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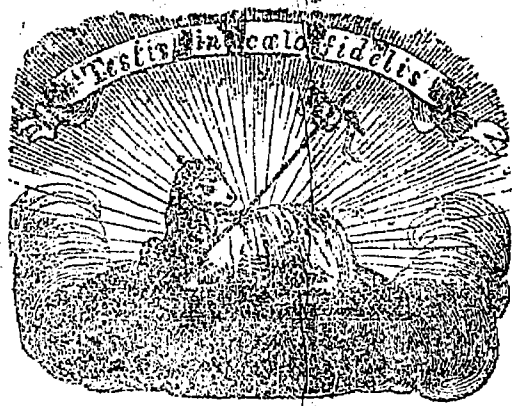
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CATHOLIC CHRONICLE.

VOL. II.

MONTREAL, FRIDAY, DECEMBER 12, 1851.

NO. 18.

TRACTS FOR THE MILLION.

THE CHURCH THE WITNESS OF SCRIPTURE; OR HOW DO WE KNOW WHAT THE BIBLE IS?

(Concluded.)

A written document of any importance requires, in the ordinary transactions of life, the attestation of witnesses, and so also does Holy Scripture, which is, after all, but a written document. And this fact of its inspiration, being a fact at once so very important, and so altogether belonging to a supernatural order of things, requires a witness of a peculiar kind of authority. Indeed, our belief in the inspiration of Scripture, to be thoroughly and satisfactorily established, should rest on the testimony of an inspired witness, that witness again proving by miracles that such divine commission to teach and testify had been really given him. And just such witnesses we have in the Apostles of our Lord. We know that, in the old dispensation, inspired and wonder-working Prophets arose from time to time; and we are told by a Jewish historian, that by them was attested the inspiration of the sacred books of the Old Testament. This received a further seal from the testimony of the Apostles, and to the inspiration of the New Testament they are the sole witnesses. But how do we know that they bore such testimony? How do we know any thing about them? We were none of us living in their time, nor our fathers, nor our fathers' fathers, for many generations back. Who, then, is there, yet living among men, who heard them speak, and can bear witness to what they said? There is one such witness, and one only—the Catholic Church. She exists in our day, she existed in the days of our fathers, she existed in the days of the Apostles; and throughout she has retained, and still retains her identity—though ages have passed away, and successive generations of her children have sprung into being, lived, and disappeared, like the leaves of the forest.

It is on her testimony that we ground our belief in the inspiration of Scripture; and that too with unhesitating certainty, because we look upon her not as a mere human witness, nor as the mouthpiece of a human tradition, but as a witness who can neither deceive nor be deceived: a witness, not inspired indeed as were the Apostles, for she has not, like them, a new revelation to promulgate, but infallible, that is, divinely guarded from all possibility of error, in whatever regards faith or morals; such she claims to be, and we believe her claim, because her very existence through so many centuries, and under so much opposition—her Catholicity, her unity, her changelessness from age to age, where every thing is changing around her, the supernatural holiness of so many of her children, and her abiding gift of miracles, are to us sufficient grounds of belief. Protestants admit none of these; yet in this most important point, (to them *all-important*;) the inspiration of Scripture, they trust her testimony as unhesitatingly as we do ourselves.

Again, another point on which (at least as far as the New Testament is concerned) they receive her decision without question is, that of what is called the Canon of Scripture, that is, what books are to be accounted as really inspired, and what not. Protestants generally have a kind of superstitious notion about the Bible, as if it were something essentially one and indivisible, and as if to doubt the genuineness or inspiration of a single line were to doubt that of the whole. This last belief is true now, because all contained in the Bible has now received the seal of the Church's testimony; and therefore *now* to doubt any, would be to doubt the authority which stamps authenticity on all. But it was far otherwise at the beginning. There are two facts which ought to be known to Protestants, that they may better understand the value of the Church's testimony in this matter; in the first place, that there were very many writings, believed by many to be inspired, current among the Christians of the first ages, which the Church has since rejected, in which rejection Protestants have acquiesced so entirely, as in all probability to be ignorant of the very name and pretensions of these writings; and, in the second place, that of the books which they now believe to be the Scripture so unhesitatingly, that to question them would seem like blasphemy, several were long doubted about in early times, though at last received by the Church as genuine Scripture. There were no less than twenty-one gospels current among the faithful; there was an epistle of St. Barnabas, which exists at the present day; there was also an epistle of St. Clement, Bishop of Rome, the third in succession from St. Peter, but also a contemporary of his, (Philip iv. 3.) for the sword of the persecutor made succession very rapid in those days; this too has come down to us; and a work, called the "Shepherd," by St. Hermas, who was also one of St. Paul's friends, (Rom. xii. 14.) These

were used to be read in many churches in early times; but afterwards, on careful inquiry and investigation, were rejected by the Church, from the canon of inspired Scripture. On the other hand, St. Paul's epistle to the Hebrews, the two epistles of St. Peter, the epistle of St. James, that of St. Jude, the two last of St. John, and the book of the Apocalypse, also single chapters, or portions of chapters, in three out of the four Gospels, were long much doubted about and questioned, though at last received. And all this was done, the one were received and the others rejected, only by an authoritative decision of the Church; that is, by the decision of councils, as they are called, or assemblies of Bishops, who, on examining the subject, used indeed all the means which the most enlightened human wisdom could suggest as likely to bring them to a right conclusion, yet at the same time mainly relied on the guidance of the Holy Spirit, whom Christ Himself had promised should lead them into all truth. And this decision, so made has never since been questioned, as far at least as the New Testament is concerned, but is adhered to by Protestants quite as unhesitatingly as by Catholics.

With respect to the Old Testament Scriptures, there are certain books which have been decided by the Church in the same way to be inspired Scripture, and which were accordingly received as such for more than twelve centuries by all Christians, without exception, but which Protestants now reject on the authority of the Jews, who do not admit the said books to be inspired. Their history is briefly this: The Old Testament books were for the first time collected and gathered together into a volume, as is generally believed, by Esdras or Ezra, who lived at the time of the Babylonian captivity. These writings, as we know, had been composed at long intervals of time, and their inspiration attested by a succession of inspired, and, for the most part, wonder-working prophets. But after the time of Esdras, other books were written, and others again discovered which had been written before; all these are what Protestants call the Apocryphal Books; and at the time of our Lord's coming upon earth, the Jews were divided in opinion as to the fact of their inspiration, there never having been any authoritative decision of the whole Jewish Church upon the subject. Josephus the Jewish historian, gives as a reason for not accounting them inspired, that since the Babylonian captivity there had been no certain succession of prophets to attest them. But our blessed Lord is to us a prophet, and more than a prophet; He must have known whether or not these books were inspired, and He is not likely to have withheld such knowledge from His Apostles, nor they, again, from their disciples; and therefore, when, after much question and discussion, and careful sifting of the belief of the apostolical churches, the collective voice of the Church decided that they were to be received as Scripture, one does not see why even Protestants, receiving as they do, without question or hesitation, the whole of the New Testament solely on this very same testimony of the Catholic Church, should yet totally and contemptuously reject that testimony as regards the Old Testament, preferring to it the authority of those Jews who are the descendants of the crucifiers of our Lord, and who, having rejected Him, are themselves rejected of God, and no longer His chosen people, nor under the guidance of His Spirit. The Church of England in her 6th article declares, that "by Holy Scripture we do understand those canonical books of the Old and New Testament, of whose authority there never was any doubt in the Church;" but, as we have seen, if she really carried out this principle, she would reject the epistle to the Hebrews, the two epistles of St. Peter, the epistles of St. James and St. Jude, the two last of St. John, and the Book of the Apocalypse, which she nevertheless receives without hesitation as inspired Scripture.

But the wonder, after all, is rather that Protestants accept these books than that they reject the others; for why, believing of the Church, as they do, they accept her testimony at all on a matter so all-important, it is hard to say. And, in truth, this inconsistency of admitting the authority of the Church on this point, and rejecting it on every other, is keenly felt by Protestants in other countries, more especially in Germany, where the people are more given to reasoning than we are; and they accordingly reject it here also, and set themselves to the examination of Scripture as freely and fearlessly as they would to that of any other books, till they have ended, too many of them at least, in doubting the genuineness of one portion, criticising the history, or chronology, or morality of another, and totally disbelieving the inspiration of the whole. Some bold and active minds in this country are unhappily following their example—in most unhappily, but as Protestants, certainly not unreasonably; the unreasonableness is rather with those who act otherwise. The truth is, that Protest-

antism, as it ordinarily exists in this country, is a mere tissue of inconsistencies, and holds a position that cannot be explained by any rules of common sense. Why, believing no more, it believes so much; or why believing so much, it believes no more, is a complete puzzle. Protestantism in England is like a great tree torn up by the roots from the rock out of which it grew, and leaning head foremost over a chasm, yet stayed in its fall either by some of its fibres still clinging to the soil, or by some other interposing force; while Protestantism in most other countries, more especially in Germany, is like the same tree fallen utterly and lying prostrate in the abyss; or in other words, Protestantism elsewhere is, for the most part, simple unbelief; here, by a happy inconsistency, it retains a disjointed and fragmentary Christianity. But this cannot long continue: the tree may tremble for a while over the chasm, but the first storm will hurl it down. Minds are now fast awakening to reason, and inquire concerning religion; and when this is the case, an inconsistent system cannot long endure; and this very belief in Scripture, which, as we have said, has been long thrown aside, at least among the more intellectual in Protestant Germany, will it is to be feared, not long abide in Protestant England; for in truth it has no reasonable basis except trust in the testimony of the Church; and it is not reasonable to trust that testimony with such implicit faith in this one particular, and on every other to reject it with scorn and hatred, as though it were the very voice of the deceiver.

Better, however, by far is inconsistent belief than consistent unbelief; and this very inconsistency of our Protestant countrymen may be traced to their instinctive conviction of a great truth, which, if brought to light and consciously recognised, might go far towards leading them back to the Church. It is this, that, if Christianity be true, there must be somewhere an infallible teacher to explain to us what it is; and for this reason: Christianity demands belief as a condition of our eternal salvation, which could not be if there were no means of ascertaining what it is that we are expected to believe. Protestants have thrown aside the Church, which, for fifteen centuries, had been acknowledged as that infallible teacher; but still they have not thrown aside the deep inward conviction that such a teacher there must be; and as there is no body of men, no living authority, except the one they have rejected, which has any imaginable claim to be such, they naturally enough seize on the written word without inquiring very carefully whether from its structure it appears to have been intended by God to stand in the stead of a living teacher, whether from the result it appears that it actually does teach with certainty, or, which alone is to our present purpose, what reasons they have for believing in its inspiration. In fact, the real ground on which they receive it is this: an infallible teacher there must be somewhere; and if this be not such there is none; this last assertion being a begging of the very question at issue between them and the Catholic Church. All we would urge upon them, at present is, to hold fast this belief in the inspiration of Scripture; but at the same time to remember on whose sole testimony it is that they have real solid ground for that belief; and therefore to ask themselves whether, as in this she gives what they all feel and know to be true testimony, they ought not in candor to give her a patient hearing when she goes on to explain what is the true office of this Holy Scripture for whose inspiration she vouches, and her own with regard to it; and also, what is the true meaning of those sacred oracles to which Protestants themselves, if they be at all earnest-minded, must feel they need some key, as no two sects, scarcely any two individuals, understand them alike. This last subject, however, must be entered into more fully on another occasion, when we shall consider the Church as the Interpreter of Scripture.

THE CATHOLIC FRIEND SOCIETY.

(From the Boston Pilot.)

The introductory lecture was given by Mr. Brownson. Why do Protestants persecute Catholics? In every country where Protestantism was introduced, it was introduced by intolerance; by appeals to the secular power. It was so introduced into Great Britain. Whips, scaffolds, and prisons were the means employed. It was so introduced into Sweden and Norway. Protestantism would never have taken root in Germany, if the princes had not drawn the sword to force it on the people. They were grateful to reformers who allowed them to have two wives at once. And Protestantism persecutes now, appeals now to the secular arm as much as it ever did. The secular power upholds what little is left of it in Prussia and the German Protestant States, in England, as witness the Penal Bill, in Ireland, as witness the great emigration. Sweden and

other northern countries make it an offence to be converted to the Catholic Church. And in this country, the same thing is evident. In colonial times, most of the States upheld Protestantism, and persecuted Catholics by statutes made to that express end. Priests have been murdered in America for being Catholic Priests. Even now, Protestantism is as persecuting as ever. The anti-papery lecturers and writers, who make it their especial business to show what Protestantism is, are continually endeavoring to stir up popular feeling against Catholics, and so induce government to re-enact laws against them. A large proportion of Americans, all of them who are sincere Protestants, are very willing to persecute Catholics, or to have them persecuted. They will not allow Catholics to hold office, if they can help it. They take care to show their feelings by their treatment of defenceless Catholics who happen to be soldiers, paupers or criminals. New Hampshire still enforces a penal law against Catholics. Maryland has still a statute forbidding Catholics to approach within a certain distance of the State House.

The fact, then, that Protestants persecuted Catholics always and everywhere is sufficiently demonstrated. Why do they persecute?

It is not because they think there is no salvation in the Catholic Church. Few, if any, Protestants, say that Catholics cannot be saved. The most they claim, on this score, for Protestantism is, that it is easier to go to heaven in their way. No need of fasting, and mortification, of sacramental confession, or of those things commanded by Christ, which are painful to the flesh.

It is not because they think that the Church is a false Church. Protestants who care nothing for religious forms are not seldom the most violent persecutors. England can fairly be taken as a favorable example of a Protestant country. But England actually supports Mahometanism and Heathenism in Asia. And public functionaries are expressly commanded to do nothing which may unnecessarily shock the prejudices of Pagans and Mahometans.

It is not because they think that Catholics are not loyal, peaceable citizens. Their religion teaches them to be loyal. And their conduct under persecution proves that they are loyal, even to persecuting government. Indeed, it is a serious complaint against them that they are now too loyal in England and America.

It is not because they think that Catholics cannot be true republicans. The history of Catholic republics, and of Catholics in America, where Catholics are accused by Protestants, of being servilely true to the government, prove enough on this head.

It is because Catholics owe spiritual allegiance to the Pope, because this very allegiance is the salvation of legitimate governments, inasmuch as it keeps Catholics loyal to the temporal magistrate, while Protestants around them are engaged in an unjust rebellion, or in schemes for disunion. And the only temporal magistrates who ever complained of this allegiance were downright tyrants who saw their subjects protected by the strong arm of Rome.

There are two cities: the City of God and the City of the World. One represents the spirit warring against the flesh; the other represents the flesh lust against the spirit. One is the stronghold of the Church, the other is the stronghold of Protestantism, which, when it is stripped of its disguise, is Atheism, or Carnal Judaism. The flesh *must* lust against the spirit; it is its nature to do so. Every man has to himself a living proof of the fact. So Protestantism *must* lust against the Church, it is its nature to do so. Catholicity, the religion of the Spirit, teaches, in the religious order, the Unity, Universality, Apostolicity, and submission to the voice of God, speaking through the Church; in the political order that both governments and peoples have both rights and duties; that rulers are bound to govern in righteousness and in justice, and that the people are bound to be loyal citizens; in the civil order, that all men are equal, children of one Father, made of the same specific substance, and heirs of the same glory; in the economical order, that commercial theft is as criminal as any other theft; in the social order, that the poor are blessed, and the rich in peril, unless they regard themselves as stewards of the poor; and in the literary, scientific and artistic order, that literature, science and the arts are strictly amenable to the rules of moral theology, and totally subservient to it. In a word, the Church teaches that this world is a means to an end, which is God.

Protestantism, the religion of the flesh, upholds, in the religious order, Variety, Nationality, and Novelty; in the political order, that government has no rights, and that a faction may, without crime, upset the government, that the people have no duties to government; in the civil order, that the distinctions of race are essential, and therefore man, a fighting animal naturally, that men had not a common origin, and,

therefore, that some are born to command, others to obey; in the economical order, that all is fair in trade; in the social order, that wealth is the supreme good, that riches absolutely belong to their possessors, and that poverty is a crime; and in the literary, scientific, and artistic order, that the arts, sciences, and literature, are independent of theology, truth, and God. In a word, Protestantism holds that this world is an end in itself, and that it is not a place of probation for heaven.

Here is the reason why Protestants persecute Catholics. They must persecute them, or cease to be Protestants. God and the devil, Heaven and earth, the Spirit and the flesh have nothing in common. The latter must hate the former. And it does.—*Boston Pilot.*

CATHOLIC INTELLIGENCE.

IRISH CATHOLIC UNIVERSITY.—The Rev. Mr. Peyton, P. P. of Blarney, with whose name many of our readers are familiar, has been appointed to proceed to the United States, in company with the Rev. Mr. Mullen, of Clonmellon, to collect funds for the Irish Catholic University. A better selection could not have been made, for we know no more active, zealous, and efficient man than the Rev. Mr. Peyton.—*Cork Examiner.*

A sum of £500 is collected towards rebuilding St. Mary's chapel in Limerick.

Three young ladies from Limerick—the Misses Shannon, Halpin, and Caulfield, sailed from Greenock, on the 7th inst., to enter the Presentation Convent in Newfoundland.

Wednesday last, Maria, daughter of John Tierney, Esq., was received into the community of the Franciscan nuns at the convent of the order in Galway.

His Eminence the Cardinal Archbishop of Westminster administered the Sacrament of Confirmation, on Wednesday last, to a vast number of persons, the greater part of whom were converts, in the chapel of the Oratorians, King William-street, Strand, which was filled with a congregation anxious to witness the impressive ceremonial used on such important occasions in the Catholic Church.

ENTHRONEMENT OF A CATHOLIC BISHOP.—The ceremony of the enthronement of the Catholic Bishop of Nottingham is fixed to take place on Tuesday, the 2nd of December. All the Priests of the diocese are invited to take part in the proceedings. Cardinal Wiseman, it is understood, will not be present. Dr. Ullathorne, Bishop of Birmingham, will however, take a leading part in the proceedings. Dr. Hendron, is the new Bishop.

MISSION TO THE ITALIANS IN LONDON.—This mission has been commenced by two Capuchin Friars, in Baldwin's-gardens, Gray's Inn-lane, and will continue until the 30th inst. The devotions take place at half-past six o'clock in the morning, and half-past eight in the evening.

ST. EDMUND'S COLLEGE, HERTS.—Sunday last, being the patronal feast of this college, it was commemorated with great splendor, in the presence of the Right Rev. the Lord Bishop of Southwark. The day, however, prevented the attendance of the Clergy of the archdiocese and diocese.

A large number of French Catholic clergymen are about to take their departure in a vessel loading in the London docks for the purpose of proceeding as missionaries to Singapore, having arrived by a steamer from Boulogne.

THE PALLIUM.—The solemn ceremony of conferring the Pallium upon the Most Rev. Archbishop Kenrick, took place at the Cathedral, on Sunday last, in the presence of one of the largest congregations ever assembled within that spacious edifice.—*Baltimore Catholic Mirror.*

DEDICATION OF SAINT MARY'S CHURCH, YONKERS, N. Y.—On Sunday, 16th ult., the pretty little Church recently erected in the flourishing village of Yonkers, was solemnly dedicated to the service of Almighty God, by his Grace the Most Reverend Archbishop Hughes, in the presence of a numerous and respectable congregation.

PITTSBURG.—In St. Paul's Chapel, on Sunday of last week, 206 persons were confirmed, several of them adults, among whom were some converts.—*Pittsburg Catholic.*

CONVERSION.—The Rev. Frederick Hathaway, Fellow, and formerly Tutor, of Worcester College, Oxford, and late Incumbent of Shadwell Church, near Leeds, has been received into the Church during the last week at the Oratory, in King William-st., Strand. Mr. Hathaway is well known as the intimate friend and fellow worker of those devoted men who were formerly connected with St. Saviour's Church, Leeds; and who, while there, incurred the displeasure of the Bishop of Ripon, and the unrelenting enmity of the ex-Puseyite, Dr. Hook, for their "Romanising" doctrines and practices. They conceived that if the Anglican Establishment were really and truly a branch of the Catholic Church, as they believed, it had a right and an interest in whatever belonged to other and elder branches, and it must regard with the greatest suspicion whatever happened to be disapproved by them. Hence it was that in the course of last autumn, the St. Saviour's Clergy, Mr. Hathaway and others, came to the resolution that their adherence to the Anglican branch involved this principle—submission to the Catholic Church; and Mr. Hathaway gave expression to that resolution in his forcible little pamphlet, entitled "The Appeal to Rome." His appeal has not been in vain. He has been at length convinced that no reasoning, however specious, can be a valid defence of the Anglican schism three centuries ago; and his eyes have been opened by God's grace to see that no one can remain in that chismatic body without incurring, in his measure and degree, the guilt of schism. May others soon be led to follow his example.—*Tablet.*

IRISH INTELLIGENCE.

PUBLIC DINNER TO THE REV. R. MULLEN, OF CLONMELLON.—On Monday evening, the above named estimable and patriotic clergyman was entertained at a public dinner by his reverend colleagues, comprising the whole of the clergy of the vicariate of Kells, the Town Commissioners of Kells, the Catholic inhabitants of the town generally, and the principal Catholic parishioners of Clonmellon, for the purpose of paying him a tribute of respect, and evincing their esteem and attachment towards him, on the eve of his departure for America, whither he has been deputed to proceed, by the Catholic University Committee of Ireland, for the purpose of collecting funds towards the establishment of that great national and Catholic educational institution. The entertainment took place in the spacious schoolroom of the Christian Brothers house, Kells, which was appropriately and tastefully fitted up for the occasion.—*Freeman.*

TENANT-RIGHT MEETING IN QUIN.—On last Sunday the people of Quin, headed by their beloved and faithful pastors, assembled in the vicinity of the chapel, immediately after mass, and pledged themselves to support the cause of tenant right and the League by every constitutional means in their power. The meeting of last Sunday was the fourth recently held in Clare on the subject, and the same spirit of ardor and manly resolve characterised the proceedings of the entire. Clare, a name of no insignificant import in the annals of the past, patriotic Clare, is nobly doing its duty, and we have no doubt that when the next opportunity presents itself, it will redeem the pledge and promise it has made, and send none but faithful exponents of their feelings to represent them in parliament—honest men who will advocate and support the cause of tenant right.—*Ibid.*

REPRESENTATION OF WEXFORD COUNTY.—We are authorised formally to state, the Hon. Robert Shapland Carew's intention of seeking, at the next election, the representation of this, his native county, trusting in his political conduct and votes in parliament, and the adherence of his family at all times and under every circumstance to the interests of Ireland. This intention of the hon. gentleman has been long known; and is only repeated now, in order to prevent any misconception.—*Wexford Independent.*

REPRESENTATION OF CAVAN.—The *Morning Herald* states "that a candidate will be brought forward on Protestant and Protectionist principles for the county of Cavan, in opposition to Sir John Young, and that arrangements are in progress for the commencement of his canvass."

INVESTITURE OF KNIGHTS OF ST. PATRICK.—Tuesday (November 18) a chapter of the order of Knights of St. Patrick was held in Dublin Castle for the investiture of his Royal Highness the Duke of Cambridge and the Right Hon. Robert Shapland Baron Carew with the ribbon and badge of the order.

THE MARVIN ESTATES.—It is rumored in certain high quarters that Prince Albert is in treaty about the purchase of the Ballinacinch property, with the view of introducing an improved system of English tillage culture into that remote district.—*Tuam Herald.*

RAILWAY FROM ATHENEY TO WESTPORT.—We have heard upon authority, we consider worthy of credit, that the Lords of the Treasury are inclined to advance a sum of £300,000 for the construction of the above-named railway, through Tuam, upon terms similar to those on which the extension from Athlone to Galway was constructed. The reason assigned is, the desire to open up a complete system of railway transit through the province of Connaught. From all we can learn, the people of Mayo will accept the offer.—*Tuam Herald.*

GALWAY—THE ELECTRIC TELEGRAPH.—It is with unfeigned satisfaction we announce that the directors of the Midland Great Western Railway have made arrangements for the immediate erection of the electric telegraph wires between Galway and Dublin, as so strongly recommended by this journal. Our informant states that it will be done "without a moment's delay," and we confidently trust, therefore, that the telegraphic communication will be completed ere the arrival of the first trial steamer from the New World.—*Evening Packet.*

DEATH OF ALDERMAN KESHAN.—We announce with regret the death of this esteemed citizen, which took place at his residence in Pembroke-road, Dublin, after a short attack of fever. Alderman Keshan was a faithful follower and admirer of O'Connell, to whom he was most enthusiastically attached; and it is not a little remarkable that the last time he ever spoke in public it was in defence of the Liberator. The esteem in which Alderman Keshan was held by the burgesses of his ward is proved by his return as alderman in the first reformed corporation; and as a proof of the respect in which he was held by the town council, he was elected Lord Mayor after Mr. George Roe, being the second Catholic appointed to that high office. Alderman Keshan was the senior alderman of the new corporation since its institution, up to the election of the present town council, his title to that rank consisting in the largest number of votes recorded in favor of any municipal candidate. Alderman Keshan was director of the Hibernian Bank, of the Cemeteries' Committee, and of the Alliance Gas Company.—*Freeman.*

THE ACTION BY THE PROPRIETOR OF THE WORLD NEWSPAPER AGAINST SIR WILLIAM SOMERVILLE.—In this case a special jury was struck on Thursday at the instance of the defendant. The panel, comprising 580 names, was carefully gone through, and forty-eight names were drawn by the officer, which number will be further reduced on Saturday to twenty four. Notice of trial has been served for the 26th instant, at the Nisi Prius sittings in the Queen's Bench; but it is supposed that a day will then be specially fixed for the hearing of the case.—*Freeman.*

RIBBONISM.—A man named Francis M'Callaghan, an inhabitant of this town, was arrested a few days ago by Sergeant M'Donnell and some of the constabulary on the charge of being connected with the Ribbon Society. Illegal documents were found on his person and he was committed, but has since given in bail to stand his trial.—*Sligo Champion.*

THE WEATHER—THE CROPS.—The weather has been unusually mild for November, and the temperature nearer resembles the balmy spring than the chill winter. In many instances oats have been sown, and are already over ground. Potato planting has also been commenced in the neighborhood of this town.—Of the crop of this year, we may assert that fully three-fourths have been saved, though we are aware that in other localities the ravages of the disease have been very great, and consequently the loss more extensive.—*Tipperary Free Press.*

THE POTATO.—The accounts we receive respecting the potato crop are very cheering, and fully bear us out in the remarks made on the subject in our late reports.—*Cork Examiner.*

EMIGRATION.—We fancied, some months since, that the numbers which had already left our shores were not likely to be added to by a further "exodus" of our peasantry; but within the past fortnight we are informed that several hundred persons, including the young and old, male and female, have left this locality and that of Westport. Daily we see crowds of emigrants on the route for the shores of a more congenial land. When or how this will end it is hard to divine; but one thing is certain, that were the drainage works to cease, hundreds of able-bodied laborers would desert this country, for when the farmer cannot afford to hire laborers, as a matter of course the latter must fly the country, or have recourse to the workhouse.—*Mayo Constitution, Nov. 19.*—During the last two months the number of emigrants passing through Dundalk, on their way to America, amounted, according to the constabulary returns, to 200 each week. At present that number is nearly double. So scarce have able-bodied men become in the county of Louth, that last week 300 men were brought from the county Dublin to labor at the drainage works.—*Dundalk Democrat.*

The Irish Catholics did not solicit the Maynooth grant. In their negotiations with Pitt for some improvements in the penal code, which then drove the Catholic youth of Ireland over seas for education, and forced aspirants to the church to trim their lamps in the hospitable asylums of Spain, France, Italy, and Austria, the chiefs of the clergy or laity never stipulated for any grant or stipend. Pitt felt the immense inconvenience of a system which nurtured enemies to England, and exercised an influence over Ireland too formidable for any minister to long withstand with the least hope of success. Hence arose a just, but unsobered anxiety on the part of Pitt to terminate the system of foreign education, and to banish those principles of resistance to English oppression which were instilled into the minds of Irish students on the continent. Maynooth was founded—but, in obedience to the despicable fanatical spirit of the day—propagated, too, through many succeeding days and years—the grant was so wretched as to place the institution just one remove above poverty. The Catholic prelates did not complain. They never suggested any increase. They acknowledged the "generosity" of the state, and were silent. Their young men died from miasma and fever; such of them as were not of independent means, were not enabled to maintain that becoming position, and apply themselves, with an undisturbed mind, to that severe study which their profession required. There were no premiums—no stimulants for genius under difficulties—no adequate provision for accomplished professors who had devoted their lives to instruction—and yet no solicitation came from the prelates or people of Ireland. They could not, from obvious motives, offer "a rate in aid" to their only college. That would be disrespectful to the state.—And thus Maynooth dragged on a painful and penurious existence until a statesman arose who replaced the establishment on a new footing, and with a magnanimity worthy of his exalted statesmanship, and an appreciation of Catholicity worthy of his respect for religious freedom, invited the parliament of England to remodel the institution and augment the grant so as to render it in some degree commensurate with the increased necessities of the Catholic Church. Parliament consented, and the annual requisition was changed into something less liable to the periodical attacks and insults of the Spoons and Plumptres.—The Catholics of Ireland leave this question in the hands of the British Parliament. They will not consent to stoop and supplicate in order that Sir Robert Peel's policy may not be reversed. They can educate their clergy if the wisdom of British statesmen or the fury of British fanatics should accomplish a change in Maynooth. But the University question must not in any shape be mixed up with the other. The principles are different—the objects are different, and the mode of treatment in discussion should also be different.—*Dublin Freeman.*

DUBLIN PROTESTANT ASSOCIATION.—An address has been issued by the committee of this association, in which they say—"The fate of Maynooth is sealed. That seminary of evil will soon cease to involve, in the risk of utter overthrow, our constitutional liberties, rights, and privileges, for none of these can be regarded as secure, while we do, as a state, daringly violate the laws of heaven, and trample under foot the conscience which God has planted in us, to keep us in the only sure path, that of his commandments. We say, Maynooth is doomed. Why? Because we are able to inform you, on certain intelligence, that the Protestantism of the empire has decided against it, and is about to rise for its overthrow—not in the spirit of faction or of mutiny, but in the spirit of truth, of unity, and of the constitution. . . . Brethren, on January 12th, a great meeting is determined on in Dublin. For that day prepare—for the issue of that day pray. Ere that day tens of thousands will have spoken throughout Great Britain; after it the voice will continue to resound, nor will it ever cease—God assisting us—until the joyful cry is raised, 'Britain makes truth, and truth alone, the mental pabulum of all her children.'"

SUICIDE AND DISTRESSING OCCURRENCE.—We have to record the melancholy death, under very painful circumstances, of a young woman named Bridget Kennedy, aged 20 years, which took place on Friday night last, at Croghan, about a mile distant from the town. The poor girl had been living in a cottage of two relatives of her own (brother and sister) named Haugher. On the evening in question, about eight o'clock, the latter went together to visit the house of a relative of theirs who had been unwell, and whose name was Barclay, leaving the girl Kennedy in charge of the cabin. A fire was burning and a pot on it when they (Haughers) left, which they told her to attend to; on their return at 11 o'clock, they found an offensive smell about the house, and on knocking received no answer. On the man Haugher forcing an entrance, the door being fastened as he had left it, he groped his way towards the fire place, and placed his hand on the half-roasted body of Bridget Kennedy. In horror he alarmed two of his neighbors, who, on procuring lights, found the entire upper part of her person burnt to a cinder. She was so placed as if she had fallen from her seat with her chest on the fire. The appearance of the body was so shocking that it was with difficulty persons were induced to touch it. An inquest was held on the evening of Sunday, by T. T. Abbott, Esq., coroner for the North Riding of Tipperary, when the above facts were proved, and that she had been of drowsy and lethargic habits. This jury found that the deceased was accidentally burned to death.—*King's County Chronicle.*

ATTEMPT TO BURN THE KILLARNEY WORKHOUSE.—A few evenings past a most diabolical attempt was made to set fire to the Killarney workhouse. It appears that the master and assistant-master went the round at the hour of eight in the evening and found in the industrial concerns a quantity of damp yarn which was being prepared for the loom, in a state of ignition, over which the incendiary, with a view of concealment, placed some boards. At eleven o'clock on the same night the masters and officers again went round, and found the main stairs so fired that in three or four minutes the communication with the dormitories would have been cut off, and only for the timely appearance of the officers the sleeping inmates would have leaped through the windows; five of them actually did, and were more or less injured. In another department a turf box was found lighting, thus proving beyond a doubt the intention of the parties concerned. A private investigation was held on Thursday, without any satisfactory results being arrived at.—*Cork Examiner.*

ATTACK ON THE POLICE.—On the 8th Nov. there was a fair in Moylough which was well attended. On the same evening a very serious affray took place between the police and country people. Constable Clarke and his party from Mountbellew, when patrolling through Moylough, came up to a mob of about 40 men, who were disputing amongst themselves, and on the police remonstrating with them to go home, they turned on them, knocked some of them down, and deprived one man of his carbine. The police acted with the greatest possible forbearance, and the odds in point of numbers was greatly against them, they succeeded in arresting three of them. Two of the policemen received very severe cuts.—On Tuesday the case came before the magistrates at petty sessions; the result was that two of the prisoners were returned for trial to the next quarter sessions.—*Western Star.*

MURDER.—We deeply deplore to state that a barbarous murder has been committed in the neighborhood of Newry. The name of the victim is John M'Donnell. He was a native of Buttevant, in the co. of Cork. On Sunday morning last the body was discovered in the canal, between the town and Fatnam, and near it in the water was a large sledge hammer, with which it is supposed the dreadful deed was perpetrated. There were two wounds inflicted on each side of the head sufficient to cause death. He was a workman on the Belfast Junction Railway, under Mr. Dargan, and was reported by his fellow-laborers to be in possession of money saved. Suspicious circumstances are attached to parties as yet not apprehended, although the police have been engaged in searching for them for miles round the country.—*Newry Examiner.*

GREAT BRITAIN.

Lord John Russell has granted £500 to Lieutenant Pim, from the Treasury, towards paying his expenses to Siberia in search of Sir John Franklin.

Mr. Sheriff Alison, the historian, has been re-elected Lord Rector of the University of Glasgow for another year.

THE LAW OF MARRIAGE.—It is reported that the Hon. Stuart Wortley intends, during the ensuing session, to again force the present state of the marriage law upon the attention of the legislature, but with what success remains to be seen.

The evening Ministerial organ announced, in the solemn tones of a political revelation, that "a deep sense of gratitude" had been raised in the family of M. Kossuth, by "the arrival of Sir James Clark (the Queen's physician) with the offer of his valuable professional services should the illustrious exile wish to avail himself thereof." And the cue of the announcement was further given by the subsequent remark—"the country will appreciate the kindness as well as the delicacy which suggested this visit, not without its significance." The country will far better appreciate the matter when it is informed, from authority on which we perfectly rely, that "Sir James Clark never saw Kossuth," and that the paragraph which has gone the round was "without a shadow of truth."—*Spectator.*

SUICIDE OF LORD DE BLAQUIERE.—The lamentable circumstances attending the death of Lord William de Blaquiere, of Beulah Villa, Norwood, Surrey, aged 74, were on Friday investigated before W. Carter, Esq., coroner for West Surrey, and 14 highly respectable jurors. From the evidence of Caroline Brown, Mary Ann Shaw, Mr. Street (surgeon), and other witnesses, it appeared that the deceased nobleman had taken up his residence in the locality of Norwood for about ten months past. During this period his charities and good offices to the poor of the district had been in accordance with the course he has invariably pursued. His health had for some time been very indifferent, arising from a lithotriptic disease, but latterly he had been seized with an attack of small pox, which had evidently affected his lordship's intellect; but this did not appear to be of a suicidal character, and consequently he was not watched so strictly as might have been deemed necessary. On Tuesday night last his lordship retired to rest at an early hour; he awoke at about four o'clock on the following morning, and asked one of his female servants to bring him one of his pistols, which was accordingly done. It was then not charged, but his lordship desired that his valet, Francis Johnson, should be called, and during the absence of the female servant it would seem that his lordship loaded the pistol with a heavy charge of powder and a large quantity of swan shot, and before the valet could be aroused the report of fire arms created the utmost alarm in the mansion, and on several of the domestics rushing to his lordship's chamber they found him lying on the ground weltering in his blood. Immediately the services of Mr. Street, of Norwood, surgeon, were called into requisition, but before the arrival of that gentleman, his lordship had ceased to exist.—From a *post mortem* examination the noble lord it would seem, had discharged the pistol into his mouth, through the roof of which the charge had passed, and several of the shots were found lodged in various cavities of the brain, quite sufficient to cause death. His lordship must have been a great sufferer from disease, for a calculus of unusually large dimensions was discovered in the bladder; and this circumstance, combined with the effects of the disease of small-pox, had doubtless produced that nervous debility which had so impaired his lordship's mind as to urge him to commit self-destruction. On the conclusion of the evidence the coroner summed up, and the jury returned a verdict of temporary insanity. The deceased nobleman, William de Blaquiere, in the peerage of Ireland, succeeded his brother in the title in the year 1844, having been previously honored as General de Blaquiere. He held the hereditary office of Great Almoner.

ger of Ireland. The deceased entered the army as ensign in the August of 1791. In 1813 he became major; in 1825 lieutenant-general; and in 1841 full general. During his career the noble lord saw some rough service. He took part in affairs at the Cape, in America, and in the West Indies. In 1811, the deceased married the daughter of the first Marquis of Townshend, by whom he leaves issue two sons. He was succeeded by his son John, born in 1812. This gentleman, who is a captain in the 3d West India Regiment, very recently became the purchaser of the celebrated American yacht. The family property is situated in the counties of Westmeath and London-derry. This family is descended from John de Blaquiere, a native of France, who settled in London on the revocation of the edict of Nantes. His son became the Chief Secretary for Ireland in 1772, and received his peerage shortly before the Union.—*Freeman*.

STENS OF THE TIMES.—INCENDIARY FIRES IN ENGLAND.—The following list of incendiary fires last week is from the *Mark-lane Express*:—Four near Brentwood, one at Naseby, one near Salisbury, two near Reading, one near Lincoln, one near Chelmsford, two near Woburn, and one near Newcastle.

MURDER OF A CHILD BY ITS MOTHER, AND SUICIDE OF THE MURDERESS.—On Saturday, (November 15), a young woman, named Sarah Turpin, who had been in service as a chambermaid, but lately residing at 5, White Hart-court, Windmill street, Tottenham-court-road, London, murdered her child, aged three months, and afterwards committed suicide. In the morning, the mistress of the house and the other lodgers went out to their respective occupations, leaving the woman Turpin alone in the house. The landlady arrived about five o'clock in the afternoon, and, on entering the apartment, was astonished at seeing the child lying on its left side on the hearth-rug, apparently asleep. She approached it with the intention of putting it in the bed, and took hold of its hand, which she found was covered with blood. She screamed out, and some persons living next door came to her, and were horrified at finding that the child was literally lying in a pool of blood, with its head nearly severed from its body. Nothing was heard of the mother until yesterday morning, (Friday), when the body of a female, with her throat frightfully cut, discovered in the Surpentine, at about half-past six in the morning, was identified as that of Sarah Turpin. It is supposed that the woman was unmarried, and her age was about 25.

Another revolting murder is added to the Metropolitan records of crime. Thomas Bear, a tobacco-pipe maker, in North Street, Marylebone, had constantly ill-treated his wife, and driven her to leave him and seek her own living; he had repeatedly hunted her out, taken her home and inflicted new persecutions on her. Her last place of retreat, in North Street, he discovered on Saturday evening; and finding that she was not at home, he waited her arrival,—charging her, to the owner of the lodging, with incontinency, and theft of his property. On her return he entered her room; soon after a loud screeching, and the noise of heavy falls, were heard, but no one thought of interfering. After a time, Bear brought some boxes out of his wife's room, and went to a public-house. As he left this house he observed to a policeman, that he had done something to his wife, which no doubt would require his attendance at the Police-office; and while he spoke, a man came up and gave him into custody, for murder. His wife had been found dead on the floor of her room; her body bore more than a dozen punctured wounds; and under the fender were found a sharp-pointed saw-file, and its broken handle.

On Sunday, Nov. 9th, a laborer was strolling down Myatt's-lane, Camberwell, when he was drawn to look into a hedge, by the pertinacity with which his dog remained barking at some object lying there. It proved to be the body of a child, apparently about four days old, wrapped in an old apron, and bearing marks of violence. A coroner's jury have returned a verdict of "wilful murder against some person unknown."—*Weekly News*.

HORRIBLE MUTILATION.—A few days since Elizabeth Edwards, 22 years of age, a servant, living with Mrs. Dairyple, No. 4, Colebrook row, Islington, after doing her usual morning's work, cut off her left hand at the wrist with a carving knife, and threw it into the fire, having previously attempted to destroy her eyes with iron skewers. The bleeding being profuse from the two divided arteries, she thrust the stump into the fire, which had the effect of cauterizing the vessels and stopping the hemorrhage, and thus saved her life; she then thrust her right hand into the fire, and burnt it to a cinder, when her mistress hearing an unusual noise in the kitchen, went to ascertain what was the matter, and found her with both hands in the fire.—She pulled her from the fire, and sent for Mr. Fairhead, a surgeon in the neighborhood, who promptly attended, and found her a second time with her right hand burning by the side of the one she had cut off. He took her hands out and laid her on the kitchen floor, and sent his man-servant with her in a cab to St. Bartholomew's Hospital, where she now lies, and is likely to recover, but with the entire loss of her hands. The only reason she assigns for her rash act is, that she thought she was doing God service.—*English Paper*.

CLERICAL INTOLERANCE.—We have just heard of a case of fanatical intolerance, such as might have been practised in the days of Cuddle Headrigg, which occurred in one of our so-called Free churches. The pent-up stream of intolerance has been opened up against a respectable individual, who was driven from the Lord's table on the late sacramental occasion, merely on the ground that he was a servant on the railway whereon the mail ran on Sundays! Some are being (as the slang phrase indulged in by these lords of the conscience have it) handed over to Satan, that they may be punished in the flesh, for the benefit of their souls, for walking on Sundays! The next movement we expect to hear of these ecclesiastical police, will be domiciliary visits to see if any one indulges in a snooze longer than ordinary on Sunday morning; or, if any one indulges in the sinful practice of shaving himself on that morning of rest. Really we are at a loss to conceive how many otherwise sane people allow themselves to be thus trampled upon by such clerical dominators, or submit to the surveillance of, in many instances, impertinent puppies, inflated with pride, impudence, and hypocrisy.—*Montrose Standard*.

THE "CELLAR TENANTS" OF ENGLAND.—Much as Sanitary Reform and its correlative topics have been pressed of late upon public attention, it may be said that there is yet but a very faint conception of the height and breadth of the hideous evil that flourishes in the land. The horrors of the cellar dwellings, if

they could all be told, might petrify the gentle occupants of the drawing-room. The "appendix to the notification" introduces us to dens of misery that we cannot describe without an apparent violation of propriety. One report describes a recently confined mother and her infant lying in an unlighted cellar, on straw saturated with water, and putrid with filth; another presents to us courts of houses embracing areas of floating animal and vegetable matter; and rooms whose ventilation is impracticable, even where physically possible, owing to the beds being occupied by those who are sleeping away the last night's debauch or by vagrants resting after the fatigues of a journey. We read of a bed recommended to such as "were not too particular," and already tenanted by a girl delirious with scarlet fever, and her father—of "under-rooms, with from two to six inches water standing on the floors, the putrid soaking of the slopwater in the street adjoining"—of women confined in places occupied by twenty male lodgers and upwards, who never dream of retiring—of beds filling up three-fourths of the room, the space below them serving sometimes for a coal-cellar, but oftener as receptacles for every sort of filth—and of windows which cannot be opened on account of the horrid stench exhaled from the surrounding atmosphere. These things are common to all the reports. There are unique abominations which are even worse than this. Such is Berwick's-alley, in Dover; the Tunnel, in Alnwick; Mount Pleasant, in Whitehaven; Dawgreen, at Dewsbury; Thomas-street, in Brighton—the horrors of which places it is impossible to portray. "No people ever did, or ever could, live in a more beastly state. Men, women, and children—the young and old—families, acquaintances, and strangers lie down in common nakedness together. There is no form or show of propriety, decency, or morality; but at times a vitiating and disgusting bestiality unknown to savages." "I have seen," we read in another report, "seven persons occupying the space of one bed; two at the head, two at the feet and three under it; girls of twelve or fourteen years of age in the same bed with grey-headed old men—and this in a room with other beds similarly occupied. The males strip themselves naked before lying down; the diseased slept with the healthy; and women are confined and delivered in such rooms." So again we find that 1,000 cubic feet of air being the usual prison allowance, as the least compatible with health, for each inmate, instances occur in lodging-houses where thirty-five cubic feet were all the allowance for each lodger. We must add that darker and more fearful tales of crime remain; the necessary induction from the foregoing quotations will lead to their real character.—*Weekly News*.

SMOKING IN 1851.—Among the articles of traffic which were most in demand during the Exhibition season, cigars have taken the lead. It would be dangerous to say how many millions have been sold. The run on real Havanas was so great that they were called for much faster than they could be made. The smoking mania has now become a universal epidemic. Of all intolerable street nuisances this is the greatest, and ought to be resisted by every true-born Briton who has a spark of patriotism or independence left. The very atmosphere is redolent of the odious weed. If you meet twenty men, they have, on the average, thirty cigars or pipes among them. From the peer and the heavy dragon, down to the butcher's boy and the omnibus lad, there is scarcely an exception. A leading medical practitioner, at Brighton, has lately given a list of sixteen cases of paralysis, produced by smoking, which came under his own knowledge within the last six months. Then the expense is ruinous. Many young men smoke eighteen cigars per diem, besides what they give to their friends. I heard an inveterate smoker, whose entire income could not have amounted to £300 a year, declare that his cigars alone cost him £150. He drew the long bow, of course, but if fifty was the truth, it was bad enough. A curious phase in the disease is the taste for short, dirty pipes, black with age, use, and abomination, which has crept in lately. Every third dandy you meet with has one of these in his cheek. The cutty and the cigar hold divided reign. Several speculators, during the past year, traversed Ireland, buying up sackloads of these indigenous productions, which they sold again in London at an enormous premium. The peculiar aroma, so much coveted, is only to be met with in specimens of the *dhudeen*, which have passed through many mouths in successive generations, and have become family relics. Even in Boston, in the United States, in the land where, according to some naturalists children are born with lighted cigars in their mouths, there is a law against smoking in the streets, and penalties inflicted on the offender. With all our respect for our transatlantic brethren, and their matchless energies, we scarcely expected to receive from them such a lesson in refined civilization.—*Dublin University Magazine* for November.

MIRACULOUS ESCAPE.—A man belonging to Kelly, on returning from Dunfermline the last market day, on leaping a small fence, instead of finding himself on terra firma, found he was descending into an old coal shaft, upwards of 40 feet in depth. His neighbors becoming alarmed at his absence, a search was made next day; and finding his little Syke terrier sleeping at the mouth of the pit, they were in time to release him from his miserable position. With the exception of a few bruises, he is now quite well, although he was quite insensible when he was rescued from his gloomy prison.—*Caledonian Mercury*.

THE COST OF GROWING WEEDS.—Each plant of common groundsel produces 2,080 seeds; of dandelion, 2,700; of sowthistle, 11,040; and of spurge, 540; total 16,360 plants springing from four weeds annually, which will cover just about three acres and a half of land, at three feet apart. To hoe land costs, say, 6s per acre, so that the allowing four such weeds to produce their seed may involve an expense of a guinea, in other words, a man throws away 5s 3d a time as often as he neglects to bend his back to pull up a young weed before it begins to fulfil the first law of nature.—*Gardener's Chronicle*.

POOR RATES.—Fletcher, a whitesmith of Tewkesbury, has been arrested in London for not paying a poor-rate at Tewkesbury. When produced before Alderman Wilson at the Mansionhouse, it appeared that the rate was 8s. 6d., and the expenses £7. 19s. The Alderman thought this an extraordinary claim. Fletcher said he was in London, out of work, when the original summons was issued; it was served upon his wife; he was not able to pay the rate, and the costly proceedings against him were the result of spite, as it was known that he could not pay either rate or expenses. The Tewkesbury constable affirmed the parish debtor's ability to pay. The upshot was, that Fletcher was taken to Tewkesbury, of course at a farther expense.—*Spectator*.

ALLEGED DISCOVERY OF THE PERPETUAL MOTION.—The *Courrier de la Girande* states that a civil engineer of Bordeaux, named De Vigneron, has discovered the perpetual motion. His theory is said to be to find in a mass of water at rest, and contained within a certain space, a continual force, able to replace all other moving powers. The above journal declares that this has been effected, and that the machine invented by M de Vigneron works admirably. A model of the machine was to be exposed at Bordeaux for three days previous to the inventor's departure with it for London.

The *Hereford Journal* states that an old woman last week called upon a chemist at Bromyard for some medicine for her daughter. She said she had an excellent "resait" of her own, for which she had been offered five shillings, but would not take it, as it cost her more, though she had tied it on her daughter without effect. We publish a verbatim copy of the "resait" gratis:—

"Nary Naffy
Naffy Nary
Nary Naffy
Alis John
This is a fine
thing from our
Saviour.

Rite those words on some bread and butter not to thick but what you can rite with a small stick and cut it thin of the bread sure that you lose no words of it and give it to person that is afflicted every full and change of the moon."

UNITED STATES.

THE PRESIDENT'S MESSAGE.

The annual message of the President of the United States to Congress on its re-assembling, was delivered to both Houses in Washington, about one o'clock on Tuesday, December 2nd. The document is very long, almost unprecedentedly so. Its views are more sound than the common demagogical style of politicians of the day. As respects the Cuban affair it is satisfactory. It recapitulates that the President by proclamation declared the *filibusteros* to be outlaws, and that those who were shot at Havana had a military trial, and owned that they had belonged to the piratical expedition. The President omits to inform us why then he consented to remove Consul Owen from his snug place at Havana, for acting on the Presidential manifesto. He also omits to inform us why it was necessary to have sent Com. Parker and a United States vessel to Havana, to inquire into the Spanish treatment of men already proclaimed outlaws by the President himself. He, however, at least, tells us that he did so send Com. Parker. On the subject of the outrage on the Spanish Consul at New Orleans, the message has the following:—

"As in war, the bearers of flags of truce are sacred, or else war would be interminable, so in peace ambassadors, public ministers, and consuls, charged with friendly national intercourse, are objects of special respect and protection, each according to the rights belonging to his rank and station. In view of these important principles, it is with deep mortification and regret I announce to you that, during the excitement growing out of the executions at Havana, the office of her Catholic Majesty's Consul at New Orleans was assailed by a mob, his property destroyed, the Spanish flag found in the office carried off and torn in pieces, and he himself induced to flee for his personal safety, which he supposed to be in danger. On receiving intelligence of these events, I forthwith directed the Attorney of the United States residing at New Orleans to inquire into the facts, and the extent of the pecuniary loss sustained by the Consul, with the intention of laying them before you, that you might make provision for such indemnity to him as a just regard for the honor of the nation, and the respect which is due to a friendly power, might, in your judgment, seem to require. The correspondence upon this subject between the Secretary of State and her Catholic Majesty's minister plenipotentiary, is herewith transmitted. The occurrence at New Orleans has left me to give my attention to the state of our laws in regard to foreign ambassadors, ministers, and consuls. I think the legislation of the country is deficient in not providing sufficiently either for the protection or the punishment of consuls. I therefore recommend the subject to the consideration of Congress."

The subject of Kossuth the President touches very gingerly. He prudently leaves to the two Houses of Congress—and to whatsoever else claims part in it—the undivided glory of having ordered the Frigate to be sent for him. He represents the resolution of Congress as a request, and, with beautiful modesty, speaks of his own part as performed in compliance with instructions. And so he recommends Congress "to consider" what it is going to do with Kossuth now that it has got him. We have no doubt politicians enough will be found to move zealously in the business without regard to the daintiness on the temperature of their fingers.—*New York Freeman's Journal*.

REV. MR. HEARNE.—It is with great pleasure that we announce the arrival of this distinguished Catholic Divine. He is commissioned by the Irish Church to collect for the Catholic University about to be erected in the vicinity of Dublin. A more eloquent Missionary could not be selected by the Primate, than the Rev. gentleman. He preached at the Cathedral of the Holy Cross on Sunday last, both at the morning and evening service. We have seldom listened to a more eloquent appeal in behalf of any object than that delivered by Father Hearne in the morning, and in the afternoon he was, if anything, more eloquent in his discourse on the gospel of the day.—*Boston Pilot* of Dec. 6.

The packet ship Daniel Webster, of Boston, on her last voyage to Liverpool rescued one hundred and ninety passengers from the ship Unicorn, of St. John, New Brunswick, which was dismasted and wrecked on the 9th ult., in lat. 42 30, lon. 57. The remainder of the passengers were taken on board the brig Harriet of Portland, and ship Star of the West, arrived at New York.—*Boston Pilot*.

Saturday, Nov. 29th, the sentence of death was passed upon Antoine Lopez, for the murder of the policeman, Foster, who kindly endeavored to take him away when engaged in a riot. Drink was the cause of this, as it has been of half the crimes in this community. He is to be hanged on the 23d day of January next. Otto Grunzig was also sentenced to be hanged on the same day, for the murder of his wife, by poison. This murder was the result of abandoning a good wife for the love of a worthless woman. The way of the transgressor is hard.—*New York Cor. of Boston Pilot*.

Emigration to this country from the old world still goes ahead. For the quarter ending 30th Sept., 84,803 emigrants arrived—which is at the rate of over a quarter of a million a year.—*Ibid*.

The following is the verdict of the Coroner's Jury, in connection with the recent calamity in New York: "The Jury unanimously concur in the opinion that the cause of death in the cases of (here follow the names) was from suffocation, conjoined with external and internal injuries, produced by falling down the front and rear stairway of Ward School building, known as No. 26, situated in Greenwich avenue. That said children deceased, with others at that time in said school building, became suddenly alarmed, first occasioned by the slight paralysis of the principal of the female department of said school, Miss Abby Harrison. A sudden and almost instantaneous panic produced by the impression that the building was on fire, took possession of the entire school, causing a universal rush of the children to escape from the building, rendering it utterly unavailing for the teachers, by any agency or means in their power, to quell the alarm or to stay the children from their attempts to emerge from the building; and that the teachers of said school, and each of them, are blameless concerning the casualty, and are in no way responsible for the deaths or injuries occasioned by the disaster."

Scarcely had the city recovered from the shock of the Greenwich Avenue casualty, when another on Monday last again startled it, and four men were buried in the ruins of the falling wall of Hoop's Press Factory, in Broome and Sheriff streets. Two were killed, and two severely injured, and many more would have lost their lives, but that the men employed had gone to dinner. The accident was caused by the storage of grain in an upper loft, beyond the weight it was capable of bearing.

THE SOUTH VS. SECESSION.—Within a short period four Southern States have voted directly upon the question of secession from the Union, viz.: Mississippi, Alabama, Georgia and South Carolina. The total vote in these States in favor of a continuance in the Union was 147,300; for seceding, 109,100, majority in favor of the Union 38,500. Mississippi gave 7,800 Union majority; Alabama, 6,200; Georgia, 18,000; South Carolina, 7,500.—*Baltimore Sun*.

John Neal, of Portland, Me., lectured in Salem lately. His lectures was "a terrible execration of the Pilgrim Fathers." He showed "that the early settlers of this country obtained their power and possession by a series of aggressions upon the Indian tribes, involving fraud, falsehood, treachery, meanness and cruelty; that Indian prisoners were tortured, drowned, roasted, and sold into slavery in the West Indies."—*Boston Pilot*.

The schooner Newbold, was capsized a few days since on Lake Michigan, with about thirty persons on board, all of whom were lost. She was on her passage from Chicago to Grand Taverse, with full supplies for a lumbering establishment at the latter place.—*Ibid*.

It was but a short time since that we gave an account of a fatal case of shooting in the Court House, at Montgomery, Ala., and now we have another of a similar character. Col. Avery, a few days ago, fatally shot Mr. Samuel Fleming, in the Morgantown (N. C.) Court House. Both were members of the Legislature.—*Ibid*.

Intelligence has been received from Cuba, to the effect that all the Cuban invaders, with the exception of three, were sent to Spain in the war steamer Isabella.

FROM CALIFORNIA.—The Cherokee arrived here on Sunday. She brought \$2,265,504. An expedition of about two or three hundred persons has sailed from San Francisco for the Sandwich Islands. It is supposed that they will attempt to revolutionize the islands.

STEAMSHIP PROMETHEUS FIRED INTO BY A BRITISH BRIG-OF-WAR.—Capt. Churchill, of the steamship Prometheus, which arrived here on Monday, reports that as he was about to proceed to sea from San Juan, the British brig-of-war Express fired two shots, both passing within a few feet of the steamer. Upon sending a boat on board the brig, the captain stated he did it to protect the authorities of Greytown—who had demanded what Captain Churchill, of the steamer, thought illegal port charges—and threatened to fire a bomb-shell unless the fires of the steamer were put out, and the vessel brought to anchor. The authorities then came on board, and the captain, having paid the charges, under protest, was permitted by the brig to proceed to sea.—*N. Y. paper*.

SHOOTING AT STOCKTON.—On Saturday morning, about 2 o'clock, a man by the name of Douglass shot a Mexican through the head in a Spanish drinking and lodging house in the eastern suburbs of the city. Douglass is a gambler, and had won, two or three days before, over \$2,000. It was supposed he had this money in his sleeping room, and that he kept it in a trunk. The Mexican who was shot had been seen staggering about the house, apparently in a state of intoxication, all day. At night he disappeared, but no notice was taken of it. About half-past 1 Douglass went up to his room, and found the Mexican had broken into his trunk. He then drew his pistol and shot him three times, one ball entering the man's head and laying open his brain, while the other two only slightly grazed him. The Mexican died on Sunday evening.—*Stockton Journal*.

SHOOTING AT SONORA.—A report has been already noticed of the shooting of a Polish Jew by constable Donahoe, at Sonora. The editor of the *San Joaquin Republican* has received the following information on the subject:—"About twelve o'clock on Sunday, Donahoe, the constable, in attempting to arrest a Polish Jew, met with some resistance, or the man was rather slow in obeying the order. The constable struck the man with his Colt's revolver, knocked him down and then shot him twice. Donahoe, after some resistance to a large crowd who collected to take him, gave himself up for trial to a jury of twelve men. The jury, after a patient hearing of some hours, wherein it was said that it was an uncalled for and unwarrantable assault, returned not able to agree upon a verdict, from the fact only that the man was not dead. He was not dead as late as seven o'clock this morning, but no hopes are entertained of his recovery. Donahoe is under guard, awaiting a renewal of the trial to-day."

MURDER AT MARYSVILLE.—A Mr. Wilcox was killed two or three days since at Long Bar. He had threatened to shoot a person, and a warrant had been issued for his arrest, but before the warrant was served the parties met, Wilcox put his hand behind him, as if to draw a pistol, when the other at once fired and killed him almost instantly.—*Marysville Herald*.

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, DEC. 12, 1851.

NEWS OF THE WEEK.

The last steamer from England brought little news of any importance. Queen, Ministry, and Parliament, are keeping holiday, and our excellent Secretary for the Colonies enjoys himself, undisturbed with any sympathy for Caffre outrages, or ruined settlers, at the Cape of Good Hope.

The Ecclesiastical Titles Bill remains a dead letter," says the Spectator. "The Roman Catholic prelates assume and are called by their prohibited titles, yet no steps are taken to enforce the law. On this side of the Irish Channel no one appears to take the least concern in the matter."

The Rev. Mr. Oakeley, of Islington, has published a pamphlet in support of the statements of a petition addressed to her Majesty by Mr. Weale, the gentleman who, as our readers may recollect, was unjustly sentenced to three months imprisonment, for chastising a boy in his school for theft and lying.

FROM DR. FOX TO THE REV. F. OAKELEY.

"30, New Broad-street, Oct. 18th, 1851.

"Dear Sir—In reply to your application for my account of the appearances found on examination by me of the boy, John Farrell, on the 26th of July, I can only say that they were not such as described by the gentleman who gave his testimony on the trial."

"CHARLES JAMES FOX, M.D.

FROM JOHN HILTON, ESQ., SURGEON TO GUY'S HOSPITAL, TO THE REV. F. OAKELEY.

"New Broad-street, Oct. 15th, 1851.

"My dear Sir—I have no hesitation in assuring you that the condition of the boy Farrell, as described by the surgeon at the trial of Mr. Weale, is completely at variance with what I saw of the boy's state three days before that on which the surgeon examined him, so that beyond all doubt my evidence would have been in complete disagreement with his, as regards the severity of the injuries sustained by the boy Farrell."

"JOHN HILTON, Surgeon to Guy's Hospital.

"The Rev. F. Oakeley, Duncan-terrace, Islington."

The Rev. Dr. Newman has avowed the authorship of the libel complained of by the notorious Achilli, and has made an application to have his name substituted for that of the other defendants. A subsequent application was made for enlarging the rule, in order to enable the defendant to procure the evidence from Naples, Malta, and Corfu, requisite to support the truth of the subject matter complained of as libellous by the prosecutor.

The Rev. Messrs. Mullen and Peyton were to sail on the 26th ult., in the steamer Pacific, on a joint mission to this continent, for the purpose of collecting funds in aid of the Irish Catholic University. The Freeman mentions that it is in contemplation to depute seven missionaries in all, of whom four have already received their appointment, and the remainder are to follow in due time.

The frequency of horrible murders in England, especially of infanticide—of wives butchered by their husbands, and of husbands poisoned by their wives, is arousing much public attention. The cause is traced to the defective legislation on the relation of the sexes, and to the difficulties which priestcraft—that is, Christianity—has thrown in the way of the right of divorce.

"Perhaps, after a few more such horrible occurrences, on both sides—the men, of course, slaughtering their wives by violence, and the women disposing of

their husbands, more quietly, by poison—the public mind will be aroused to take the whole question into consideration, and to inquire whether there is not something rotten in the entire system of our legislation on the relation of the sexes; and whether these murders, which have now become the usual "domestic occurrences of the week," may not be traced ultimately to defective and barbarous laws, on the subject of marriage and divorce, framed by priestcraft in the dark ages, and as repugnant to reason and nature as they are to the mild spirit of the Christian religion.

"This is a great subject, imperfectly, because timidly, explored; but, whatever may be said about it, we take the awful event, which has led to these remarks, as another confirmation of what we have so often insisted upon—the brutal treatment of women in this country, and the need there is of some further protection being granted to them, beyond that which is obtainable, under the present state of the law, at least as practically administered by our magistrates and judges."

The news from France is highly exciting, and every thing seems to indicate that another revolution is close at hand. The President has, after a most stormy debate, gained another victory over the Assembly, an account of which will be found on our sixth page. Still it is evident that the position of Louis Napoleon is far from secure, and that his reelection to the Presidency is very doubtful.

Kossuth has arrived in the United States, and the absurdities of Southampton have been acted over again, with great applause, at New York. It is hard to say, whether this political adventurer has any object in view, besides the gratification of his inordinate vanity; if he has, that object seems to be, to embroil the governments of Great Britain and the United States with continental Europe, and under the plea of non-intervention, to bring about a gigantic system of armed interference with the affairs of Austria and Russia.

A serious affray, in which one man was killed, and another severely injured, has been occasioned by an attempt to enforce the Maine Liquor Law. The steamer Boston, had on board a quantity of spirits, which the authorities of Frankfort determined to seize; upon the steamer's arrival at that port, the captain had left the boat on a visit to his family, leaving orders not to allow the spirits to be taken out of the boat; when the officers, with a search-warrant, came on board, the mate, assisted by the crew, refused to allow them to prosecute the search; a scuffle ensued, in which two men were wounded, one of whom has since died, and the life of the other is said to be despaired of.

The elections at Quebec have terminated in the return of Messrs. Stuart and Dubord; they did not pass off so quietly as at Montreal. In the Chronicle we read of lights in the St. Roch's ward, in which, if none were killed, not a few were severely wounded. Order was restored by the approach of the military, and the voting being afterwards uninterrupted, the following is given as the result of the polling:—

Table with 2 columns: Name and Votes. Stuart 1998, Dubord 1877, Méthot 1820, Maguire 1659.

The following was the state of the poll for the city election, as declared by the Sheriff:—

Table with 2 columns: Name and Votes. Hon. John Young 1362, Hon. Wm. Badgley 1292, Hon. L. J. Papineau 1198, Mr. A. LaRocque 945, Mr. P. Devins 923.

We are indebted to the Pilot, for the following list of Members returned by the different constituencies:—

MEMBERS ELECTED TO PARLIAMENT.

Table with 4 columns: Constituency, Party, Name, and Name. Includes Liberal, Conservative, Rouge, and Doubtful categories for various regions like Montreal City, Quebec City, etc.

PROTESTANT CONVERSIONS.

A Protestant Irishman, writing in the Montreal Witness, is scandalised at an expression of our correspondent—an Irish Catholic. The latter said—"that Catholics can never change their faith." "What," exclaims the Irish Protestant—"must we then conclude that what is written of Luther and the Reformers, is arrant nonsense—that John Knox was a Jeremy Didler, and the Reformation a swindling hoax?"

We hardly expect our Protestant Irishman to understand us, because it is hard for a Protestant to understand the difference betwixt faith and opinions. The first is the gift of God—the other is the mere product of the human intellect: and it is this change of the divine for the human—of the grace of God, for the work of man—of faith, for opinions—that Catholics object to, as the only change effected by Protestant conversions. It is impossible that the foundation being destroyed, the superstructure can remain.

We have now before us the details of some Protestant conversions, as given in the columns of the French Canadian Missionary Society's Record, for the present month—and of the Christian Guardian—a Protestant paper, published in the Upper Province: from both of these we intend to quote; from the first, in illustration of the fact, that Protestant missionaries can only destroy faith; from the second, by way of amusing our readers with some interesting psychological phenomena, which would be simply ludicrous, if they were not, at the same time, disgusting for their blasphemy, and revolting to every humble minded Christian, who knows that salvation is to be worked out with fear and trembling.

We will begin with the Record, and here we have our old friends, the colporteurs—the same whom we convicted of deliberate falsehood, a twelvemonth ago—busily at work again, calumniating the clergy, and endeavoring to corrupt the simple laity.

"D. A." is the first on the list, and a pretty parade of Protestant converts he makes. The first is a man, with whom he became acquainted, and with whom he held long conversations on religion; the result of which is summed by the poor habitant assuring the colporteur, "that he no longer believed in anything of their (the Catholic's) religion."

Another pedlar mentions two families thoroughly Protestantised; that is, who no longer believe the Church of Rome to teach the truth, and who may, therefore, be supposed to be "not far from the Kingdom of God." And these are the only conversions of which the Record can boast, since the month of

February last; the only triumphs which the pedlars have to set off against their watchings, and fastings, their perils by land, and their perils by water, and all those hardships to which home missionaries are so frequently exposed, and of which "D. A." gives the following harrowing picture—"I shall never forget the cold we suffered during that night, one of us sleeping on a buffalo skin, with the floor for our bed. If I mention this," (continues "D. A.," with becoming modesty, for he evidently does not desire to glory in his sufferings,) "it is that brethren who wish to enter on the career of colportage may be able, like Paul," (and "D. A.") "to submit to all things," even to buffalo robes in lieu of blankets.

Let us now look at the conversions related in the Christian Guardian, and we shall see the positive side of Protestant conversions, for Protestantism has a positive, as well as a negative side. It is positive in this, that its tendency is invariably to merge the objective in the subjective, and to substitute for the truths revealed by God to man, feelings—impressions—what it terms "inward experiences," and which it represents as the workings of the Spirit, though very likely they are but the results of indigestion, and the products of an unhealthy condition of the bowels.

The article from which we quote is headed—"Faith and its Effects, and precious queer effects this Protestant faith produces to be sure, one of the most remarkable of which is, the way in which it makes men believe themselves to have become perfectly holy—body, soul, and spirit," and that in less time than it takes to boil an egg. We have but space for one, out of many instances, related in the Christian Guardian. It is that of a minister, and occurred at a love-feast. The operator thus describes it:—

"I spoke, and the power of the Lord was present. One in an especial manner, was wrought upon and cried out with a loud voice. When the people were called to the stand, this brother remained with several others who seemed as though they could not leave the place." This was the regular minister, and the poor man is described as being in an awful state. "Struggling during the services from the stand, most of the time on his knees," to the great detriment of the bifurcated garment. He obtained a little light towards the close, and was removed to another tent. It seems that the poor man did not enjoy holiness, though he had long struggled to get it in the privacy of his chamber; but the love-feast did the job for him nicely. The very next day we find the same man, who a few hours before was struggling on his knees, confessing before the whole people—what? his sin? No—but that he was "wholly sanctified throughout, body, soul, and spirit."

We have but one little word to say in conclusion to the great guns of the F. C. M. Society, and that is—to be a little more cautious as to the manner in which they speak of the Catholic Clergy. We fear not all they can do, in the way of proselytizing, by their tracts, and their pedlars. God is stronger than the Devil; and though they may sometimes manage to seduce some few silly—some few vicious individuals—though they may, perhaps, prevail upon the irreligious and impure, to detach themselves, in name, from that Church from which they have long been detached in spirit, we know that they will never be allowed to succeed, with those who are careful and diligent in making use of the means of grace which God has placed within their reach—such as prayer and fasting, and, above all, the frequentation of the Sacraments. These are the weapons with which false doctrines are to be resisted.

But it is not as propagators of false doctrines alone that we complain of the F. C. M. Society; it is as the cowardly and scurrilous libellers of our Priesthood—of men, to whose merits—to whose disinterested zeal in the cause of religion—to whose ardent charity, and heroic self-devotion, in seasons of sickness and calamity—very many of our Protestant brethren most cheerfully bear witness, contrasting their boldness and fervor in the cause of their Master, and of the suffering poor, with the very different conduct of the Protestant ministers. Of course, by the word minister, it is not intended to designate the clergymen of the Church of England.

And yet it is of the Catholic Clergy of Canada that the Record speaks as follows:—

"The Priests seek only money.—The poor are trampled into the ditch, and for the rich man, provided he will give them money enough, they will perform great ceremonies, even although he may have been a man who has done any thing but what is good."

Now, we tell the publishers of the Record, that when they published the above, they published what in their hearts they knew—and what the great majority of our Protestant fellow-citizens know to be, and will unite with us in denouncing as, an infamous lie. "The Catholic Clergy of Canada seek only money—they trample on the poor, and pander to the vices of the rich?" Who, then, are these who thus revile them? How pure and immaculate should not these denouncers of our Clergy be? How clean their hands—how unstained by dishonest traffic or dirty gain? What models of integrity should they not be to the rest of the community? Catholics, do you know who, and what these men are, who would fain convert you from the error of your ways—who have the impudence to set themselves up as religious reformers, and the denouncers of the avarice of your Pastors? We will tell you. The names of many amongst the most prominent and active supporters of this evangelical society, which is to convert you and

yours, are not strange to you—you have good cause to remember them—they are to be found, not only amongst the names of Directors, and subscribers amongst the French Canadian Missionary Society, but in to the French Canadian Missionary Society, but in to another, and very different kind of company. You will find them figuring in a certain report, published last June, by order of the Legislative Assembly—last June, by order of the Montreal Provident and Savings' Bank—a very instructive and entertaining document, but upon which, hitherto, a very discreet silence has been kept. Yes, Catholics, many of you have good cause to remember, and to curse the name of this establishment, which, by its unprincipled management, reduced numbers to beggary—defrauded the mechanic of his wages—the poor laborer of the fruits of his toil—and robbed the fatherless children and widows of their substance.

Yes, Catholics—the Directors of this bankrupt establishment, who, if they had any feelings of shame left, would hide their heads—would come down from those platforms, on which they stand conspicuous, for the hand of scorn to point its finger at—are the very men who are most forward in denouncing the mammon-loving propensities of your Clergy. "Woe unto you," says our Lord, addressing such men as these—"Woe unto you hypocrites, for ye devour widow's houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation." Before you attempt to convert others, or to set yourselves up as religious reformers, would we say to them—reform yourselves—become honest—refund some portion, at least, of those sums which were committed to your keeping. But no; this would be too painful—too Popish a way of becoming sanctified, for your sound Protestants. What matter to them the ruin and misery their misconduct has entailed on the poor and needy; not a word will be said about it at the next Anniversary meeting; and the cry which the widow cries aloud to heaven for vengeance, upon him who has defrauded her, will be drowned amidst the plaudits which greet the appearance on the platform, of the evangelical denouncers of Popery. Oh, it is a fine thing to be a Saint!—to be enrolled amongst the godly—to have greetings and salutations in the markets, and the chief seats in the Synagogue. It is a touching thing to hear Dives—good saintly Dives—reproving that wicked, covetous Lazarus, for his love of money; and a goodly, to hear the fraudulent bankrupt preaching of justice, and judgment to come. Beautifully is this blessedness expressed by the sweet singer of the Conventicle, in the following touching hymn, which we hope to hear sung in *character* next Anniversary meeting, and with which we conclude our address to the F. C. M. Society:—

(Old Hundred.)

"We do believe in special ways
Of prayin' and convertin';
The bread comes back in many days,
And buttered too for savin'—
We mean, in prayin' till one busts
On what the poor man loses,
And in convertin' public trusts
To very private uses."

If any one should think that our remarks on the Montreal Provident and Savings' Bank are too severe, we have a copy of the report in our possession, and shall be happy to furnish information from it to any extent. There are some queer stories in it, which it is a pity are not more generally known; some curious revelations how money was loaned for electioneering purposes; and how saintly Directors borrowed, for themselves, and for their children, the funds of the depositors, repaying the same in depreciated deposit-books, which they employed brokers to purchase for them. "For four Directors alone," says the report, "purchases were made to the extent of nearly five thousand pounds, and the profit these gentlemen derived thereby, cannot have been less than from twelve to fifteen hundred pounds." These are the men who take such a tender interest in the spiritual welfare of us, poor benighted Papists—and, bless their impudence—stick themselves up, as our teachers, and spiritual guides—as office bearers, and what not, of evangelical missionary societies, for converting us. They do but waste their time; we know what manner of men they are—and knowing, we shrink from them with loathing, and look upon all contact with them, as pollution.

* p. 100.

We have been asked, if we can explain the meaning of the term *lay Jesuit*, as applied by an evangelical contemporary to one of the candidates at the late city election. We must confess that we are quite in the dark, as to the meaning attached by Protestants to the mysterious words, *lay Jesuits*. It is plain that they do not mean what Catholics mean by the same words—that is, lay-men attached to the College of the Jesuit Fathers, and who perform the domestic affairs of the establishment. We have heard it said, that there still exist a few silly old women, both in, and out of petticoats, who believe that, beside the Jesuit Fathers, and the lay brothers just mentioned, there is an order of lay Jesuits, bound by no vows of celibacy, and allowed to mingle and participate in all the ordinary pursuits and pleasures of the world; whence this absurd idea originated, or whether there really be idiots who entertain it, we cannot pretend to decide.

A Jesuit is the *bête noir* of Protestantism—and, really, we must excuse the terrors of our separated brethren, even if they do think they spy danger, and a Jesuit in every bush. They dread and hate the noble soldiers of Jesus, and not without cause; they know that they have been chosen instruments in the hands of God, for the defence of the Church—for the conversion of the heathen—the propagation of the truth—and the destruction of error. The world hates them, because they are not of it, for if they were of the world, the world would love its own; the great works which they have done, and are doing,

cause them to be feared as well as hated; every conversion to Catholicity—every triumph of the truth over prejudice and error, is, by Protestants, attributed to Jesuit influence. Hence we every where read of Jesuit plots, and Jesuit intrigues—of Jesuits disguised as bricklayer's laborers, burning Parliament houses—of Jesuits at the Crystal Palace—of Jesuits in the parlor—of Jesuits in the bed-chamber—and of Jesuits in the kitchen—of Jesuit chambermaids, who cunningly leave Popish tracts beneath the bolster—of Jesuit cooks, who instil Romanising tendencies with the soup, and serve up Ultra-montane principles in the side-dishes—of Jesuit men servants, who wait at table in gorgeous coats, and with nether limbs curiously arrayed in plush. No wonder, then, that we should hear of Jesuit candidates for Parliamentary honors. As some centuries ago, every ugly old woman, who kept a cat, was reputed a witch—so at the present day, every man who is a fervent Catholic, and true to the principles of his religion, is set down as a Jesuit—by way of honorably distinguishing him from that nasty mongrel, and disgrace to the Church—a liberal Catholic. In this sense, we should understand a lay Jesuit, to mean a good Catholic; no man need be ashamed of the appellation; few are worthy of it.

ST. PATRICK'S HOSPITAL.

An Adjourned Meeting of the friends of the St. Patrick's Hospital, will be held on the evening of Tuesday next, at 7 p. m., at the St. Patrick's House. The Provisional Committee, appointed at the meeting on the evening of the 25th ult., will present its report.

We call attention to the advertisement for the Bazaar of the St. Vincent de Paul, in another column. The Bazaar will be held in the Reading Room of the Catholic Institute, otherwise known as the St. Patrick's Hall, corner of the Place d'Armes, the use of which has been given to the ladies, who have so kindly tendered their services for the relief of the suffering poor.

The Reading Room will be thrown open to the members of the Catholic Institute, on Monday the 22nd inst.

We have to return our thanks to Messrs. Starke & Co., for a copy of their splendid Sheet Almanac, for the year 1852. This work, which is very handsomely executed, besides the usual lists of Feasts and Fasts of the Church, Eclipses, and the ordinary matter of an Almanac, will be found to contain a deal of useful information respecting the government offices, courts of law, and other public departments. In the counting house, and in the lawyer's office, it will be found equally serviceable.

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,—I have been looking with some curiosity for a defense of the Protestant Hospital, and as none has appeared I cannot but set down the individual members of our city press as having deserted their colors. Considering the anti-Catholic and ultra-Protestant principles in which they, for the most part, rejoice, I did expect from them a decided attempt to cover the faults of the English Hospital—but alas! when the hour of retribution came, and that godly institution was called up for trial before an impartial public, lo! she was left to stand or fall, by her own merits, and we look in vain for the doughty champions who should put lance in rest on her behalf. Oh! by the bye! there was one—a solitary horseman (thanks for the word, good James!) spurred onward into the lists and did—what?—why, simply admitted the truth of the charges brought against the Hospital, and in his guileless candor turns the tables, (as he imagines) by roaring out "ingratitude"—"trickery"—"Popish plots," and fifty other complimentary phrases applied to us Papists. Oh! the chivalrous honor of that "solitary horseman"—how judicious and how effective his defense, and how destructive his attack!

Do you think it possible, Mr. Editor, that even the individual who did undertake the defense, "can lay the flattering unction to his soul," that he has "ought extenuated" in the conduct of the Hospital officials; or that he has shown cause why Catholics should cease to regard the institution as the hot-bed of bigotry and persecution? Why do not others, of calmer judgment, and more unprejudiced minds, endeavor to account for the uncharitable proceedings in question, were it only through respect for the character of the City Hospital? Alas! the dead silence of the Protestant community, reveals the consciousness of guilt on the part of the accused. The most serious counts in the indictment are thus tacitly admitted—the gross insults offered to our clergy—insults which were evidently systematic—the contumely with which the religion of Catholic patients was loaded—the persecution so consistently and perseveringly carried on, and the attempts at proselytism (futile as they ever are) renewed from day to day. Why are none of these charges denied, as well as the minor affair of the tracts? Truly, for the best of reasons, viz., because they are too glaring to be either denied, or explained away. They are facts, registered in the great book of time, and the recording angel has affixed his awful seal to their truth; the handwriting is on the wall, and it needs no Daniel to read the doom of that iniquitous institution, falsely called one of charity—public charity, forsooth!

I perceive that somebody has indited a letter this week to an evangelical editor, containing a cock-and-bull story of a Priest, who ordered certain tracts to be destroyed—religious tracts, too. Bless his heart—poor, simple G. O. C. I. is it at this time of day he makes that a subject of complaint against a Priest? Why, if he finds fault with a pastor for keeping rotten hay away from his sheep, he is even more stolid than such writers and reasoners generally are. A

pretty Priest he would be, who encouraged his people to read such trash as that, when they have myriads of good and instructive books within their reach—the precious legacies of Saints and Martyrs, to their brethren in the faith. No! no! any Catholic child can assure G. O. C., (or any other parrot who prates of what he does not understand,) that it is the duty of every Priest to discountenance the reading of all such stuff, and to forbid his flock to read them. Once for all, let this be understood by those whom the knowledge may concern, that Catholic Priests, as the lawful shepherds of the flock,—and as being accountable to Almighty God for their souls,—must always condemn heretical and anti-Catholic publications, and command their people to destroy them when thrown in their way. For the rest, G. O. C. is greatly mistaken if he supposes that Priests ever interfere with the distribution of tracts, &c., amongst Protestants; with them or their reading they have nothing to do, further than pray for their conversion. They trouble themselves but little about what they read who are not committed to their care.—I am, Mr. Editor, Yours, &c.,

JUSTITIA.

Montreal, December 11, 1851.

QUEBEC, 7th December, 1851.

Annual General Meeting of the St. Patrick's Christian Doctrine Society.

Rev. J. Nelligan in the Chair.

In opening the meeting, the Reverend Chairman explained very clearly, the amount of good there might be done, by carrying out the intentions of the originators of the Society. After some further remarks from several gentlemen present, all of whom had but one object in view—the prosperity of the St. Patrick's C. D. Society—the following gentlemen were entrusted with the affairs of the Society for the ensuing year:—

- Rev. J. Nelligan—President.
Mr. M. McLaugh—Vice-President.
Mr. P. O'Donnell—Second Vice-President.
J. P. O'Mara, Esq.—Treasurer.
Mr. C. McCarron—Secretary and Librarian.
Mr. F. O'Rourke—Assistant do.
Messrs. John Sharples, J. C. Nolan, Matthew Ryan, Chas. Gilbride, Martin Battle, John Lilly, Committee of Management, with power to add to their numbers.

Moved by Chas. McCarron, Seconded by J. C. Nolan, and it was

Resolved,—That the thanks of this meeting be given to Mr. Wm. Cronin, for the active part he took whilst amongst us, in furthering the objects of this Society, and that a copy of this resolution be forwarded to him by the Secretary.

The Rev. President declared the business over, and the meeting adjourned.

CHARLES McCARRON, Secretary.

CATHOLIC INSTITUTE.

The Catholic Institute is making rapid progress amongst our brethren of the Upper Province. The following extracts from the *Toronto Mirror*, will be read with pleasure, as showing the determined opposition that the Catholics of Upper Canada are making to the iniquitous conspiracy against their rights as freemen, and their duties as Christians:—

FORMATION OF A CATHOLIC INSTITUTE AT PETERBOROUGH.

A numerous Meeting of influential Catholics of the Town and vicinity of Peterboro', took place at Mr. Hogan's Hotel, on Tuesday the 25th instant.

The Rev. Mr. Butler being called to the Chair, and T. J. Demehy, Esq., appointed Secretary,

The Rev. Chairman opened the meeting by stating its objects to be the protection of their Civil and Religious rights; that he seldom or never interfered in politics, his time being almost entirely devoted to the duties of his holy mission, but, it sometimes becomes imperative on the Pastor to warn his people of the approach of danger, when the enemy is abroad; he regretted having to state that efforts are being made throughout Upper Canada to secure the return of Candidates for Parliamentary honors opposed to one having separate schools, where our youth could obtain a sound education, based on the indelible foundation of our Holy Religion; he deemed the infidel system of Godless education, now the order of the day, to be vicious and absurd, as it only increased the power to do evil without any moral check upon the wild vagaries of human understanding, and the bad passions of humanity, but they could not succeed in their unholy designs if the Catholics were true to themselves; he would delay them no longer as other gentlemen more competent than he felt himself to be, would more fully address them.

1st. It was moved by the Rev. Mr. Clisholm, D. D., and seconded by Mr. John Davey:

Resolved,—That civil and religious liberty is the basis of good government, and the inherent right of all composing the body politic, and therefore this meeting view with regret the disposition manifested in several constituencies to pledge Parliamentary Candidates to a repeal of the present School Act, and against ecclesiastical Corporations, a course which would, in the judgment of this meeting greatly endanger the cause of Reform.—Carried unanimously.

2nd. It was proposed by C. Greene, Esq., seconded by the Rev. Mr. Clisholm:

Resolved,—That this procedure would most materially affect the Catholics of this Province who maintain that they have a legitimate right to instruct their children in a system of secular education based upon their religious tenets, and to manage the temporalities of their Church by means of Ecclesiastical Corporations.—Carried unanimously.

3rd. It was moved by Mr. Charles McCarthy, and seconded by Mr. Joseph Shaw:

Resolved,—That as equality of rights is the safeguard of society, therefore, we see no just cause why the Catholics of Upper Canada should not possess the same privileges as regards Common Schools, that the Protestants of Lower Canada do now enjoy.—Carried unanimously.

4th. It was moved by Mr. John Clancy, seconded by Mr. Charles McCarthy:

Resolved,—That a Branch of the Catholic Institute be established in this Town, as the best means to advance our social and religious interests.—Carried.

FORMATION OF A CATHOLIC INSTITUTE AT ST THOMAS.

At a meeting of the Catholics of St. Thomas, and vicinity, held on Saturday the 29th November, to take into consideration the propriety of forming a Branch Catholic Institute in accordance with the recommendation of the Parent Institute of Toronto, James McLoughlin, Esq., in the chair, and James Cunningham, Esq., acting as secretary, the following resolutions were unanimously adopted:—

Moved by Mr. Charles Colquhoun, seconded by William Casey, Esq., and

Resolved,—That we the Catholics of St. Thomas and vicinity, having deeply felt the want of an Institute having for its object the advancement and improvement of our moral, social, and intellectual position, deem the establishment of an association with such objects in view expedient and necessary.

Moved by Mr. Denis Cavanagh, seconded by Patrick Bobicar, Esq., and

Resolved,—That a communication be forthwith opened by the secretary with the parent Institute of Toronto, requesting that a copy of its rules and regulations be sent to us at its earliest convenience.

JAMES McLOUGHLIN, Chairman. JAMES CUNNINGHAM, Secretary, pro tem.

FATHER TELLIER'S LECTURE BEFORE THE CATHOLIC INSTITUTE OF TORONTO.

On Monday evening last, the 1st inst., the members of the Catholic Institute of this city, were instructed and edified by the truly able and learned lecture of Father Tellier. So highly delighted were they, that scarcely had the reverend Father concluded, when a resolution had been passed, by acclamation, ordering the printing of a large number of copies of it, in pamphlet form.

The Rev. Father takes "Education" for his text and the manner in which he deals with his subject, proves the profundity of his philosophical researches, as well as, that he is endowed with a highly cultivated and refined intellect, which is capable of grasping the most abstruse propositions and of rendering them at once comprehensible to the meanest capacity. In the present lecture, he has handled the school question with the skill and delicacy of a master mind, leading you on, step by step, until you are forced to acknowledge the presence of the intellectual light that flashes before you. Education he treats as one of four great powers in a State, which secure to the inhabitants freedom of opinion and equal rights. He treats of many other subjects not directly connected with education, and throughout, he sustains the character of a clever scholar and a close reasoner.—Mirror.

The following is from the Transcript:—The question of the authenticity of the Hinecks' and McNab's letters seems still to attract some attention in Upper Canada, but we feel bound to say that the general opinion, latent or expressed, seems to be that they are what Mr. Hinecks' friends indignantly denominated them as—forgeries. In examining them merely on their intrinsic merits, we feel bound to say that we have come to the same opinion. They have no characteristic whatever, of the style of the Inspector General, so far as we are acquainted with it; they are nothing but what any one of ordinary abilities might write with a knowledge of the circumstances, dovetailing the latter in, so as to infer matters which did not exist, and other circumstances which might be imaginary. It is highly suspicious, among other things, that the correspondence is wholly one sided. Mr. McNab's own letters have not been given, though there is no imaginable reason for suppressing them, if they are creditable to his veracity or honesty; and it is additionally suspicious, or rather it puts the author out of court, until the affirmative proof, if it exists, be given, that there is no proof whatever of the existence of any such documents, excepting the certificate of a fellow prisoner of McNab's that they were true copies of papers of which the authenticity has never been proved. Under all those circumstances, we think that to use the legal phrase, there is no case against Mr. Hinecks. Prove a single letter, and there is a prima facie case—prove none and there is no case.

On Monday, between the hours of 12 and 1 o'clock, a circumstance occurred, which might have been attended with fatal consequences. A lad it appears, who had been in the employ of Mr. Townsend, Silver smith and Jeweller, as a servant, for a considerable time, but who was discharged, on account of irregular habits, on Saturday last, called at the shop of Mr. Townsend, at the time above stated—and, in reply to some remarks made by Mr. T. respecting his bad habits, asked him if he supposed that he had taken the \$100 bill—which Mr. T. had missed a short time ago—that he had lost? Mr. T. replied that he accused no one in particular, but nevertheless the money had been taken by some one. Mr. T. immediately after the above conversation opened his shop door, for the purpose of going out, when the lad discharged a pistol at him, which took effect in the shoulder. The pistol luckily, was only loaded with shot, which, taking effect in the fleshy part of the shoulder, produced comparatively little damage. The lad is now in the hands of justice; and Mr. Townsend, we are happy to add, removed from all danger.—Pilot.

FOR THE POOR.

THE ANNUAL BAZAAR of the ST. VINCENT DE PAUL SOCIETY, will be held on MONDAY next, the 15th DECEMBER, and the following days, in the Rooms of the CATHOLIC INSTITUTE, otherwise known as ST. PATRICK'S HALL, (which has been kindly given to the ladies) corner of Place d'Armes, under the patronage of

The Lady Mayoress,

- Mad. C. S. Cherrier, Mad. Donogani,
" A. M. Delisle, " E. M. Leprohon,
" Delvechio, " Desbarats,
" Lacombe, " Lovosque,
" Conillard, " J. U. Beaudry,
" Ostell, " Coursoi,
" C. A. Brault, " Loranger.

Any parties wishing to contribute in effects to this good work, will please send them to any of the above named ladies.

The charitable public are respectfully invited to attend.

Open on MONDAY at 5, P.M., and following days, at 1, P.M. Dec. 11, 1851.

FOREIGN INTELLIGENCE.

FRANCE.

REJECTION OF THE QUESTORS' BILL.

At the National Assembly on Monday, November 17th, the discussion opened on the following proposition of the Questors:—

"There shall be promulgated as a law, and placed on the order of the day of the army, and posted up in the barracks, the 6th article of the decree of the 11th May, 1848, in the following terms:—

"The President of the National Assembly is charged to watch over the internal and external security of the Assembly. For this purpose he has the right to require the armed force and all the military authorities whose co-operation he shall think necessary. These requisitions may be addressed directly to all the officers, commandants, or functionaries, who are bound to immediately obey them under the penalties provided by the laws."

M. Ferdinand de Lasteyrie, the first speaker, said that the question before the house should be solved without the least delay. If adopted, the proposition should be referred to a committee, and would consequently be attended with interminable delay. To obviate that inconvenience, he would propose an *ordre du jour* *motivé* to the following effect:—

"The National Assembly, considering the provisions of the 32nd article of the constitution, and whereas the decree of the 11th May, 1848, is still in vigor, direct that it shall be posted up anew in the barracks, and passes to the order of the day."

General de St. Arnaud, Minister of War, and General Leflo, contended that this order of the day was a mere repetition of the propositions of the Questors, who meant nothing but to sanction a right inscribed in the standing rules of the Assembly. M. de Lasteyrie agreed to withdraw his motion, after which the President read the following order of the day, signed by Messrs. Daru, de Broglie, de Montalembert, &c.:—

"The National Assembly being invested by the constitution with sufficient power for its defence, passes to the order of the day." (Laughter on the left.)

M. Cremona observed that hitherto the majority and the President of the Republic had pursued one and the same course of policy, and undertaken together that fatal expedition to Rome, in which a Republic had destroyed another Republic. Why had a distrust suddenly broken out between them, and manifested itself by the proposition of the Questors? It was evidently because the President had submitted to the deliberation of the Assembly the repeal of the electoral law of the 31st May, and for the first time since the 20th December, 1848, brought forward a popular measure. He then ridiculed the apprehension of the majority with regard to the views of Louis Napoleon. For his part, he feared nothing from a man who exceeded his powers. If the majority was so afraid, it was because the Assembly did not feel behind it that force which supported Assemblies. That side (pointing to the Left) feared nothing from him. They accepted from his hands a popular act, but did not dread his popularity. They accordingly had no reason to vote the resolution of the Questors, the constitution providing sufficiently for the defence of the Assembly.

M. Thiers spoke in favor of the proposition. He said—"What is the object of the proposition? Under a constitution which renders the Assembly the temporary holder of the national sovereignty, the necessary principle inspired by the simplest common sense is, that the Assembly shall charge itself with its defence, and shall not delegate it to any one. Now, do you think that that general declaration, without any rule which explains it, is sufficiently clear to put an end to all the anxieties of those who may have to comply with your requisitions? The question at stake is the independence of the Assembly—the future of representative government—the last Assembly perhaps. (Oh, oh! for the Royalists on the Left.) Royalist! Call me Royalist if you will; but it will be a singular spectacle to see Royalists defending the liberty of the Assembly."

The Minister of War said—"It is good that the Assembly, rejecting orders of the day *motivés*, should reject or accept the proposition of the Questors. (Noise.) I repeat it aloud from this tribune, in order that every one may know it. We do not contest the right of the Assembly to demand troops for its defence, but this right must come within the terms of the constitution, and in order not to destroy discipline, and the army, the requisition, which will never be refused, must pass through the regular channels of command." (Laughter and murmurs.)

"M. Jules Favre said—"The decree of May 11th, 1848, has never ceased to exist, and why then should a new enactment be asked for? Make a requisition to-morrow, and you will see that the executive power will yield. The proposition is nothing more or less than a declaration of war against the executive power; it is the first line of an impeachment against it." (Loud interruption and noise.)

The debate, which was extremely stormy, having been brought to a close, the division took place, and resulted as follows:—

Number of voters	708.	Absolute majority	355.
Ayes	300	Noes	408
Majority	—108		

The proposition was consequently rejected, and the sitting was brought to a close at a quarter to eight, in the midst of the greatest agitation.

Marshal Soult is dangerously ill, and not expected to survive many days. The Marquis of Dalmatia, son of the Marshal, and his son-in-law, M. de Mornay, had left Paris to attend their illustrious relative in what, it is feared, are his last moments.

SPAIN.

General Narvaez has left Paris for Madrid, in order to be present at the *accouchement* of the Queen, that event being expected to take place towards the end of the present month, or beginning of the next.

ITALY.

It is well known how the little leisure which custom accords the Sovereign Pontiff is employed. The *Giornale di Roma* has regularly registered the promenades and recreations which Pius IX. has allowed himself. They all had the one end of public utility, devotion, and charity. We saw him, urged by that desire of assuaging sorrow which animates his paternal heart, visit the hospitals of St. John Calybite in the Isola San Bartolomeo, and that of San Salvatore in St. John Lateran's, there to lavish on the poor sick consolations, counsels, and encouragements, himself administer the last succors of religion to those whose end was drawing nigh, give pecuniary assistance to those who require it, recommend to the Religious, to the infirmarians, and to all employed in attending to the sick the greatest vigilance, the tenderest charity for those suffering members of Jesus Christ.

At other times piety led him to the great Basilicas, to St. John Lateran's, to St. Mary Major's, to St. Peter's, where, with admirable fervor, he poured forth his soul before the holy altars, and recommended to the Most Holy Virgin the necessities of his people and of the Universal Church. In the Vatican grottoes he devoutly visited the tomb of the Prince of the Apostles, offered there the Holy Sacrifice, and gave the Holy Communion with his own hand to such of the Faithful as obtained leave to be present at this touching ceremony; and to testify his devotion to the first of the Roman Pontiffs, he left on his altar a magnificent chalice, which will be deposited in the treasury of the ancient Basilica, with the monstrance and ciborium enriched with diamonds which he had previously presented.

LOMBARDY.—The *Venice Gazette* states that Eugene Curii, of Venice, convicted of having purchased a share in Mazzini's loan without having declared the fact to the authorities, was sentenced to death for high treason. Angelo Giacomelli, of Treviso, having received an anonymous letter from Turin, containing a plan for appointing a committee for effecting a general revolution, which letter he destroyed without communicating it to the authorities, was condemned to imprisonment for ten years. Field Marshal Radetzky had been pleased to commute the sentence of Curii, to eight, and that of Giacomelli to five years' imprisonment. The Milan official *Gazette*, of the 8th inst., announces that Giovanni Grioli, an ecclesiastic attached to the parish church of Ceresse, having been legally convicted of seducing Austrian soldiers from their allegiance by means of persuasion and bribery, and of having in his possession 18 copies of a revolutionary pamphlet, dated last December, and tending to overthrow the government of the Emperor of Austria in Italy, was sentenced to death, and executed on the 4th inst.

The *Tuscan Monitor* of the 12th instant publishes an ordinance of the Grand Duke, suppressing the Legations of Constantinople, Turin, and Naples, and maintaining, *pro tempore*, in their present form those of London, Paris, Brussels, Vienna, and Rome. The diplomatic agents accredited in France, Austria, and Rome, are to be in future mere Charges d'Affaires.

NAPLES AND SICILY.

From an official statement published by the *Official Journal of the Two Sicilies*, it appears that the number of crimes in that kingdom, which in 1837 amounted to 17,361, in 1838 to 17,919, in 1849 to 17,855, was only 16,626 in 1850. The average, too, of crime with respect to population calculated upon a period of ten years, is one crime for every 438 inhabitants. The number of cases brought before the criminal tribunals in 1850 was 4,016, relating to 5,805 prisoners. The number of witnesses examined was 50,072. The number of political prosecutions was 215; the persons under trial 442; 142 of whom were acquitted.

AUSTRIA.

AUSTRIA AND THE UNITED STATES.—The German *Journal* of Frankfort states that the Austrian Chargé d'Affaires at Washington has received from his government the order to demand his passports, in case the President or the government of the United States shall officially take part in the reception of Kossuth, and also that the Minister of the United States at Vienna shall receive his passports.

Intelligence from Innsbruck of the 4th states that the battalion of infantry and the staff were delayed 36 hours by a heavy fall of snow and the accumulated mass of snow on the road. The accounts of the inundations caused by the overflowing of the rivers from all parts of the crown lands are very distressing. In many parts dreadful devastations have been caused. In Murburg the largest bridges have been carried away. The rushing masses of water as they passed through Murburg carried with them gigantic trees, which were torn up by the roots, fragments of houses, mills, carriages, timber, utensils, boats, and numerous animals. The inundation which caused these fearful disasters appears to have been caused by the bursting of a water-spout in Carinthia. Many places in Carinthia are quite destroyed, churches and hospitals were broken down by the fury of the water, and were speedily reduced to a mass of ruins. Many corpses have been found in the Tyrol; whole districts have been swept away; the telegraphic lines have been destroyed, by the fall of immense masses of snow. The mails have been stopped from nearly all parts of the country. The accounts from Agram are of the same melancholy character. The rise of the water 9 or 10 feet above the ordinary water-mark, combined with heavy falls of snow, and the

accumulated masses of water rushing impetuously from the mountains, have caused incalculable damage.

POLAND.

The *Allgemeine Zeitung* publishes the following letter from the Duchy of Posen:—"The people are becoming accustomed to the name of New Russia, and it is believed that in a year or two the very name of Poland will be driven out of use. The young men of Polish birth, from whom attempts at a future movement in favor of their nationality might be apprehended, are early removed into the interior of Russia—they can be no more found in the monarchy. Further, the Russian language is the preponderating one in all the higher schools. Even in the Prussian province the recent Polish demonstrations of nationality have only been prejudicial to themselves, as the new Chief President, Von Puttkammer, will tolerate no patriotic demonstrations that are not German or Prussian. Even if a new insurrection broke out in France, and extended beyond the frontiers of that country—even then not the smallest chance for the Poles would arise out of it."

RUSSIA.

The *Breslaw Gazette* has the following from the frontiers of Russia, 31st ult.:—"Some days since at Berdyezow there was read for the second time, to the sound of the drum, the ukase of the Emperor, which orders all Jewish women to wear their own hair, with the remark that they were forbidden to wear a wig or any ribbons in the form of hair.—They are to assume the dress of peasants, and to banish all kinds of luxury from their toilets. It is certain that the Jewish women will not submit to this last injunction. They will prefer obeying the ukase according to its original tenor. The authorities are determined to enforce the execution of the imperial ukase."

The line of the railroad from St. Petersburg to Warsaw has been by command of the Emperor, already marked out, and the earthworks have been commenced. General Gerstfeldt, who was the assistant of General Kleimichel in the works of the line from St. Petersburg to Moscow, superintends the construction. As the contemplated line is nearly double the length of the Moscow and St. Petersburg, it is not expected that it will be completed in less than ten years. The works of the last named line occupied in all eight years.

HANOVER.

DEATH OF THE KING OF HANOVER.—The *Post* of Wednesday announced the death of the King of Hanover, which took place the previous morning, the news having arrived by electric telegraph to Paris, thence by electric and submarine telegraph to London. The deceased prince—the fifth and last surviving son of George the Third—was born at Kew, on the 5th of June, 1771.

THE KAFFIR WAR.

La Patrie of the 8th November says:—"We read in the *Akhbar* of Algeria of the 30th of October—"In the desperate war maintained against the English by the Kaffirs of the Cape of Good Hope, the latter have received the aid of several foreign officers, among others of a Frenchman named Parel, who served in Algeria for a length of time as a 'sous officier' in the artillery, and rose to the rank of 'sous lieutenant' in the Garde Mobile, where he distinguished himself by acts of great bravery. After the dissolution of this corps he embarked in a vessel bound to the Indian Ocean, which put into Table-bay for some time, where he learnt the events that were taking place. He proceeded immediately to Litakou, a Kaffir town, inhabited by a powerful tribe, to whom he offered his services, which were immediately accepted. He has since taken part in many sanguinary affairs, and has by his combined activity, courage, and intelligence, acquired a great ascendancy in the country. He is now in command of the important fortress of Malcoz, the defensive works of which were completed under his direction. This fortress commands a 'delle,' which must be passed to penetrate into Upper Caffraria. The English troops have besieged it several times without being able to take it, and in their last attempt they lost an entire company of the 2d regiment of 'Guides.' These deeds of arms have aggrandised the reputation of Parel, who may be destined to play an important role in these countries."

INDIA.

TREATMENT OF CATHOLIC SOLDIERS IN INDIA.—A letter from Saugor, in the *Madras Examiner* of September 19th, says—"God knows we are sadly off for a Priest. Our children unbaptized; our wives not Churched; our marriages performed by the Protestant Clergyman—Sacraments and Sacrifices becoming as things unknown, never thinking of God or religion. And all these evils are allowed to continue in order to spare government the paltry sum of fifty or seventy rupees a month, the salary of a Priest—that is, about three or four annas per month for each Catholic soldier at Saugor, is thought by our worthy masters, too much money to spend for the salvation of a Papist; God bless them is all I can say. Thousands are spent upon a few Protestants (not that I begrudge them) without the least demur or hesitation. To think of the unjust ascendancy of a sect over the mother of all Churches, is enough to make a man anything but what he should be. In addition to these grievances the poor Catholic soldiers at Saugor are obliged to parade with the Protestants for church, and this makes the chain more galling. They must dress and see their Protestants go to church; the sight no doubt is intended to engender kindly feelings, but some think that it is done with a view to induce some weak-minded Catholics to go to church when dressed."

A PROTESTANT MISSIONARY.—The *Telegraph and Courier*, noticing the death of the Chinese Missionary, the Rev. Dr. Gutzlaff, points to the ex-

traordinary circumstance of his leaving at his death no less than £30,000 behind him. He thinks it extraordinary that one who went out to preach the gospel to the benighted should have amassed such a large sum. He considers it not creditable to the character of the deceased.—*Overland (Calcutta) Star*.

DISCOVERY OF AN ENORMOUS MASS OF AUSTRALIAN GOLD.—The *Bathurst Free Press* announces the discovery of a lump of gold, weighing 1 cwt. weight, by a gentleman named Kerr. The following are the particulars of this extraordinary gathering:—"A few days previous to the finding, an educated aboriginal, formerly attached to the Wellington Mission, and who has been in the service of W. Kerr, Esq., of Wallara, about seven years, returned home to his employer with the intelligence that he had discovered a large mass of gold amongst a heap of quartz upon the run, whilst tending the sheep. Gold being the universal theme of conversation, this sable son of the forest was excited, and provided with a tomahawk he had amused himself by exploring the country adjacent to his employer's land. His attention was first called to the spot by observing a spot of some glittering yellow substance upon the surface of a block of the quartz, upon which he applied his tomahawk and broke off a portion. He then started home and disclosed the discovery to his master, who was soon on the spot, and in a very short time the three blocks of quartz containing the hundred weight of gold, were released from the bed where they had rested for ages. The largest of the blocks was about a foot in diameter, and weighed 75lbs. gross. Out of this piece 60lbs. of pure gold was taken. Before separation it was beautifully encased in quartz. The other two were something smaller. The auriferous mass weighed as nearly as could be guessed from two to three hundred weight. Not being able to move it conveniently, Dr. Kerr broke the pieces into small fragments, and herein committed a very great error. As specimens, the glittering block would have been invaluable. From the description given by him, as seen in their original state, the world has seen nothing like them yet. The heaviest of the two large pieces presented an appearance not unlike a honeycomb or sponge, and consisted of particles of a crystal-like form, as nearly did the whole of the gold. The second larger piece was smoother and the particles more condensed, and seemed as if it had been acted upon by water. The remainder was broken into lumps of 2lbs. to 3lbs. and downwards, and were remarkably free from quartz and other matter. The locality where the gold was found in the commencement of an undulating table land, very fertile, and is contiguous to a never-failing supply of water in the Murroo Creek. It is distant about 53 miles from Bathurst, 18 from Mudgee, 30 from Wellington, and 18 to the nearest point of the Macquarie River, and is within eight miles of Dr. Kerr's head station. The neighboring country has been explored since the discovery, but with the exception of dust, no further indications have been found."

PUBLIC SCHOOLS, CHEAP EDUCATION.

(From the *Shepherd of the Valley*.)

Christian education is a great, an invaluable blessing. The parent who is unwilling to incur trouble or expense to secure it for his children, is unworthy of the sacred trust he holds, and the man who opposes a well organized system of public instruction, a system which he believes is really working well for those for whose benefit it is instituted, simply on the ground that it is expensive, that it costs him money which he would prefer to lay out in some other way for the promotion of his pleasure or his interest, is, whether a parent or not, a bad citizen, and one who, in neglecting the interests of the community in which he lives, neglects also his own interests, and proves himself at once a niggard and a fool.

If, then, the conscientious Catholic opposes the system of public education which is organized in this country, he opposes it on the ground that it is Godless, not that it is expensive; if he complains that he is taxed to support common schools, it is because he feels the injustice of compelling him to contribute to the support of institutions which he believes to be pernicious; and if he cries out against the expense at which they are maintained, it is not because he considers *cheap* education a great blessing, but because he believes a regularly organized system of education separated from religion to be a great curse, a great public injury and wrong, to which he should not be compelled to contribute, and the workings of which he is determined jealously to watch, in order that he may use all his influence in a peaceful and legitimate way to effect its overthrow.

Without entering into the question of what our public schools, as at present conducted, actually are, we are safe in opposing them upon the knowledge which our religion gives us of what they must of necessity be. The Catholic cannot for a moment entertain the idea that it is right, even supposing it to be possible, an absurd though common supposition, to separate education from religion. He cannot think he is at liberty to trust the mental training of his child to men who profess to teach knowledge without touching upon religion, without inculcating any religious system, or betraying a preference for any sect or creed. He understands, at least, this much; that such an education, were it possible, would be worthless at the best. That man is placed on earth for an end, that his existence has a purpose, that it is necessary that he should know this end and be exhorted and assisted to gain it, and that a system of education which professes to inculcate no doctrine, to teach no truth, that professes to be independent of all that relates to man's belief and duties as a religious being, is, at the best, a stupendous system of humbug and imposture.

We can afford to put out of the question all reference to the actual immorality of our common schools, to the positively anti-Catholic nature of the books which the pupils are compelled to use, to the fact that the Catholic religion is sometimes directly and openly attacked by the teachers, and constantly misrepresented and reviled in the manuals of history and geography, which contain, not only those germs of infected doctrine which are to be found in all Protestant text books intended

for the religious, moral, or scientific instruction of youth, but open and direct attacks upon the Church and the religion of Jesus Christ. We can afford to lay aside all questions of this kind, and to grant that the utmost impartiality is observed by the teachers, and that the utmost care is used to select school books which shall be entirely free from all attacks upon any religious sect or system. We might grant this; it is not the utmost for which the advocates of true, but it is the utmost for which the advocates of error, admitted that these schools are Godless at the best; that if they do not teach a false religion, they teach that there is no true religion to be found, that all religions are indifferent, and, consequently, false, which is the peculiar error of our age, and one, the adoption of which, is, we firmly believe, more dangerous in its tendency, and more to be deplored than the establishment of any system of devil worship that ever prevailed; because we regard any, the worst, false religion as better than none at all.

The system of Godless education, condemned by reason and common sense, has also been utterly and everywhere condemned by the Pope and the Catholic Church. It is condemned even by earnest heretics. The Presbyterians and the Methodists are beginning to feel and to teach that their children should be withdrawn from the State schools; that education belongs to the parent and not to the State; that it is tyranny to compel men to pay for the support of systems from which they derive no benefit, that it is an abomination for the State to usurp the office of instruction, to compel her subjects to support her schools, and to inflict disgraceful punishments upon children who neglect to attend them. That a fundamental change must be effected in the matter of public education amongst us, is what Catholics first perceived and proclaimed, but they are not peculiar in their sentiments on this subject, and we look to see the system of State interference with education exploded, as soon as our fellow citizens shall have been effectually disabused of the error which alone inclines them to cling to the existing system—the absurd idea, that our common schools are a cheap system of education.

On this subject we will submit to our readers a few facts, which we think will go far to establish our position that the public schools do not pay, an argument against them which we conceive to be likely to effect more towards the good work of their destruction, than any drawn from the abstract question of the right of the State to compel her subjects to contribute to their support or the injury which is done to the community by an organized system of Godless education.

The superintendent of the public schools of the First Municipality of New Orleans, recently submitted to the Council of that division of the city, a report which was duly published in the journals of that place. This report gives an account of the state of the schools in the First Municipality, from March 31st 1850 to March 31st 1851. At the commencement of the scholastic year, the number of pupils was 2,010; at the end of the year it was 2,256, which gives an average of 2,123. The average of daily absences has been 447, which leaves as the total of scholars in daily attendance 1,700. The expense of the education of these scholars during the year is estimated at \$52,778, making an expenditure of \$31 for each pupil.

A law was passed last year in New York for the establishment of State free schools, and the tax of \$600,000 levied on the State for their support. The amount of tax which the city of New York alone will be compelled to raise, will be \$314,350,621! A tolerably fair tax for a profitless, or rather, pernicious extravagance.

But this popular argument against the expediency of our present system of common school education, becomes more potent as we come nearer home. If the cheapness with which these schools educate the children of the commonwealth is the foundation upon which rests the popularity of this institution, nothing more is necessary to turn the tide of public sentiment against it in St. Louis, than a plain statement of the enormous expense at which it is to be sustained. The total number of scholars in daily attendance at our common schools is estimated at 2,200; the highest number in the schools at any one time, is stated in the annual report of the Secretary of the Board, as 2,500. He estimates the salaries of teachers and contingent expenses at \$27,500. At this rate, the tuition of each scholar during the past year has cost \$12.50. It is now proposed to increase the expenses of these schools. A Superintendent is to be placed over them with an annual salary of \$3,000, the salaries of the teachers are to be raised, doubled we suppose—they must be doubled if any proportion is to be preserved between them and that which the Superintendent will receive, and considerable sums must annually be devoted to the erection of school houses. If the system of extravagance on which the Board have entered, is to be carried out, the education of each scholar attending the public schools of this city, will cost the public very nearly, if not quite, \$30 a-year, and to this sum must be added, to make up the actual expenditure for the education of each child, the amount necessary to furnish him with books and stationery, a burden from which the enormous tax does not relieve the parent, except in case of extreme destitution.

In this case we are supporting schools to which a large portion of the community cannot send their children; to which another portion will not send them; which cannot furnish their pupils the intellectual advantages to be derived from private schools, and which are compelled to become nurseries of infidelity, from the fact that no particular religious system can be taught there, without a violation of the principle on which they are established.

RELIGIOUS TOLERATION.

(From the same.)

The Church, we admit, is, of necessity, intolerant; that is, she does every thing in her power to check, as effectually as circumstances will permit, the progress of crime and error. Her intolerance follows necessarily from her claim of infallibility; she alone has the right to be intolerant, because she alone professes to possess and teach the truth; no other religious body on earth makes such a claim; she not only makes it, but is able to prove that it is not made in vain. Toleration of error and crime, is not really a doctrine of Protestantism, nor is this toleration held to be a duty by any Protestant, as far as our knowledge of Protestantism extends. The toleration introduced by Protestantism is not the endurance of error; but the denial that such a thing as truth exists. The impossibility of determining, on Protestant principles, in regard to any particular doctrine, that it is an error, or, in reference to any action, that it is a crime, has led men

to believe that Protestantism and toleration go hand in hand. An assumption of authority over the consciences of men, is so inconsistent with the fundamental principle of Protestantism, the right of private judgment, that, essential as it is to the propagation of any particular doctrine, philosophy, or creed, it has been at all times successfully resisted by subsequent innovators upon the doctrines determined by the authors of the Reformation, each one of whom has always claimed for himself that perfect right of free examination which was claimed by the first rebels against the Church, and on which they grounded and defended their revolt.—A Protestant should not be a bigot, because he begins by claiming for every man the right of private judgment; it is certain, however, that inconsistent as it may seem, Protestantism and bigotry are never separated in fact; and the liberality claimed for Protestantism, and which at first sight one would be disposed to grant that she introduced when she taught mankind that religious error is a matter of no moment, is not truly hers. This liberalism which Protestants claim to have introduced into the world, is not a blessing, has seldom been defended in theory, and has only had an actual existence under circumstances where an extreme diversity of opinions and the necessity of harmonious action on the part of men divided into an infinite variety of opposing religious societies, has rendered its opposite impossible, when a hollow truce, from interested motives, has sometimes been maintained, until circumstances have placed it in the power of one sect to annihilate or subvert the rest. Toleration from necessity exists at all times, more or less; toleration from principle is something absolutely unknown.

It is customary in our day to declaim against intolerance as a great social evil; and the enemies of Religion take every opportunity of directing the loose sentiments afloat on this subject to the injury of the Church. The sects, where they have not the power to tyrannize, are sufficiently prudent to disclaim the will; the Church, which is always the same, disclaims indifference as a false and dangerous principle, and, under no circumstances, does she seek to conciliate the populace at the expense of truth. She has important doctrines to propagate; she is not indifferent to their spread; and she will at all times use such lawful means as shall be found most effectual for the propagation of truth and the destruction of error. She knows of no error which is not more or less associated with crime, and she asserts that every principle is injurious in proportion as it is false. Heresy, she inserts in her catalogue of mortal sins; she endures it when and where she must, but she hates it and directs all her energies to effect its destruction.

The reproach of intolerance, if it be a reproach, is shared with the Catholic Church by all so-called religious bodies throughout the world. It is not peculiar even to the religions; infidel bodies have been, and are, the most intolerant of all. The practical toleration to which we are accustomed in our age and country, is not a result of any principle of Protestantism; it is not the consequence of any doctrine; it has been brought about by the force of circumstances; it is owing to the fact, that no denomination can pretend to exclusive dominion; it will last only so long as this state of things continues. If the Infidels, the Mormons, the Presbyterians, or the Catholics, at any future time, gain a decided supremacy, it is at an end.

KOSSUTH'S RECEPTION AT NEW YORK.

During the greater part of this morning, (Dec. 6.) the streets through which the Kossuth procession was to pass were densely crowded. Many of the houses are decorated with tri-colored emblems, and flags of every description. Most of the hotels and large shops are decorated in a gay and enlivening manner. His flags, transparencies and mottoes are: "Liberty of Speech,"—"Revolution in defence of justice,"—"Hungary,"—"Kossuth,"—and various other emblems are waving to the breeze, all breathing a spirit of freedom and liberty. Genin's Hat store is characteristically decorated. A large banner covers nearly the entire front of the building, on which is painted an allegory, representing Austria and Russia clinging to Turkey, who defends Kossuth from their assaults. From the Irving House are flying the flags of America, Turkey, Hungary, and other nations, and in front are displayed the portraits of Washington, Kossuth, Lafayette, and the Sultan. About five or six hundred persons assembled at 9 o'clock on the steamer Humboldt, at Castle Garden, by invitation of the Committee of arrangements.

The Steamer reached the Island at half-past nine o'clock, when a boat was sent on shore with Aldermen Miller and Morgan to apprise Kossuth that the committee were ready to escort him to the city.—About a quarter-past ten, Kossuth went on board, accompanied by his wife, suite, and other Hungarian exiles. As the boat proceeded in the bay, she was greeted with salutes from steamers and different vessels, the majority of which were decorated with flags and streamers. Instead of stopping at Castle Garden, where she was surrounded by thousands, the steamer sailed some distance up both rivers, and was received with repeated salutes as she proceeded along the different quays, when she returned to Castle Garden, and Kossuth was distinguished by the people, cheers rent the air, and the crowds seemed to put no bounds to their enthusiasm for the Magyar. On their route up the bay guns were fired from Governor's Island and the Jersey shore, and in going up the East river the steamer was hailed with cheers from congregated crowds. At U. S. Navy Yard salutes were fired by the U. S. ship North Carolina and Frigate St. Lawrence. Returning to Castle Garden it was found too late to admit of the proposed excursion up the North River, and it was determined to land. The Battery was densely crowded with spectators, and the military, and on the appearance of the steamer a corps of artillery fired a salute, which was returned. The steamer soon after effected a landing. Castle Garden was crowded to its utmost capacity. Kossuth entered the building about half-past 12, and was escorted by Lieutenant Nelson, of the Mississippi. The cheers which ensued were most vociferous, and the rush towards the stand was so great, that the tables and chairs arranged for the reporters were overturned.

Mr. Morgan, President of the Board of Aldermen, introduced M. Kossuth to the Mayor. An attempt was then made to call the audience to order, but it was unheeded by those in the back part of the room, and the noise and confusion were such, that it was impossible to hear the Magyar's address at a distance of ten feet.

Kossuth replied—"Mr. Mayor and Gentlemen,—If you are desirous to hear my humble thanks for the generous reception you have given me, then I humbly beg you to be silent, or else it will be utterly im-

possible for me to speak. I am still unwell. My head is dizzy, being tossed on the restless waves of the Atlantic, but I shall soon be refreshed by a few hours' rest on the soil of freedom,—your happy home. What eloquent music in the words, I have no home, and the freedom of my country is stricken down.

New York, Dec. 8.

Kossuth attended divine service with the Mayor at St. Bartholomew's Episcopal Church yesterday. He dined with the Mayor at four o'clock, after which the party proceeded directly to their rooms. The members of the City Bar are about making arrangements to give Kossuth a public dinner.

Kossuth said—"His coming to this country was not caused by personal motives, but for the cause of liberty throughout the world, and particularly of Hungarian liberty. He was deeply distressed at the action that Congress had taken, and had the accounts reached him before he left Europe, he would have hesitated before coming to this country."

To the Editor of the Catholic Telegraph and Advocate. Dayton, Nov. 24, 1851.

Sir—There is a trial now pending before one of our magistrates, which is producing its share of excitement. As the sinews of war are abundant, Squire Anderson does not appear to be in a hurry to decide a point so difficult of adjudication. The trouble appears to be this. The German Lutheran Congregation has entered on the road to "progress," a road on which, as there is no hill to be surmounted, the movement of the travellers is rapid. The aristocratic portion of the disciples of Luther took it into their head, or took it out of their Bibles (I do not know which,) that the Trinity was too mysterious a doctrine for such highly educated gentlemen to believe. Not having grace to believe this mystery they thought that to be consistent they should believe no other mystery, and hence they laid aside the incarnation of the Son of God. A committee was appointed to wait on the Preacher to inform him that he must no longer preach these mysteries of Christianity, on pain of immediate removal! The Preacher referred to the Constitution of the Lutheran church and the rules laid down in some book in his possession, which the sceptics demanded, and he as resolutely refused to deliver. Hence a regular out-and-out German Protestant suit! A radical tear-down controversy—three lawyers on a side, and all walking into theology with a rush! How it will end it would puzzle a Prophet to foretell, but it is supposed that we will have one or two new sects of Protestantism.—Should any of the lawyers be converted in the progress of the trial, I will send you word. It is the general impression that they won't.—Yours truly, J. J.

STEAM BETWEEN DUNDREE, MONTREAL, AND QUEBEC.—We understand that some gentlemen in town are about to establish a steam conveyance, for transmission of goods, by a large and powerful screw propeller, to and from Quebec and Montreal, the company to be divided into 300 shares at £25 each. As such a medium of communication with these places is much required on the east coast, we doubt not that shareholders will find it a profitable investment, the more especially as there is no direct steam conveyance from any port in Great Britain to the Canadas, to which so many of our countrymen are yearly emigrating. From careful calculations and correct data, which may be seen by any one who is dubious of the success of the project, they confidently hold out the prospect of from fifteen to twenty per cent. being paid upon the capital invested, even after deducting a large percentage for deterioration of value; and calculating freights under what is now freely given to common sailing ships, both for goods and passengers. As soon as 200 shares are subscribed, a meeting will be called for the purpose of organizing the company. We have no doubt this undertaking, which is worthy of the spirit of the times and the enterprise of the town, will meet with such encouragement as to ensure its being carried into immediate effect.—Northern Warder.

THE ELECTRIC TELEGRAPH BETWEEN DOVER AND CALAIS.—ON THURSDAY, the 13th November, this event which should be ever memorable in the annals of the two countries, occurred. The communication was established in so effective a manner that the contents of a paper which marked the prices of the funds on the London Exchange were instantaneously transmitted from the English to the French coast. The success of the undertaking was also evinced in a manner which appealed still more to the imagination from the dramatic circumstances with which it was attended. The Duke of Wellington, on this memorable Thursday, was at Dover for the purpose of accomplishing some ceremony connected with the Harbor Sessions in his character of Lord Warden of the Cinque Ports. It was arranged that on his departure for London by the two o'clock train the illustrious old warrior should be saluted by a gun fired at Calais. A 32-pounder, loaded with 10lb. of powder, was prepared, and brought into communication with the wire. When the church bell struck two at Calais, and when the train at Dover was just gliding from the railway shed, the spark was to be applied in France, and the gun to be discharged in England. Punctually as the clock struck two, a loud roar was heard along the Dover cliffs, and the grounds quivered to the report. The feat had been accomplished. Nor was the future success of the experiment left in doubt. To celebrate the victory of science Calais continued to salute Dover, and Dover Calais—and the guns discharged at one port were fired from the other.—Times.

FILTH AND DEPRAVITY.—Those who study the physical sciences, and bring them to bear upon the health of man, tell us that if the noxious particles that rise from vitiated air, were palpable to sight, we should see them lowering in a dense black cloud above certain haunts, and rolling slowly on to corrupt the better portions of a town. But if the moral pestilence that rises with them and in the eternal laws of outraged nature is inseparable from them, could be made discernible too, how terrible the revelation! Then should we see depravity, impiety, drunkenness, theft, murder, and a long train of nameless sins against the natural affections and repulsions of mankind, over-changing the devoted spots and creeping on to blight the innocent and spread contagion among the pure.—Then should we see how the same poisoned fountains that flow into our hospitals and lazar-houses, inundate our jails, and make the convict ship swim deep, and roll across the seas, and overrun vast continents with crime. Then should we stand appalled to know, that where we generate disease to strike our children down and entail on unborn generations, there also we breed, by the same certain process, infamy that knows

no innocence, youth without modesty or shame, maturity that is mature in nothing but in suffering and guilt, blasted old age that is a scandal on the form we bear. Unnatural humanity! When shall we gather grapes from thorns and figs from thistles? when fields of grain shall spring up from offal, in the byways of our wicked cities, and roses bloom in the fat churchyards that they cherish; then we may look for natural humanity, and find it growing from such seed.—Dickens.

VANDILLE, THE MISER OF PARIS.—In the year 1742, Vandille, the miser, was worth nearly eight hundred thousand pounds! He used to boast that this vast accumulation sprang from a shilling. He had increased it step by step, farthing by farthing, shilling by shilling, pound by pound, from the age of sixteen to the age of seventy-two years. For six and fifty years had that covetous old man lived, for no other purpose than to accumulate gold, which he had not the courage to enjoy. Not once during those years had he indulged himself in any luxury, or participated in any pleasure; his life was one continuous sacrifice to Mammon.—The blessings which a kind and benevolent Providence had bestowed in his mercy upon mankind were never accepted by Vandille; his whole soul was absorbed, his every joy was sought for in the yellow heap which his avarice had accumulated. His death was a singular one; the end of that man was a terrible lesson, and one from which a fearful moral may be drawn. The winter of the year 1764 had been very cold and bitter, and the miser felt inclined to purchase a little extra fuel, in the summer time, to provide to some extent against the like severity in the ensuing winter. He heard a man pass in the street with wood to sell; he lugged for an unconscionable time about the price, and at length completed his bargain, at the lowest rate. Avarice had made the miser dishonest, and he stole from the poor woodman several logs. In his eagerness to carry them away and hide his ill-gotten store, he over-heated his blood and produced a fever. For the first time in his life he sent for a surgeon. "I wish to be bled," said he, "what is your charge?" "Half a livre," was the reply. The demand is deemed extortionate and the surgeon was dismissed. He then sent for an apothecary, but he was also considered too high! and he at last sent for a poor barber, who agreed to open the vein for three pence a time. "But, friend," said the cautious miser "how often will it be requisite to bleed me?" "Three times; eight ounces a time," replied the barber. "Let me see," said the possessor of three quarters of a million, "that will be nine pence: too much, too much. I have determined to go a cheaper way to work; take the twenty-four ounces at once, and that will save me sixpence." The barber remonstrated, but the miser was firm; he was certain he said that the barber was desirous to extort an extra sixpence, and he would not submit to such scandalous imposition. His vein was opened, and four and twenty ounces of blood was taken from him. In a few days Vandille, the miser, was no more. The savings of his life, the wages of his vice and avarice, he left to the King of France.—Lives and Anecdotes of Misers.

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A CARD.

Mrs. COFFY, in returning her grateful thanks to her numerous kind Friends, respectfully intimates to them, and the Ladies of Montreal in general, that she has just received a new and varied assortment of every article in the DRY GOODS and FANCY LINE, which she is able to offer for Sale on the most reasonable terms. She begs leave, also, to announce that, having engaged the services of competent persons, she now carries on the MILLINERY and DRESS-MAKING business, in addition, and hopes, by strict attention and punctuality, to give entire satisfaction to those Ladies who may favor her with their patronage. 23 St. Laurence Street, Nov. 25, 1851.

TOBACCO, SNUFF AND CIGARS.

THE Undersigned has constantly on hand a choice assortment of the above articles, to which he respectfully invites the attention of Town and Country Merchants.

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Montreal, October 9, 1851.

DOCTOR TUCKER has removed from 56 McGill Street to Lagache Street, corner of St. Constant Street. Montreal, 15th October, 1851.

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Mr. D. keeps an Office and has a Law Agent at Nelsonville, in the Mississippi Circuit.

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

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JOHN O'FARRELL,

ADVOCATE, Office, — Garden Street, next door to the Ursuline Convent, near the Court-House.

Quebec, May 1, 1851.

THOMAS PATTON,

Dealer in Second-hand Clothes, Books, &c. &c. BONSECOURS MARKET, MONTREAL.

JOHN PHELAN'S

CHOICE TEA, SUGAR, AND COFFEE STORE, No. 1, Saint Paul Street, near Dalhousie Square.

JOHN MCLOSKEY,

Silk and Woolen Dyer, and Clothes Cleaner, (FROM BELFAST,) No. 33 St. Lewis Street, in rear of Donegana's Hotel,

ALL kinds of STAINS, such as Tart. Paint, Oil, Grease, Iron Mould, Wine Stains, &c., CAREFULLY EXTRACTED. Montreal, Sept. 20, 1850.

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25 College Street, opposite the College, MANUFACTURER OF OIL CLOTHS, which comprise PRINTED IMITATION MARGONY, BLACK WALNUT, TABLE and PIANO COVERS; also Plain Back for Caps, Trunks, and for use of Coachmakers. Also, all kinds of SILK and WOOLLENS DYED, in the best manner, and with despatch.

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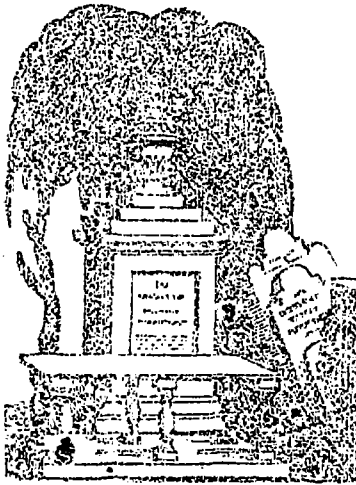
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R. TRUDEAU,

APOTHECARY AND DRUGGIST, NO. 111 SAINT PAUL STREET MONTREAL, HAS constantly on hand a general supply of MEDICINE and PERFUMERY of every description. August 15, 1850.

WILLIAM CUNNINGHAM'S

MARBLE FACTORY, No. 53, St. Urban Street, (near Dorchester Street.)



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

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

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SELLING OFF AT COST PRICE, A STOCK WORTH \$65,000; CONSISTING OF

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The Subscriber begs to inform the Public of Montreal, that on MONDAY NEXT, the 3rd November, and Following Days, he will commence Selling Off his Stock at COST PRICE.

L. PLAMONDON,

No. 122, St. Paul Street, Sign of the Beaver. October 30, 1851.

AMERICAN MART,

Upper Town Market Place, Quebec.

THIS Establishment is extensively assorted with Wool, Cotton, Silk, Straw, India, and other manufactured Fabrics, embracing a complete assortment of every article in the Staple and Fancy Dry Goods Line.

India Rubber Manufactured Boots, Shoes, and Clothing, Irish Liners, Tablinets, and Frieze Cloths, American Domestic Goods, of the most durable description for wear, and economical in price.

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The rule of Quick Sales and Small Profits, strictly adhered to. Every article sold for what it really is. Cash payments required on all occasions. Orders from parties at a distance carefully attended to.

Bank Notes of all the solvent Banks of the United States, Gold and Silver Coins of all Countries, taken at the AMERICAN MART, Quebec, 1850.

T. CASEY.

INSPECTION OF BEEF AND PORK.

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

April 21, 1851. FRANCIS MACDONNELL.

ROBERT M'ANDREW,

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

CANTON HOUSE.

FAMILY TEA, COFFEE AND SUGAR WAREHOUSE, No. 109, Notre Dame Street.

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

The MACHINERY on the Premises, worked by a Four Horse Power Steam Engine, for Roasting and Grinding Coffee, is on the most approved plan, the Coffee being closely confined in polished metal spheres, which are constantly revolving and oscillating in heated air chambers, is prevented involving them from Smoke, danger of partial carbonisation of the Bean and loss of Aroma, so important to Consumers, which is further ensured by attention to Grinding at the shortest time prior to Sale.

To this elaborate process SAMUEL COCHRAN owes the high reputation his Coffee has obtained through a large portion of the Province.

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

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

Families residing distant from Montreal will have their orders scrupulously attended to, and forwarded with immediate despatch. June 12, 1851. 109, Notre Dame Street.

FOREIGN WINE AND SPIRIT VAULTS.

103, Notre Dame Street.

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

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

SAMUEL COCHRAN, Proprietor. All goods delivered free of charge.

A very choice assortment of PORT, SHERRY, CHAMPAGNE and CLARET, now on hand. And a small quantity of extremely rare and mellow OLD JAMAICA RUM, so scarce in this market.

OWEN M'GARVEY,

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

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

RYANS HOTEL, (LATE FELLERS.)

No. 231 St. Paul Street, Montreal.

THE SUBSCRIBER takes this opportunity of returning his thanks to the Public, for the patronage extended to him, and takes pleasure in informing his friends and the public, that he has made extensive alterations and improvements in his house. He has fitted up his establishment entirely new this spring, and every attention will be given to the comfort and convenience of those who may favor him by stopping at his house. The Hotel is in the immediate vicinity of mercantile business—within a few minutes walk of the various Steamboat Wharves, and will be found advantageously situated for Merchants from the Country, visiting Montreal on business.

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

The Stables are well known to the public, as large and commodious; and attentive and careful persons will always be kept in attendance.

The charges will be found reasonable; and the Subscriber trusts, by constant personal attention to the wants and comfort of his guests, to secure a continuance of that patronage which has hitherto been given to him.

M. P. RYAN.

Montreal, 5th September, 1850.

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