion of the Sandwich Islands, as given by Protestant Ministers, and if, from such testimony, we find that Protestantism has succeeded in establishing the reign of morality, and all the Christian virtues, upon the ruins of Paganism and Heathen superstition; if we find in the Sandwich Islands, a thriving community, to the purity of whose moral character, health and longevity bear witness, we will be prepared to admit that the vaunts of Protestantism are not entirely without foundation. But if, on the contrary, we find unmistakable marks of wide-spread and beastly immorality, evidenced by the disease and death of a population, decreasing in a rapidly accelerating ratio; if, in fine, we can see in the history of these Islands, since the days when first Protestant Missionaries landed upon their shores, but one sad "bill of mortality," one dreary scroll, like that which was spread before the prophet, written within and without with lamentations, and mournings, and woe,—woe such as has not been, from the beginning unto this time; then, surely, we cannot be expected to retract our assertion that "Catholicity alone can civilise, Protestantism can but exterminate, the nations."

We have before us a work recently published by the Rev. H. T. Cheever,—"The Island World of the Pacific,"—to whose testimony Protestants surely cannot object. It is written by one who, as he himself informs us, "was, if not a Missionary, yet a Missionary's friend," and with the intent of "alluring the interest of the Protestant world, to a country connected with the noblest triumphs of Christianity, in modern times,—of definitely informing the English and American public respecting a people, and a country, where the outlay of Protestant benevolence has been so signally rewarded," and to give a faithful account of the improvement of a nation "which, compared with all other progressive improvements, is, as a nation born in a day." Were the Rev. Mr. Cheever not a Protestant Minister, we should suspect him of cruel irony, in applying the term "nation born in a day" to the Sandwich Islanders. It would have been a more correct expression, had he said, "slain in a day." Of course all the *new-born* are, by courtesy, supposed to be remarkably fine children; but we fear that this spiritual Protestant baby will, upon inspection, turn out to be a very nasty abortion.

The Sandwich Islands were discovered by Captain Cook, in 1778. Situated near the northern edge of the tropic of Cancer, and in the heart of the Pacific, they enjoy an equable temperature, and a salubrious climate. "For the year round, there is always the purest air, and a variety of climate can be commanded by change of situation, that is not to be had elsewhere in the world, within the same area In every view, the Sandwich Islands may be deemed one of the most healthful countries in the world. Families are reared in great safety, as the remarkable increase of the Missionaries shows. Children there do not yet have to run the gauntlet of those formidable diseases, that invade families in climes less favored with genial skies, and perpetual summer." From this, it is evident that any great amount of sickness or mortality must be attributed, not to climatic, but to moral causes. "Not a noxious beast, reptile, or insect existed in these islands, when first made known to Europeans. Now they have mosquitoes, fleas, centipedes, and scorpions." The Rev. Mr. Cheever might have added—and lots of Evangelical Missionaries.

"The human constitution, it is evident, had arrived to great perfection at the Sandwich Islands;" which, at the time of their discovery, by Capt. Cook, were estimated to contain a population of 400,000. Perhaps, in this there was some exaggeration; but, at the lowest computation, the population must have exceeded 300,000. The natives, at that time, were sunk in the deepest superstition and idolatry,—and the Rev. Mr. Cheever informs us, "that strange as it seems to parents within the pale of Christian civilisation, this dreadful crime" (infanticide) "was notoriously common. Perhaps it had a parallel in no other country. Mothers destroyed their own offspring, both before and after they were born." Infanticide is a crime by no means peculiar to the South Sea Islanders. Nothing is more common in Protestant countries. Had the Rev. Mr. Cheever consulted the Statute Book of Scotland, he would have learned to what a fearful extent child-murder prevailed in that

Evangelical land, and a slight inspection of the advertising columns of some of the New York papers, would have convinced him, that the destruction of the child by the mother, before it is born, is practised as a very lucrative profession in his own country, and to an extent certainly not surpassed in *Hawaii* or *Oahu*. But whatever may have been the vices of the native population, it is not to the efforts of the Missionaries, that is owing the abolition of idolatry, and the destruction of the *heiau*, or idol temple. The Rev. Mr. Cheever admits this. "It is a notable and well-known fact," he says, "that while the first American Missionaries were upon the high seas, on their way to the Islands, in 1819, . . . the idol-gods were disowned, their temples burned, the great wall of *tabus* broken down, and the way prepared, so far as that went, for the reception of the true God." Under these favorable circumstances, did the American Missionaries enter upon their labors, upwards of thirty years ago. The chiefs and people, convinced of the vast superiority of European civilisation, gladly welcomed them, hoping that, by embracing the Christian religion, they might be able to obtain from the Christian's God, a knowledge of those arts and sciences, to which, they clearly saw, the white man was indebted for his advantages over them. This worldly view of the benefits to be derived from religion, is strikingly displayed in a little tirade against Popery, which American Missionaries very naturally dread, and, therefore, do their best to teach the simple natives to hate. "At a meeting of native-assistant Missionaries, at one of the stations, one of them read an essay on Popery, of which the following is an abstract:—*Popery. What has it proved to be? Has it proved to be food, or flesh, or water, or tappa, or cloth, or wisdom? No.*" *Ergo*: Because Catholicity offers to her converts, nor fish, nor *tappa*, nor yet *cloth*, it is a religion which hath no beauty, that men should desire it. Soon after their arrival, the Missionaries contrived, by the hopes which they held out of food, fish, water, *tappa*, and cloth, to possess themselves of all power and authority in the Islands. The high priests of this new theocracy, they ruled the nation with a rod of iron; their will was law; and, if we may judge of their conduct in things temporal, by the liberties in which they indulge themselves in things spiritual, we must conclude that a more arbitrary despotism never existed. For instance, we find recorded the impious manner in which these men have presumed to travesty the last pledge of a Saviour's love—the Sacrament of the Supper of our Lord. "The elements of the supper, were little pieces of *kalo*, about the size of the elemental bread at home, and *water*." We have heard how, in some of the more ignorant districts of England, the religious ceremonies of the people are confined to sprinkling a pinch of salt upon a gridiron, and saying the Lord's prayer backwards; but this profane parody of the Holy Sacrament of the Lord's Supper, is still more disgusting. The "*kalo*" is the *arum esculentum*, or wild Indian turnip, and though excellently adapted for the winter food of cattle, we do most decidedly object to "turnips and cold water," as the spiritual food of Christians. From what follows, it will be seen that the religious and moral state of the Hawaiians, is just what might have been expected from men who are nourished upon "turnips and water," instead of the life-giving Sacraments of the Church. We will copy from our author a few specimens of the "noblest triumph of Christianity in modern times."

"You can only hope with trembling, for the best of them, so liable are they to yield to temptation, and fall into the Hawaiian sin. Almost all the suspensions have been on account of adultery, and the illicit intercourse of the unmarried, some of them under circumstances painfully polluting. The people are yet but half reclaimed savages . . . , and if a man comes here, thinking to find in the recently converted simple Islanders, the brightest trophies of the cross, he will be disappointed. Embracing the Gospel does not at once make barbarians spiritual, conscientious, or intelligent; nor does it at once release them from the vicious habits of body and mind, to which they have been addicted for generations." We should like to know what kind of Gospel that must be, which, when embraced, does not make men spiritual or conscientious, and which does not release from the bondage of sin. It is, evidently, not the Gospel revealed by Christ, and taught by the Apostles and the Catholic Church. Again, the Rev. Mr. Cheever informs us, "that living as they generally do, on a highly nutritious, gross food, without habits of self-restraint; knowing no limit to the indulgence of any appetite, but satiety," it is not to be wondered at, "that adultery and illicit intercourse are frequent," and concludes, that "a people that live like Hawaiians cannot be virtuous and pure, how far soever they may be Christianized." Had the Rev. Mr. Cheever written *Protestantized*, instead of *Christianized*, we should have understood his meaning, and would have perfectly coincided in opinion with him. We would have added, that the more a people is Protestantized, the less possibility is there of its being pure and virtuous; but we do not understand a Christianity which leaves its votaries vicious and impure. "And yet, through the rigor of the laws, the vigilance of magistrates and constables, the discipline and restraints of the Church, it is probable that there is no more licentiousness than among the same number of inhabitants in cities of England, France, or America." And this is all that can be said in favor of the "noblest triumph of Christianity in modern times"! Had a Catholic, returning from the Sandwich Islands, ventured to say that the natives of that country were as corrupt and degraded, as the inhabitants of the large cities of Europe, the dwellers in St. Giles, or in the back-slums of Westminster, his statement would have been rejected as monstrous, and he himself stigmatized as a Papist slanderer.

But here we have a friend of Missionaries, one writing with the avowed object of exalting their triumphs, and his testimony amounts to this; that what with "rigor of laws," "vigilance of magistrates, and espionage of constables," it is *probable* that the converts to Protestantism, are not worse than the most vicious communities of the old world; and this exemplary state of moral perfection is to be attributed to *laws*, magistrates, and constables,—the Grace of God not being an essential element in Protestant conversions.

We regret that want of space prevents us from showing how the system of marriage, introduced by the Missionaries, together with the power of obtaining a divorce from the Magistrate, which is also tolerated, has tended to greatly increase the previously existing immorality. The result of the Rev. Mr. Cheever's observations, is thus given: "Facts enough have come to my knowledge, while at these Islands, to prove that the foreseen probability of being able to be married again, has operated as a *premium* to crime." We obtain an insight into another very curious effect "of the outlay of Protestant benevolence" upon the moral and social condition of the Hawaiians. Like most rude nations, before corrupted with the vices of the white man, they were remarkable for their hospitality to one another. But this system was found "to be very injurious to thrift and enterprise; the Missionaries perhaps do all they can to break it up," and have so far succeeded, that on the next page we are told,—"while hospitable and generous enough to their friends, Hawaiians are by no means so distinguished for the exercise of these virtues towards those whom they do not recognize as acquaintances. A poor and strange Hawaiian, who is so luckless as to have no *maka-makas* (friends) in a place, may whistle in vain for lodging and food, unless he carry a certificate of being a Church-member." An excellent commentary the Missionaries must have read to their converts, upon the fifth chapter of the Gospel according to St. Matthew, forty-second and following verses.

But we must turn from the moral to the physical condition of the Hawaiians, and see if there is any improvement there. We find the following description of a "nation born in a day":—"Disease here is rife, and some forms of it, consequent upon the taint from licentiousness, are truly dreadful. Cases of secondary syphilis are frequent, and horrid syphilitic ulcers, such as are seen in those wards of hospitals devoted to this class of diseases The very national blood is so corrupted, the Hawaiian constitution so deeply, venomously diseased, and the habits of the people such, in their living and intercourse one with another, and with lewd foreigners, that there is little chance of their preservation and perpetuity, as a race. Unless there speedily ensue a great change in the habits of the people, unless the youth be kept from early vice, and untimely marriages, and the married learn chastity, the race will run out, and cease to be." That during the thirty years which have elapsed since the Missionaries landed, the youth have not ceased to be impure, nor the married learnt to be chaste, is evident from the statistics, with which this volume furnishes us, and from which we learn that the result of all this "outlay of Protestant benevolence," is, "that the natives are dying off fast, *rotten* with disease. Like sheep, they are laid in the grave."

In 1823, the population amounted to 142,050. In 1832, nine years later, it had fallen down to 130,313, shewing an annual decrease of 1,304, or at the rate of about 1 per cent. By 1849, the population had dwindled away to 80,641, with an annual decrease of 6,465, or upwards of 8 per cent.; whilst the quantity of spirits entered at the Custom House, for home consumption, was in 1849, nearly double of that admitted in 1847. But, if the Sandwich Islands, when we consider only the state of the aboriginal population, present to our eyes the appearance of one great Lazar-house, one vast mass of moral and physical bestiality; when we turn to the Missionaries and their families, they present a very different picture. These good, self-denying men do thrive wonderfully. They have gone up into the land to possess it, and such a possession as they have got, to be sure. Nothing can equal their fruitfulness. Malthus would be driven to despair, and Miss Martineau would stand aghast, at the amount of *pledges* with which the Mrs. Missionaries are continually rejoicing the eyes of their lords and masters. "Nine families numbered fifty-nine children, an average of six and five-ninths" of a baby "to a family. The Mission families, within less than one generation, had increased one hundred and seventy-five per cent." At this rate, the whole country will soon be peopled with *Calibans*—Missionaries, we mean,—and what a pleasant residence the Sandwich Islands will be then. Not that we suppose, that the Missionaries are better or worse than the majority of speculators in fire-arms, rum, and religion, who swarm in the Pacific. The Rev. Mr. Cheever, their friend, thus describes them: "Becoming Missionaries, has not made them saints, nor procured them immunity from the ordinary infirmities and peccability of men. Nor has it placed them on the high vantage ground which some imagine, for the cultivation of piety. Nor do we find that odor of sanctity, nor that imaginary halo of holiness, with which certain memoirs, and some other things that have been written, have surrounded the Missionary's person and office." We do not pretend to insinuate that licentiousness and disease were introduced by the Missionaries, or that they have not done their best to check it; but, we do assert that their "*best*" amounts to nothing at all, and that it is to Protestantism, whose Missionaries they are, and not to their own shortcomings, that we attribute the inefficacy of their attempts to make the "young men pure, and the married chaste."

Here we will take our leave, for the present, of the "*Island World of the Pacific*," a work in

which we have found much amusement, and a full confirmation of the literal fulfilment of the old sad island prophecy, delivered long ago, ere Protestantism, Syphilis, and Missionaries, had combined to avenge the death of Captain Cook—

"The palm tree shall grow, the coral shall spread
But man shall cease."

It may seem to be almost a work of supererogation upon our part, after the exposure we have made, in the case of the Rev. Mons. Faucher, to take any notice of the calumnies which, from time to time, appear in the columns of the *Montreal Witness*. That man must be indeed an ass who can place any reliance upon the statements of such a very Evangelical journal. However, we are not disposed to let an article, written by a fellow signing himself "*Ojibwais*," who is ashamed to give his real name, pass by in silence; not that we recognise any right upon the part of anonymous slanderers to expect a reply to their cowardly attacks.

The charge which "*Ojibwais*" insinuates against the St. Sulpicians, amounts to this: That the French Government, from motives of humanity towards the Indians, granted to each tribe a Seignior, or free estate; that the British Government subsequently ratified these grants; that amongst the grants made to the Indians by the French, and ratified by the British Government, was the Seignior of the Lake of the Two Mountains, now in the possession of the St. Sulpicians; that the St. Sulpicians spirited away the deeds by which the Indians held their property, and thus, "in course of time, the Seignior of the Lake of the Two Mountains fell into the possession of the Priests, no one can tell how"; that they, the St. Sulpicians, treat the Indians with much harshness, putting restrictions on the cultivation of the land, and the cutting of timber, which "*Ojibwais*" insinuates is the property of the Indians, the St. Sulpicians holding the land only in trust; and, lastly, that Keyaisic, the chief of the Indians, was compelled to do penance, in sack-cloth and ashes, for several Sundays successively, at the door of the Church, for having presumed to complain of this iniquitous conduct of the Priests, to Lord Dalhousie, the Governor of the colony.

In this accusation, there are almost as many falsehoods, as there are lines. We will point out a few. And first, with regard to the manner in which the St. Sulpicians acquired possession of the Seignior of the Lake of the Two Mountains—"no one knows how." An honest man, before writing upon such a subject, would have given himself the trouble to examine the Records of the Seigniorial titles, preserved at the Provincial Secretary's Office, Quebec; and would thus have ascertained, that the Seignior of the Lake of the Two Mountains, was granted 17th October, 1717, by Philippe de Rigaud, Governor, and Michel Begou, intendant, *not to the Indians*, but to the ecclesiastics of the Seminary of St. Sulpice of Montreal; that the said St. Sulpicians undertook, at their proper cost, to build a fortress for the protection of the colony, and to remove the Indians from the neighborhood of Montreal to the Lake of the Two Mountains; that the expenses incurred by the Seminary of St. Sulpice, in carrying out this agreement, so far exceeded the value of the Seignior of the Lake of the Two Mountains, that the French Government felt itself bound to indemnify the St. Sulpicians, by two additional grants of land adjoining the original Seignior, the first dated 26th September, 1733, by Charles Marquis de Beauharnois, Governor, and the second 1st March, 1735. An honest man would, therefore, never have asserted that the deeds of the Indians were spirited away, and the property of the St. Sulpicians acquired, "no one knows how." Again, had "*Ojibwais*" read the Ordinance of 1840, we do not think that he would have had the impudence to insinuate that the St. Sulpicians hold the Seignior of the Lake of the Two Mountains in trust only, for the use of the Indians, for there he would have seen it expressly declared, that the said Seignior of the Lake of the Two Mountains "be had, held, possessed, and enjoyed by the said ecclesiastics of the Seminary of St. Sulpice of Montreal, and their successors, as the true and lawful owners, and proprietors of the same, and of every part and parcel thereof, to the only use, benefit, and behoof of the said Seminary or corporation, and their successors, for ever," subject to certain conditions, one of which is the "instruction and spiritual care of the Algonquin and Iroquois Indians;" nor has the Seminary of St. Sulpicians incurred any other obligation towards the Indians, than this, their "instruction and spiritual care."—*Vide* Ord., II. and III. c. So far from the Priests treating the Indians badly, they expend much money upon them, and do their utmost to induce them to cultivate the land. To encourage habits of industry, the St. Sulpicians buy their fire-wood from the Indians, thus purchasing their own property, and giving the Indians a high price for the trouble of cutting it. True, the Indians are not permitted to cut the timber belonging to the Seignior, for the purpose of selling it to strangers; nor do we think that the St. Sulpicians should be blamed for endeavoring to prevent the wanton destruction of their property; but full permission is accorded to the Indians to take, free of all charge, as much timber as they require for their own use, whether for building, fire-wood, or any other purpose whatsoever. Joseph Bouchette, Surveyor-General of Lower Canada, an author as well worthy of credit as "*Ojibwais*," writes thus of the state of the Seignior of the Lake of the Two Mountains, in 1815: "The influence of these venerable proprietors upon industry, and their skill in directing it to works of utility, is clearly evinced by the flourishing condition of their property, of which at least three-fourths is divided into 661 lots, or concessions, of which the greater portion are settled and well-cultivated, producing all kinds of grain, vegeta-

bles, and other crops, together with a sufficient quantity of good meadow and pasture land."

We meet the statement, that the chief Keyaisic was compelled to do penance, publicly, in sack-cloth and ashes, for several Sundays successively, because he made a complaint to Lord Dalhousie of the harsh conduct of the Priests, with a flat denial. We have so completely given the lie to all the other assertions, that we do this with the more confidence; besides, it is but reasonable to call upon the accuser for proof. We cannot be expected to attempt to disprove it. We finish, therefore, by stating that it is false that the chief Keyaisic was made to do penance in the manner, and for the reasons, which "Ojibwais" assigns.

HARD CASE.—On Wednesday evening, about 6 o'clock, an Irish widow woman, Catholic, of course,—upwards of seventy years of age, and whose death is so nigh, that on the previous day she had received the last Sacraments of the Church, was turned out of the English hospital, and deposited at the door of a house in St. Alexander street. The driver of the sleigh, having rung the bell, drove off, and upon the door being opened, this poor, dying creature, unable even to sit, was found lying on the ground. Shelter for the night, from the inclemency of the weather, was immediately procured for her, and we believe that she has since been received into the hospital of the Hotel Dieu.

The *Canada* arrived at Boston, on the morning of the 5th. The news from England is but of little interest. In France, the crisis was by no means past, and it was quite uncertain how it would end. The war in Schleswig-Holstein is over. The Provincial government of Nova Scotia has despatched a revenue schooner on a cruise to Sable Island, in search of tidings of the long-missing *Atlantic*. Little hope seems to be entertained for the safety of this vessel.

We would call the attention of our readers to the announcement of the Mechanics' Festival, which is to take place on the 11th of this month, at the Bonsecours Market. No pains have been omitted to render the Festival as attractive as possible. The band of the 20th regiment will be in attendance, to delight the ears of the lovers of music, whilst their creature comforts have not been neglected, an enormous cake of 1000 pounds being amongst the list of refreshments provided for the evening's bill of fare. We doubt not but that many of our good citizens of Montreal will "improve the occasion" thus presented to them.

The Treasurer of the Young Men's St. Patrick's Association thankfully acknowledges the sum of One Pound Five Shillings from Lieut-Gen. Rowan, towards the objects of their late Charitable Soiree.

CORRESPONDENCE.

To the Editor of the True Witness and Catholic Chronicle.

MY DEAR SIR,—You, as well as all other Catholics, who had any opportunity of seeing or hearing of their doings, have been doubtless much amused at the fanatical raving, mixed with driveling imbecility, with which the Wesleyan chapel in St. James street resounded during the "Holy Week," which the Protestants of this city have just celebrated. One really hardly knows which to admire most—the bigotry of the speakers, or the ignorance of their audience; the assurance with which the one repeated their impudent and bare-faced falsehoods, or the gaping credulity with which the others received them. It is thus that Protestantism would fain make the world believe that it is doing something; once a year, as regularly as Welsh's circus comes round, we are favored with a similar exhibition, the purport of which is to show us that the beasts are "alive and kicking," but after this stirring up for the occasion, they quietly settle down again into their accustomed torpor.

One of the reverend speakers edified his audience with sundry reflections upon "Pope and Pagan," which although scarcely novel, were brought forward with some remarks which were worthy of note. The nature of the charge which is brought against the Catholic Church upon this ground is, that in her ceremonies, her statues and pictures, in her reverence of saints and angels, she has perpetuated the old superstitions of paganism. I will not here undertake to explain or defend much that in the religions of Greece and Rome and of India was either clearly derived from the revelations made by God to His ancient people, or was the vestige of the primitive revelation transmitted from our progenitors. "Every error," says the immortal Bossuet, "is a truth abused," and it were very easy to show that the sacrifices even of the pagans were but corruptions of the true idea of sacrifice, which lies at the foundation of all true religion. But of this another time. To form an idea of the resemblance between the heathenism of Rome and Christianity, let us go back for a moment to the fourth century, when the persecuted Church, which for three hundred years had been struggling for existence, emerged from the catacombs, and beheld the cross triumphant in the Eternal City. The temples sacred to the gods were now hers; stripped of their idols, cleansed from their pollutions and sprinkled with holy water, the odor of incense and the pure oblation rose from them to the Eternal God. The heathen who entered the now purified fane, saw in the place of the vindictive and imperious Jupiter, the figure of the crucified Son of God, that form of meek and suffering innocence, who, dying for his enemies, exclaimed, "Father forgive them, they know not what they do." Where before stood the sanguinary god of war, is the dying St. Stephen, who,

prays for his cruel murderers, "Lord lay not this sin to their charge;" while over the demolished shrine of Venus, the personification of sensual love and carnal lust, is raised the immaculate Virgin mother of God, "our tainted nature's solitary boast;" and from the lips of the white robed priests he hears proclaimed, love to God and man, forgiveness of enemies, and purity, even in the inmost thoughts of the heart. How think you does the pagan feel as he sees and hears all this; where love, purity, self-denial, and forgiveness, are written all around the temple which once spoke to him of lust, revenge, and hatred? Ah! to him methinks these emblems were more eloquently suggestive of the new order of things that would have been even the Wesleyan chapel, with its platform crowned with white cravated ranters. Yet upon that same platform, we heard the other night, from the lips of one of the speakers, the acknowledgment that he could see little, if any, difference between the worship of Venus and of the Blessed Virgin. Setting aside the thought which irresistibly suggested itself, that this was intended as a compliment to the numerous rotaries of the Cyprian goddess, who from the encircling galleries cheered the reverend speakers with their smiles, this confession is certainly significant. The difference between the ancient worship of Venus, and the worship which Catholics pay to the mother of God, is just the difference between the grossest sensualism, and angelic purity, in a word, between the morality of Protestantism and that of Catholicity; and the creature, who can shamelessly, and in public, own that he can see no difference between the two, acknowledges himself to be sunk to a degree of bestiality at which humanity blushes, and from which decency revolts.

But turn from this to another sentiment of the same speaker, who, looking upon our Church of Notre Dame, as would the pagan of old, entertained his hearers with the hope that he should one day see the chancel and the high altar demolished, and in their place a platform erected, upon which he and his brethren might stand to address another such gaping multitude as he then saw before him. The picture thus presented, irresistibly brought to our minds a scene once enacted, so similar to this that we only wonder whether it did not occur to the speaker, if he has ever gone so far in his historical researches. It is now little over half a century, since a Protestant mob, in the Church of Notre Dame of Paris, having demolished the altar, raised in the place of it a platform, after the plan suggested by our speaker; but placed thereon instead of a set of greasy evangelicals like himself, a beautiful woman, to whom they then offered their homage. Now, as to the religiosity of the act of the infidel French Protestants of the last generation, compared with that suggested by our evangelical Protestants of to-day, we cannot see there is a whit to choose; and if we are to turn idolaters, we must confess that upon mere æsthetic grounds we should prefer the beautiful *grisette* to the sleek and unctuous Dr. Pomposus. Some farther comments which suggest themselves to me, I shall reserve for another occasion.

Montreal, Feb. 4, 1851.

CARLOS.

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,—You may have observed for some weeks past that the old maxim: *divide and conquer*, is busily at work in Montreal, the common enemy of all Catholics being systematically employed in creating and fomenting dissension between the Irish Catholics and their French Canadian brethren. Now, Mr. Editor, I should be sorry to see my countrymen fall into the snare, without suspecting its real nature, or pausing to consider what they are about. The Tory press of this city has been lately making a joint effort to hoodwink the Irish into an open hostility towards the Canadians, making a plea of a certain editorial which appeared in *La Minerve*. This they have most ungenerously distorted to suit their own purposes, translating it *ad libitum*, and giving to it an interpretation never intended by the writer. Thus they make the editor of *La Minerve* say that the whole British population here (Irish included) is a regular nuisance to the native Franco-Canadian race—whereas, what he *did* say was that the *English Tory* population was a nuisance—and if the Irish Catholics do not think and say the same, I, for my part, am greatly mistaken. With regard to the Irish, he made no allusion whatever to them in the article in question, and when he recently addressed a justification of himself on these grounds to the *Pilot*—utterly denying any intention of assailing the Irish, and appealing to his sentiments towards them as expressed in former editorials—behold, with their usual candor the *English Tory* journals left this important letter to "rest in the shade"—not one of them copied it from the *Pilot*, because its natural effect would have been to close the breach themselves had made—for their own purposes. To those who calmly observe the motions of both parties, it is really surprising to see the cool composure with which they apply the lever to set the Irish in motion, just as though they imagined that they have but to utter a few sarcasms—distort a few facts, and lo! they can make us believe what they please. Why, Mr. Editor, the Irish would really "deserve to be kicked and spit upon"—to borrow their own elegant Tory phraseology—if they lent themselves for a moment to serve their purposes—to carry out their designs. As far as the Canadians are concerned, I really do not see any cause for our assuming a hostile attitude, while on the contrary, I see many good reasons why we should range with them in *political* as in *religious* contests. In the first place let us examine who these are that would now enlist our sympathies on their behalf. They are, Mr. Editor, of the self-same party that has made our own loved Ireland an "island of sorrow,"—whose hatred of *Ireland and the Irish*

is only equalled by their hatred of our holy religion, and who never affect sympathy for one or for the other but when they have some selfish end in view. They are those who would cry out with Lyndhurst against the Irish *aliens!* who cheer on the brutal rabble of London in their frenzied persecution of the great Wiseman, and who echo back from this Catholic province of Lower Canada the unmeaning protest against *Papal aggression!* while in the sister province they declaim against Monseigneur de Charbonnell for assuming the title of his bishopric. Who, here at home, carry on "a wholesale and retail" system of opposition to the Catholic Church—holding meetings for the express purpose of calumniating and abusing our holy religion and our venerated clergy, and who get up societies, having "wheels within wheels," and branch after branch, expressly to undermine the faith of Catholics, and rob our defenceless ones of their most precious inheritance—the faith received from their fathers of unnumbered generations. These are they who talk of "French Canadian ignorance," and "superstition," and "want of energy," and "total degradation," just in the same slang that they use when speaking of our own people at home—(here they fear to attack the Irish Catholics as a body) who speak of the most sacred mysteries of our religion as "the mummeries of superstition," and of ourselves as *idolaters*. Truly I for one would blush for the Irish Catholic who allied himself for any political purpose with such a party—suffering himself to be for a moment gulled by their specious hypocrisy.

And who, on the other hand, are the French Canadians? They are of Celtic origin like ourselves—being yet another branch of the great Celtic family, while the Anglo-Saxons are an entirely distinct race, having nothing in common with us but language, and even that bond would not exist were matters as they ought to be, for the loss of our own beautiful language, and our adoption of the stranger's tongue is an enduring monument of our national degradation. The French Canadians are the descendants of Frenchmen—offshoots of that illustrious nation, which has ever sympathized with Catholic Ireland—of that generous France, who founded colleges for the education of Irish Catholics, when Protestant England would not suffer them to be educated at home—of that France for whom our best and bravest fought and died—of that France to whose bosom our Blakes and O'Donnells, our O'Reillys, our Dillons, and our Sarsfields, were clasped with a mother's welcome, when driven forth from

"The green hills of their youth, among strangers to find,
That repose which at home they had sought for in vain."

They are those who worship at the same altar with us—who are strengthened and purified by the same sacraments, and believe in the same sublime mysteries—in a word, they are children of our holy mother the Church, assailed as we are by the ribald abuse of the heretics and schismatics without the walls. They are those who adopted into their families the orphans of our nation, thrown by famine and pestilence on their shore in the fearful year of '47—who fed, and clothed, and cherished those poor helpless innocents, and kept them in the true faith, when these who now prate about the Canadians *versus* the Irish, would not touch one of those poor children with a stick for fear of catching the ship-fever, supposed to be lurking in their blood. And then again are not the great majority of our priests French Canadians, together with our revered prelates?—and are not the grey nuns—and the sisters of charity, nearly all French Canadians, yet when our people are stricken with pestilence are they not with them, and amongst them—when our bishop, and our priests, and our nuns* were holding up the dying heads of our poor, fever-stricken people, and cheering their last dreary moments, by every means, both spiritual and corporal—where, I should like to know, were all these evangelical people—where all these intriguing politicians—where these correspondents of the *Transcript* and all the others, who are puffing away for dear life, trying to blow up the flame of discord between the Canadians and the Irish?—echo answers where; but I may make free to surmise that the parlor sofa and the luxurious library chair "could the tale unfold"—if haply tongues were given them.

Ah! truly the Irish Catholics of Montreal ought not lightly to quarrel with the French Canadians—let them only walk up along the river edge till the emigrant sheds meet their eyes, and the desolate spot will smite their hearts with memories of French Canadian charity—fraternal charity—they will look on the unhonored earth wherein five thousand of the sons and daughters of Ireland await the resurrection, and they will say to themselves, "No, we can never forget the tenderness wherewith French Canadians nursed and tended these poor sufferers of our nation—soothing them in their anguish, ministering to their wants—preparing them to enter the house of eternity, and closing their eyes and lips when death had rent their bonds."

I know very well, Mr. Editor, that there are many Canadians on the other side, who do not understand our people, and have but little sympathy with them: many of them do not know, and many others who do know, do not always remember how much the Irish have suffered for the faith, and how nobly they have ever withstood temptation, and endured persecution for conscience' sake—they only require, on the one side and on the other, to be brought more together, and it should be the task of the better instructed of both nations to dissipate the silly prejudices which have their growth in ignorance. Let not the enemies of our holy Church be enabled to laugh in their sleeve

*Even the cloistered communities sought and obtained dispensations from their vows of perpetual retirement, in order to assist at the sheds on that memorable occasion.

at these senseless squabbles which themselves have slyly created, or at least fanned into whatever warmth they may now have, since nothing pleases them better than to see the *Papists* quarrelling amongst themselves, and tearing each other's eyes out, on one pretence and another. Hoping that my countrymen will set the example in reaching the right hand of fellowship to their French Canadian brethren, I remain, Mr. Editor,

Yours truly,
AN IRISH CATHOLIC.
Montreal, Feb. 4, 1851.

CANADA NEWS.

CORONER'S INQUEST.—An inquest was held upon a woman, named Lamoureux, on Saturday last, who had died in one of the very lowest brothels of the city, situated in Amherst Street, where there is a nest of thieves and vagabonds, which has long solicited the notice of justice. It appeared by the evidence that the deceased had become so reduced as to take shelter in the place she died, and that she had perished there from cold and starvation, without firewood, food, and almost without clothing. Verdict accordingly.—*Herald*.

FIRE.—The store occupied by Mr. T. S. Sutherland caught fire on Saturday morning and considerable quantity of goods were destroyed before it was got under. The firemen displayed their usual activity in preventing the fire from extending and in saving property. We believe Mr. Sutherland's loss is covered by insurance.—*Id.*

SERIOUS RAILWAY ACCIDENT.—We regret to state that a serious accident occurred yesterday afternoon at the Longueuil Terminus of the St. Lawrence and Atlantic Railroad. A man named Terence Carroll slipped whilst the locomotive was coming up to the Station, and the engine passed diagonally across his body breaking the bones of the left leg in several places, and fracturing the right arm near the shoulder joint. As it passed over the abdomen, it produced such injury of the internal organs, that no hopes are entertained of his recovery. Dr. MacDonnell, accompanied by Mr. Howard, were quickly on the spot; but owing to the severe nature of the internal injuries, an amputation of the leg could not be performed. Everything that medical aid could suggest was adopted to save the unfortunate man's life. We understand that Carroll was a hard-working, industrious man, and bore an excellent character.—*Courier*.

ACCIDENT.—As Mr. J. W. Gillman's team was crossing the river on the ice, from Ogdenburgh to Prescott, on the 30th ult., the ice broke, and the driver and horses were drowned. Two ladies who were in the sleigh were with difficulty saved.—*Pilot*.

Mr. Letellier, who is said to lean towards republicanism, has been elected M. P. P. for Kamouraska.—*Quebec paper*.

William Badger, who killed his brother-in-law, Kimball C. Clark, in Hatley, on the 20th inst., in a quarrel about a stick of timber, was lodged in Jail in this Town, the first part of this week. We have heard several contradictory statements respecting the circumstances attending this fatal affair, but as the accused will be tried before the Court of Queen's Bench, which commences on the 12th inst., when all the evidence will be laid before the public, we refrain from further statements on the subject, other than that the Coroner's Jury brought in a verdict of Murder against Badger.—*Sherbrooke Gazette*.

Birth.

In this city, on the 3rd inst., the wife of Mr. James McAuly, of a son.
On the 20th ult., at Metcalfe Terrace, Mrs. Theodore Hart, of a son.

Married.

At Calumet-Island, on the 27th ult., by the Rev. Joseph Bauvier, George Dolven, to Miss Elizabeth Weldon, both of Portage-du-Fort.

Died.

In this city, on the 1st instant, the infant son of C. A. Brault, Esq., N. P., aged 3 months.
In this city, on the 1st instant, Mr. William Malone, a native of the Queen's County, Ireland, aged 91 years.
On the 3rd instant, at his late residence, Mount Victoria, Vaudreuil, the Hon. Justice Pyke, at the age of 76 years. He was a learned and upright Judge, a kind father and relative, a sincere friend, and an over ready helper of the poor and afflicted.
At Bécanour, C. E., on Saturday the 25th ult., Eleonora Christina Denechard, the beloved wife of Angus Macdonald, Esq., aged 35 years.
At Quebec, on the 1st instant, Angèle Aimé Mathilde, only daughter of Marc-Aurèle Plamondon, Esq., Advocate, aged three months.

MONTREAL MARKET PRICES.

CORRECTED BY THE CLERK OF THE BONSECOURS MARKET.
Thursday, Feb. 6, 1851.

		s.	d.	s.	d.
Wheat,	- - - - -	4	6	4	9
Oats,	- - - - -	1	0	a	10 1/2
Barley,	- - - - -	2	6	a	3 0
Peas,	- - - - -	2	6	a	3 0
Buckwheat,	- - - - -	1	10 1/2	a	2 1
Rye,	- - - - -	2	9	a	3 0
Potatoes,	- - - - -	2	0	a	0 0
Beans, American	- - - - -	4	0	a	4 6
Beans, Canadian	- - - - -	6	0	a	6 6
Honey,	- - - - -	0	4	a	0 5
Beef,	- - - - -	0	2	a	0 5
Mutton,	- - - - -	2	0	a	5 0
Lamb,	- - - - -	2	0	a	5 0
Veal,	- - - - -	2	0	a	10 0
Pork,	- - - - -	0	2 1/2	a	0 4 1/2
Butter, Fresh	- - - - -	0	10	a	1 0
Butter, Salt-	- - - - -	0	6	a	0 7
Cheese,	- - - - -	0	4	a	0 6
Lard,	- - - - -	0	5	a	0 6
Maple Sugar,	- - - - -	0	4	a	0 5 1/2
Eggs,	- - - - -	0	10	a	1 0
Turkeys,	- - - - -	4	0	a	6 8
Geese,	- - - - -	3	9	a	6 0
Apples,	- - - - -	5	0	a	12 6
Onions,	- - - - -	6	0	a	7 0
Flour,	- - - - -	11	0	a	11 3
Oatmeal,	- - - - -	7	6	a	0 0
Beef,	- - - - -	17	6	a	25 0
Pork, Fresh	- - - - -	20	0	a	27 6

COBBETT ON PROTESTANT TOLERATION.

(From the Aberdeen Herald.)

Among the reasons assigned for referring to allow the Roman Catholics the free exercise of their religion, one of the most prominent is, that Popery has been, and would still be, intolerant and persecuting. The answer to this is, that all Churches, when invested with supreme authority, have been persecuting; and that if they had the power they would be so still, their cruelties being only modified by the greater prevalence of liberal and enlightened opinions—an influence which, as is shown in France, and other Catholic countries, operates on Popery as well as on Protestantism. Of the intolerant spirit that actuates a large portion of the English Church, at present, we have abundant proof, in the language held by her clergy, and the demand put forth for new religious penalties; and history testifies only too strongly to the extent of her persecution in former times. Both parties being equally amenable to the charge of intolerance, it is only natural to find that, when the cry is raised by one, the other is ready to retort it, producing a beautiful illustration of the old pot and kettle recrimination.

In carrying out this game, the Catholics have no want of good cards; and they contrive to play them dexterously enough. One of their best is, the testimony of Protestant writers to the intolerance of Protestant Churches. They cite Macaulay as to the overstrained influence, in religious matters, of that royal prerogative which is now so clamorously defended, and an ingenious correspondent of a Catholic journal has raked up a twenty-year-old letter of Cobbett's, in which the claims of the English Church to toleration are pretty roughly handled. For the benefit of such of our readers as, through the absence of a good system of secular education, and by the help of a very partial pulpit teaching, have been brought up in the innocent belief that the persecutions of the dark days were all on one side, we shall quote a portion of Cobbett's summary history of the early proceedings of the Anglican Church. Lord Tenterden—the Lord Chief Justice of England—in delivering a speech on the Catholic Relief Bill, in 1829, had pronounced a high eulogium on the Church of England, praising especially her toleration, whereupon Cobbett in his own forcible style, thus addressed him:—

Now, with very sincere respect for your Lordship, I do think it my duty to the people of this country, to show that the character which you have given the Church of England, as by law established, is not correct; to show that she is not and never has been tolerant in matters of religion; and is not, nor never has been favorable to civil liberty.

First, then, my lord, let us take your proposition, "that there is no Church so tolerant as this." I am sure your Lordship has never read her history; I am sure you have not. If you had you never would have uttered these words. Not being content to deal in general terms, I will not say that she has been, and was from her outset, the most intolerant Church that the world ever saw; that she started at first armed with halberds, ripping-knives, axes and racks; that her footsteps were marked with the blood, while her back bent under the plunder of her innumerable innocent victims; and that for refinement in cruelty, and extent of rapacity, she never had an equal, whether corporate or sole. I will not thus speak of her in general terms, but will lay before your lordship some historical facts to make good that contradiction which I have given to your words. I assert that this LAW CHURCH is the most intolerant Church I ever read or heard of; and this assertion I now proceed to make good. This Church began to exist in 1534, and in the reign of Edward VI. Until now the religion of the country had been, for several years, under the tyrant Henry VIII, a sort of mongrel: but now it became wholly Protestant by law. The Articles of Religion, and the Common Prayer Book, were now drawn up and established by Acts of Parliament. The Catholic altars were pulled down in all the Churches: the priests, on pain of ouster and fine, were compelled to teach the new religion, that is to say, to become apostates; and the people who had been born and bred Catholics, were not only punished if they heard mass, but were also punished if they did not go to hear the new parsons: that is to say, if they refused to become apostates. The people, smarting under this tyranny, rose in insurrection, in several parts, and indeed, all over the country. They complained that they had been robbed of their religion, and of the relief to the poor which the old Church gave; and they demanded that the mass and the monasteries should be restored, and that the priests should not be allowed to marry. And how were they answered? The bullet and bayonet at the hand of German troops slaughtered a part, caused another part to be hanged, another part to be imprisoned and flogged, and the remainder to submit, outwardly, at least, to the LAW CHURCH; and now mark this tolerant and merciful Church; many of the old monasteries and priests, who had been expelled from their convents and livings, were compelled to beg their bread about the country, and they thus found subsistence among the pious Catholics. This was an eye-sore to the LAW CHURCH, who deemed the very existence of these men, who refused to apostatise, a libel on her. Therefore, in company, actually in company with the law that forced the new Church, came forth a law to punish beggars, by burning them in the face with a red-hot iron, and by making them slaves for two years, with power in their masters to make them wear an iron collar. Your Lordship must have read this Act of Parliament, passed in the first year of the first Protestant reign, and coming forth in company with the Common Prayer-book. This was tolerant work to be sure; and fine proof we have here of this Church being "favorable to civil and religious liberty." Not content with stripping these faithful Catholic

priests of their livings: not content with turning them out upon the wide world, this tolerant Church must cause them to perish with hunger, or to be branded slaves.

Such was the tolerant spirit of this Church when she was young. As to her burnings under Cranmer who made the Prayer-book, they are hardly worthy of particular notice, when we have before us the sweeping cruelties of the first Protestant reign, during which, short as it was, the people of England suffered so much that the suffering actually thinned their numbers. It was a people partly destroyed, and that, too, in the space of about six years; and this is acknowledged even in acts of Parliament of that day. But this LAW CHURCH was established in reality during the reign of old Bess, which lasted forty-five years—that is from 1558 to 1603; and though this Church has always kept its character, even to the present day, its deeds, during this long reign are the most remarkable.

Bess (the shorter the name the better) established what she called "a Court of High Commission," consisting chiefly of bishops of your lordship's "most tolerant Church," in order to punish all who did not conform to her religious creed, she being "the Head of the Church." This commission was empowered to have control over the "opinions" of all men, and to punish all men according to their "discretion, short of death." They had power to extort evidence by the *prison* or by the *rack*. They had power to compel a man (on oath) "to reveal his thoughts," and to "accuse himself, his friend, brother, parent, wife, or child;" and this, too, "on pain of death." These monsters, in order to "discover priests," and to crush the old religion, "fined, imprisoned, racked," and did such as would have made Nero shudder to think of. They sent hundreds to the *rack*, in order to get from them confessions, "on which confessions many of them were put to death."

I have not room to make even an enumeration of the deeds of religious persecution of this long and bloody reign; but I will state a few of them.

1. It was death to make a new Catholic priest within the kingdom.
2. It was death for a Catholic priest to come into the kingdom from abroad.
3. It was death to harbor a Catholic priest coming from abroad.
4. It was death to confess to such a priest.
5. It was death for any priest to say mass.
6. It was death for any one to hear mass.
7. It was death to deny or not to swear, if called on, that this woman was the Head of the Church of Christ.
8. It was an offence, punishable by heavy fine, not to go to the Protestant Church. This fine was £20 a lunar month, or £250 a-year, and of our present money £3250 a-year. Thousands upon thousands refused to the LAW CHURCH, and thus the head of the Church sacked thousands upon thousands of estates! The poor conscientious Catholics, who refused to go to the "most tolerant" Church, and who had no money to pay fines, were crammed into the gaols, until the counties petitioned to be relieved from the expense of keeping them. They were then discharged, being first publicly whipped, and having their ears bored with a red-hot iron. But this very great "toleration" not answering the purpose, an Act was passed to banish for life all these non-goers to Church, if they were not worth twenty pounds; and, in case of return, they were punished with death.

I am, my lord, not making loose assertions here; I am, all along, stating from Acts of Parliament, and the above form a small sample of the whole; and this your lordship must know well. I am not declaring, but relating undeniable facts; with facts of the same character, with a bare list made in the above manner, I could fill a considerable volume. The names of the persons put to death merely for being Catholics, during this long and bloody reign, would, especially if we were to include Ireland, form a list of ten times as long as that of our army and navy, both taken together. The usual mode of inflicting death was to hang the victim for a short time just to benumb his or her faculties, then cut down and instantly rip open the belly, and tear out the heart and hold it up, fling the bowels into a fire, then chop off the head, and cut the body into quarters, and then hang them up at the gates of cities, or other conspicuous places. This was done, including Ireland, to many hundreds of persons, merely for adhering to the Church in which they had been born and bred. There were ONE HUNDRED AND EIGHTY-SEVEN ripped up and boiled in England, in the years from 1577 to 1603; that is to say, in the last twenty-six years of Bess's reign; and these might all have been spared if they would agree to go to Church and hear the Common Prayer! All, or nearly all of them, were racked before they were put to death; and the cruelties in a prison, and the manner of execution, were the most horrible that can be conceived.—They were flung into dungeons, and kept in their filth, and fed on bullock's liver, boiled, but unwashed tripe, and such things as dogs are fed on. Edward Gennings, a priest, detected in saying mass in Holborn, was, after sentence of death, offered his pardon if he would go to Church; but having refused to do this, and, having at the place of execution boldly said that he would die a thousand deaths rather than acknowledge the Queen to be the spiritual head of the Church, Topliffe, the Attorney-General, ordered the rope to be cut the moment the victim was turned off, "so that," says the historian, "the priest being little or nothing stunned, stood on his feet, casting his eyes towards heaven, till the hangman tripped up his heels, and flung him on the block, where he was ripped up and quartered." He was so much alive, even after the bowelling, that he cried with a loud voice, "Oh, it smarts!" And then he exclaimed, "*Sancte Gregorie ora pro me.*"

The tolerance of the LAW CHURCH was shown

towards women as well as towards men. There was a Mrs. Ward, who, for assisting a priest to escape from prison—the crime of that priest being saying mass—was imprisoned, flogged, racked, and finally hanged, ripped up, and quartered. She was executed at Tyburn, on the 30th of August, 1588. At her trial, the judges asked if she had done the thing laid to her charge. She said—"Yes;" and that she was happy to reflect that she had been the means of "delivering that innocent lamb from the hands of those bloody wolves." They in vain endeavored to terrify her into a confession relative to the place whither the priest was gone; and when they found threats unavailing, they promised her pardon if she would go to church, but she answered that she would lose many lives if she had them rather than acknowledge that heretical church. They therefore treated her very savagely, ripped her up while in her senses, and made a mockery of her naked quarters.

There was a Mrs. Clithero pressed to death at York in the year 1586. She was a lady of good family, and her crime was relieving and harboring priests. She refused to plead that she might not tell a lie, nor expose others to danger. She was, therefore, pressed to death in the following manner:—She was laid on the floor on her back. Her hands and feet were bound down as close as possible. Then a great door was laid upon her, and many hundred weight placed upon that door. Sharp stones were put under her back, and the weights pressing upon her body, first broke her ribs, and finally—though by no means quickly—extinguished life. Before she was laid on the floor, Fawcett, the sheriff, commanded her to be stripped naked, when she, with four women who accompanied her, requested him on their knees, for the honor of womanhood, that this might be dispensed with, but he refused. Her husband was forced to flee the country: her little children, who wept for their dear and good mother, were taken up and questioned concerning their religious belief, and answering as they had been taught by her, were severely whipped; and the eldest, who was but twelve years old, was cast into prison.

Need I go on, my lord? Twenty large volumes, allotting only one page to each case, would not, if we were to include Ireland, contain an account of those who have fallen victims to their refusal to conform to this "most tolerant church in the world." Nay, a hundred volumes, each volume being 500 pages, and one page allotted to each victim, would not suffice for the holding of this bloody record. Short of death by ripping up, there were death by martial law, death in prison, and this in cases without number, banishment and loss of estate. Dr. Bridgewater, in a tale published by him at the end of the "Concertatio, Ecclesie Catholicae," gives the names of about 1200 who had suffered in this way before the year 1588—that is to say, before the great heat of the "tolerance."—In this list there are twenty-one bishops, one hundred and twenty monasteries, thirteen deans, fourteen archdeacons, sixty prebendaries, five hundred and thirty priests, forty-nine doctors of divinity, eighteen doctors of law, fifteen masters of colleges, eight earls, ten barons, twenty-six knights, three hundred and twenty-six gentlemen, sixty ladies and gentlewomen. Many of all these, and indeed the greater part of them, died in prison, and several of them died while under sentence of death.

There, my lord, I do not think you will question the truth of this statement; and if you cannot, I hope you will allow that no lover of truth and justice ought to be silent while reports of speeches are circulating, calling "his the most tolerant church in the world." But, my lord, why need I, in addressing myself to you on this subject, do more than refer to the cruel, the savage, the bloody penal code? Leaving poor half-minded Ireland out of the question, what have I to do in answer of the praises of this Church and your assertion as to its tolerance, but to request you to remember the enactments in the following Acts of old Bess, the head and the establisher of this Church?—Stat. 1. chap. 1 and 2; stat. v. chap. 1; stat. xii. chap. 2; stat. xxiii. chap. 1; stat. xxvii. chap. 2; stat. xxix. chap. 6; stat. xxxv. chap. 1; stat. xxxv. chap. 2. What have I to do, my lord, but to request you to look at or rather to call to mind, those laws of plunder and of blood—fine, fine, fine; banish, banish, banish; or death, death, death, in every line? Your lordship knows that this is true. You know that all these horrors, all this heinous tyranny, that the whole arose out of a desire to make this Protestant Church predominant. How, then, can this Protestant Church be called "the most tolerant in the world?"

When a large portion of the press, and almost all the pulpits of the kingdom, are occupied in denouncing Roman Catholic intolerance, past, present, and future, real, and imaginary, we may, perhaps, be excused for taking this method of showing that something can be said on the other side.

PROTESTANT CHAPEL AT ROME.

(From the Pittsburgh Catholic.)

It is no part of our business to apologise for the acts of the Roman Government. Assuming the statement to be true, it is perfectly evident that a permission so recently granted would not have been recalled, unless it was found that its continuance tended to endanger the well-being of the city or the State. It is not supposed, we presume, that the Pope, in allowing American Protestants at Rome to meet for what they call worship, intended to grant them a free license to diffuse their detestable impurities amongst his subjects, or to use their meeting-house for the purpose of concocting schemes for driving him again from his dominions, and re-enacting the horrible scenes which afforded such delight to themselves, and too many of their brethren at home. It is evident, on the other hand, that such use of the permission accorded would probably be made. As to American Protestants from all parts and parties of this country,

meeting together in one house for "social worship," that is all very palpable humbug. American Protestants have not yet agreed who is the proper object of religious worship; whether there is a Heaven and a Hell; whether the Bible is inspired; whether baptism is necessary; whether Saturday or Sunday is the appointed day of rest. One meeting-house cannot contain the religious differences of the Protestant inhabitants of the smallest village at home; and are we to be told that, in Rome, the Unitarian, Calvinist, Methodist, Episcopalian, Baptist, Shaker, and Quaker, all meet together as brethren, and for the purpose of "social worship?" The Roman Government has probably discovered, by this time, what worship means among Protestants; that it is not prayer, but preaching; that but one kind of address is palatable to the motley assemblage which congregated at the American chapel; that hatred of Popery is the only point on which they are agreed; and its speedy destruction, the only object in which they can all unite; it has probably discovered that the American meeting-house is the head-quarters of all the Red Republican villains in Italy, and that from it are disseminated tracts and pamphlets inculcating the right of rebellion, and the duty of private judgment.

For our own part, we never alluded, in any way, to the opening of the Protestant Chapel; but we take this opportunity of expressing our hearty delight at its suppression. This may be thought intolerant; but when, we would ask, did we ever profess to be tolerant of error, or to advocate the doctrine that error ought to be tolerated. On the contrary, we hate error, we detest it with our whole heart and soul, and we pray that our aversion to it may ever increase. We hold it meet that, within the walls of the Eternal City, no worship abominable to God should be publicly conducted; and we are sincerely glad that the enemies of Truth are no longer allowed to meet together, openly as such, in the capital of the Christian World.

"How does this treatment of Rome to the few American Protestants in that city compare with the treatment which millions of European Catholics have met with in this country? Here they are allowed to build churches, seminaries, monasteries, and propagate their faith, with none to molest them or make them afraid. Are we wrong in allowing this perfect liberty of conscience? For, if we are not, then the Pope is wrong in restricting it."

Such are the questions of the Preacher, in relation to this matter, and such are, in substance, the interrogatories of the Protestant press. We will briefly answer them.

There is no parallel to be drawn between Rome and the United States—between a government which recognises the truth of the Catholic religion, and a government which recognises no truth of any religion at all. Catholics in this country are indebted to no one for the liberties which they possess. There is no distinction made in their favor; they do but enjoy the privileges granted to the Presbyterian, the Mormon, the Turk, and the Jew. These privileges were granted to them because it was impossible to keep them back; they are continued because it is impossible to take them away. Could the Presbyterians obtain the mastery, they would vanish in an instant; even the Unitarian and the Quaker would, probably, effect their destruction; but, fortunately for us, the power of our enemies is less than their malice. No thanks, however, to you or to them; you hate us with your whole hearts, and seize every opportunity to do us mischief; but you cannot enlist the Government into your service without destroying the distinctive principle of the Government itself. We are citizens of the republic, and we love it. There is not a man of us who would not shed the blood of his heart for its defence and its protection. And why do we love it, think you? Because it is not a Protestant Government—because it interferes with the religious sentiments of no man—because, while it neither recognises nor admits that there is such a thing as Religious Truth, it does not attempt to compel men to profess with their lips, falsehoods which they despise or detest in their heart.

We are, as you say, "millions of Catholics;" yes, and millions whom, with all your malice, you dare not attempt to deprive of the rights guaranteed to them by the Constitution—millions, in whose loyalty the Government may yet feel her best strength to lie, if days of misrule, the approach of which some Protestant ministers are straining every nerve to hasten, should ever really arrive—millions who obey the laws, and reverence, and will uphold, the Constitution and the Union. We build churches, seminaries, and monasteries; but it is false to say that we are allowed to build them; we build them with the same free right that you have to erect your meeting-houses, or the Jews to put up a synagogue, with "none to make us afraid," indeed, because we are not fearful by nature, and our religion makes us bold; but not without molestation, because the mob, at the instigation of the preachers, occasionally burns down our churches, and turns our Religious women into the streets.

"Are we wrong in allowing them liberty of conscience?" Liberty of Conscience! You have doubtless enough to answer for already, and we will fully acquit you of all sin in this matter. You never allowed us or any body else liberty of conscience, or any other kind of liberty. Luckily for society, the Puritans have had rope enough in the matter of government, and they have effectually hung themselves; the tyranny of Cromwell, and the New England Theocracies, have taught the world what respect the Puritan has for liberty of conscience. What would a true blue Presbyterian allow to a Papist but an axe or a gibbet. It is well for us that we need not ask you for allowance.

"For, if we are not" (wrong in allowing this perfect liberty of conscience) "then the Pope is wrong in restricting it." This is a great mistake.

The Pope, and with him every Catholic throughout the world, differs altogether from you and all Protestants, in principle. The Catholic believes in the existence of Truth, which is the duty of every one to discover and profess; a sin to neglect or deny. His religious principles are not to him matters of opinion, they are articles of faith, for the defence of every one of which, he is bound to be ready to lay down his life. He believes the possession of the true faith to be absolutely essential to salvation, so that every one departing this life without it, is cast into the lake of fire prepared for unbelievers. It is, therefore, his bounden duty to use every lawful means in his power to check the progress of error, and to arrest the course of those who are rushing headlong to their destruction. He cannot admit for a moment, that it is a charity to grant men liberty to be damned, and to cause the damnation of others, any more than that it would be a friendly act to remove the chains of a madman, and to grant him every facility of dashing out his brains against the walls of his cell. The Protestant, on the other hand, denies the existence of such a thing as an infallible teacher upon earth; believes that each man must examine, and judge freely, opinions, systems, and creeds, and make the best guess in his power. This is the great principle of Protestantism, and the Protestant who would attempt to restrict the most unbounded license of opinion, by any means, moral or physical, proves by his very attempt, that Protestantism is a sham, and that he himself has no confidence in the great principle on which his so-called religious system is based.

A PROSPECT FOR EARL GREY.—Mr. Fairbairn, the leader of the Anti-convict party in the Cape of Good Hope, has arrived in London from Cape Town, with the draft of the constitution agreed to by the majority of the colonists. Mr. Fairbairn's first procedure will be to "sound the Colonial office through the friends of the Ministers! for," he observes;—"Success is most sweet when obtained from reason and a sense of justice, and in a friendly spirit; and if he discovers that they are not (sic) hostile or slow, which is a sort of chronic hostility, he will then have time to furnish the Parliamentary friends and defenders of the Cape with such proofs of colonial resolution and impatience as cannot fail to make a deep impression on the minds of all parties at the first opening of the session." He adds, that he is determined "neither to submit nor yield one jot of what is committed to his charge, until satisfied that the victory is complete, and the country"—i. e. the colony—"is triumphant and free!"

ON HOME.

Far, far, beyond the Atlantic's blue deep,
The land where in peace my forefathers sleep,
Lies deserted in ruins my own cottage dear,
That sheltered my sire for many a year.
Fair island of sorrow, fond memory shall cling
To thee for ever,—and plaintively sing
Of thy glories departed—thy sons that were brave,
Whose blood seals the marble that points out their grave
Should all others forget, and prove catiff to thee,
Thy sighs and thy wailing shall be answered by me,—
And I'll pray to kind heaven to grant one request—
That beneath thy green bosom my ashes may rest.
Boston, Dec. 1850. KATY.

MECHANICS' FESTIVAL.

THE COMMITTEE of the MECHANICS' INSTITUTE, beg to announce that their ANNUAL FESTIVAL, AND EXHIBITION OF MANUFACTURES, MODELS, PICTURES, &c., &c., WILL TAKE PLACE IN THE HALLS OF THE BONSECOURS MARKET, ON TUESDAY EVENING, FEB. 11.

From the arrangements which are in progress, it is confidently believed that this "Festival will surpass in splendor" and attraction anything of the kind heretofore attempted in Montreal.
By the kind permission of Lieutenant-Colonel Hons, the splendid BAND of the 20th Regiment will be in attendance, and also two other Bands of Music.
Mr. ANDERSON and a party of Gentlemen have volunteered to sing a few choice Pieces.
Several of the most eloquent Speakers in this City have kindly consented to be present, and deliver short Addresses on the occasion.
The Refreshment Tables will be open during the night. The Chair will be taken at EIGHT o'clock, P. M.
All articles intended for Exhibition must be delivered at the Market by TWELVE o'clock on Tuesday, the 11th instant.
Gentlemen's Tickets 6s. 3d., Ladies and Children, 3s. 9d., (Refreshments included,) may be had at the HOTELS, BOOK and MUSIC STORES, at RAMSAY & McARTHUR's and KING's McGill Street; FLETCHER's, Notre Dame Street; and from MEMBERS of the COMMITTEE.
Members wishing to avail themselves of their "privilege" must procure Tickets at the Institute.
Montreal, February 6, 1851.

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

INFORMATION WANTED

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

United States papers will please copy.

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

CATHOLIC BOOKS.

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

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

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

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

ST. VINCENT'S MANUAL, containing a selection of Prayers and Devotional Exercises, originally prepared for the use of the Sisters of Charity in the United States, with the approbation of the Superiors. Fifth edition, revised, enlarged, and adapted to general use. 757 pages, 18mo., illustrated with elegant Steel Engravings, an Illuminated Title, Presentation Plate, &c. It is printed from new type, on good paper, and is sold at the following very low rates, viz. —neatly bound in sheep, 2s. 6d.; the same, black roan, 3s. 6d.; roan, gilt edges, 7s. 6d.; arabesque, gilt edges, 10s.; with relievo, gt. ed., 7s. 6d.

DAILY EXERCISE: a very neat little Miniature Prayer Book, consisting of the holy Mass and Vespers, with Morning and Evening Prayers. To which are added a selection of Hymns, Prayers for Confession, Communion, &c. Tenth edition, enlarged and improved, 48mo., cloth, 3d.

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Wiseman's Lectures on the Principal Doctrines and Practices of the Catholic Church, 12mo., cloth, 5s. Gems of Devotion, a selection of Prayers for Catholics, 48mo., cloth or sheep, 1s. 3d.

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

Montreal, Dec. 19, 1850.

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THE CASTLE OF ROUSSILLON; or, Quercy in the 16th Century. Translated from the French, by Mrs. J. Sadlier. 18mo., illustrated with a fine steel engraving and an illuminated title, and handsomely bound in muslin. Price, 2s. 6d., or 20s. the dozen.

Cobbett's History of the Reformation in England and Ireland. To which is added three letters never before published, viz.—Letter to the Pope,—to the Earl of Roden,—and to the Clergy of the Church of England. 2 vols. bound in one. Price, 3s. 9d., or 30s. the dozen.

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Cheap Prayer Books, published and for sale at the annexed prices:—

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The above Prayer Books are printed and bound in our own establishment, at New York. They are got up in the very best manner, and are cheaper than any Prayer Books published in the United States. We have, in addition to the above, always on hand, St. Vincent's Manual, the Ursuline Manual, Poor Man's Manual, &c., &c., in a variety of bindings, at publishers' prices, both by wholesale and retail.

IN PRESS,

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

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

D. & J. SADLER, 179 Notre Dame Street Montreal, Jan. 8, 1851.

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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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(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.

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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 CONVENIENT, 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.

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.

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(A Sarsaparilla preparation of unexampled efficacy.) These Pills are prepared from the best Sarsaparilla, combined with other Vegetable properties of the highest Medicinal virtue. They are warranted not to contain any Mercury or Mineral whatever. They purge without griping, nauseating, or weakening; can be taken at any time, without hindrance from business, change of diet, or danger of taking cold. They neither have the taste nor the smell of medicine, and are five times more effectual in the cure of diseases than any Pills in use. But a short time has elapsed, since these great and good Pills were first made known to the public, yet thousands have already experienced their good effects. Invalids, given over by their Physicians, as incurable, have found relief, and been restored to sound and vigorous health from their use.

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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-duets, and carry all morbid, bilious matter, from the stomach and bowels, leaving the system strong and buoyant,—mind, clear; producing permanent good health.

NOTICE TO THE PUBLIC.

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

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

GUM ARABIC.

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