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CATHOLIC CHRONICLE.

VOL. II.

MONTREAL, FRIDAY, AUGUST 15, 1851.

NO. 1.

ASSUMPTION OF THE BLESSED VIRGIN.

(From a Sermon of Bossuet, delivered in a Convent.)

The illustrious orator explains in this discourse, how the Mother of God was prepared for the mystery of this day by the three virtues of charity, chastity, and humility. Her ardent love for God caused her momentary death, and thus took away her mortality. Virginity was the cause of her incorruption, and the source of her glory. Humility was the cause of her elevation, and led her to the throne destined for her. We translate only the second part:

"The sacred body of Mary, the throne of chastity, the temple of incarnate wisdom, the organ of the Holy Ghost, and the seat of the virtue of the Most High, could not remain in the grave. The triumph of Mary would be imperfect, if it took place without her sanctified body which is as the source of her glory. Come, therefore, virgins of Jesus Christ, chaste spouses of the Saviour of souls, come and admire the beauty of this virginal body. Contemplate three wonders which holy virginity produces in Mary. Virginity preserves her flesh from corruption, and thus prevents the dissolution of her being. Virginity draws upon her a heavenly influence which makes her rise from the grave before the time, and thus gives her life again. Virginity spreads around her a divine light, and thus endows her with glory.

"I say first, that holy virginity is as a divine balm, which preserves from corruption the body of Mary. Of this you shall be convinced, if you consider attentively how great is the perfection of her virginal purity. To form some idea of it, we must bear in mind this principle: Our Saviour was most intimately united to the Blessed Virgin, according to the flesh: now this close union was necessarily accompanied by an entire conformity between them. Jesus sought one similar to him. The spouse of virgins wished to have a virgin mother to make this resemblance the ground of their union. This being supposed, you must perceive that we ought to entertain no ordinary opinion of the purity of Mary. No, never shall we be able to form a just idea of it. Never shall we understand its perfection, until we comprehend that it has wrought in this virgin mother a perfect integrity of body and soul. This made the great St. Thomas say that an extraordinary grace was bestowed on Mary, a grace which as a heavenly dew, not only moderated, as in the other elect, but extinguished the fire of concupiscence; so that there were in her not only no evil works, which are as a conflagration kindled by concupiscence; not only no evil desires, which are as the flame it emits: not only no evil inclinations, which are as its burning coals; but the very furnace was entirely closed. After this, Christians, how could the flesh of the Blessed Virgin undergo corruption, since every germ of corruption was neutralised by her virginity of mind and body, and by her perfect conformity with Jesus Christ.

"For, do not believe that corruption is to be considered after the manner of physicians, as a natural consequence of composition and mixture. We shall raise our thoughts higher, and believe, in accordance with the principles of Christianity, that the necessity of undergoing corruption to which our flesh is subject, originates in the fact that this flesh is an allurement to evil, is a source of evil desires, is 'a sinful flesh,' as St. Paul expressly says (Rom. 8.) Such a flesh ought to be destroyed even in the elect; because in this state of sinful flesh, it does not deserve to be reunited to a beautified soul, nor to enter into the kingdom of God. It must then change its first form, in order to be renewed, to lose its first nature, and to receive another one from the hand of God. As an old and irregular building is suffered to crumble to pieces by degrees, that it may be erected anew, after a more beautiful order of architecture, so it is with our flesh which has become disordered by concupiscence. God let it fall in ruins to remodel it after his own fashion, and according to the first plan of his creation. Thus should we reason concerning the corruption of the human body, conformably to the principles of the Gospel. There we learn that our flesh is to be reduced into dust, because it has served sin; and thence we may conclude that the body of Mary being all holy, must be incorruptible.

"For the same reason, she must have received immortality by an anticipated resurrection. For, though God has appointed a common term for the resurrection of all the dead, there are particular reasons which may oblige him to advance the time in favor of the Blessed Virgin. The sun matures fruits only in their season. But we see lands so well cultivated that they draw its action more effectually and more promptly. There are also precious plants in the garden of our spouse. The holy body of Mary was a soil too well prepared to expect the ordinary time to produce fruits of immortality. Her virginal purity draws on her a particular influence. Her conformity with Christ, disposes her to receive a more prompt effect of his vivifying virtue. And assuredly, Chris-

tians, she may well draw His virtue on herself, since she attracted Himself. He came to her, charmed by her purity. He loved her so as to remain within her nine months; so as to incorporate Himself with her; so as to take root in her, to use the expression of Tertullian. He will not, therefore, leave in the grave the body of Mary which He loved so much, but He will transport it to heaven, adorned with immortal glory.

"Holy virginity will contribute again to give to Mary this glory for the following reason, Jesus Christ represents in His Gospel the glory of risen bodies in these beautiful words: 'They shall be,' He says of the elect, 'like the angels of God.' Hence Tertullian speaking of risen bodies, calls them, 'angelificato caro,' angelised flesh. Now, among all the Christian virtues, that which is best able to produce so extraordinary an effect, is holy virginity. It forms angels upon earth. Of it St. Austin has said, 'it has in the flesh, something not of the flesh' and which belongs to angels rather than to men. Virginity, therefore, which makes angels of men already in this life, can well make them angels in the next. Consequently, I was right to tell you that virginity has a specific virtue to enhance the glory of risen bodies on the last day. Judge from this, Christians, what brilliant light shall surround the body of Mary, which is more pure than the seraphs themselves. For this reason Holy Scriptures uses extraordinary expressions to describe this brightness. It scarcely finds light enough in the universe; it collects together every luminous body in nature. It places the moon under her feet, the stars around her head, and the sun penetrates her being and surrounds her person with its rays: She is described as 'a woman clothed with the sun.' (Apoc. 12.) So great was the glory and splendor required for adorning this virginal body!

"Virgins of Jesus Christ! rejoice at the beautiful spectacle set before your eyes. Think what honors are reserved to bodies consecrated by holy virginity. Perfect chastity purifies our flesh, moderates concupiscence, mortifies evil desires, and fits our bodies for incorruptibility. Learn then, dear sisters, to value highly this sacred treasure which you carry in vessels of clay. Renew every day in yourselves the love of purity. Suffer it not to be sullied by the least attachment to the body. And if you are jealous of the purity of the body, be still much more jealous of the purity of the mind. By this means, you shall be worthy companions of the blessed Mary, and wearing her glorious livery, you shall be nearer the triumphal car, in which she now ascends to her throne. Come forward to follow her. She is ready to mount up to heaven where she is expected. Every preparation is over. Divine love has done its office by taking away her mortal garment. Holy virginity has clothed her with the royal robes, and humility will place her on the throne.

"O holy, O blessed Mary! since thou art with Jesus, enjoying in the meridian light of eternity, his divine familiarity, speak to His heart in our behalf. We ask not for human grandeur. Obtain only for us that humility for which Thou wert crowned. Obtain it for these holy women, for all this auditory. Pray, O Sacred Virgin! that all who celebrate thy glorious Assumption, may retain this reflection deeply engraved on their minds, that there is no true greatness not founded on humility; that through this merit alone, we can merit a lasting triumph and unfading crown."

DR. NEWMAN'S FOURTH LECTURE.

(From the Birmingham Correspondent of the Tablet.)

Birmingham, July 22.

Dr. Newman delivered his fourth lecture last evening, at the Corn-Exchange, to a highly respectable audience. The Lord Bishop of Birmingham, and a great number of the Clergy of the town and neighborhood, were present. Amongst the principal features of the lecture was the exposure of that most infamous of all lying productions, "Maria Monk's Awful Disclosures." Some idea of the learned Doctor's withering sarcasm may be formed from the following extract from the address, which was listened to for nearly two hours with the most intense interest:—

"Look at that poor degraded creature, strolling about from village to village, from settlement to farmhouse, among a primitive and simple population. She has received an injury in her head, when young, and this has taken away, in part, her responsibility, while it has filled her brain with wild ideas, and given it a morbid creative power. Ere she is grown up she leaves her home, and flits here and there, the prey of any one who meets with her. Catholics are all round about her; as a child she has been in a Catholic school, and perhaps she has from time to time wandered into Catholic churches. She enters, she peers about still and demure, yet with wild curious eyes, and her own wanton thoughts. She sees, at first glance, the sanctity and gravity of the ceremonial;

she is struck with the appearance of modesty, whether in the sacred Ministers, or in the Sisters, but her evil heart instantly suggests that what shows so well is nothing but a show, and that close under the surface lies corruption. She contemplates the whole scene—she cannot forget it; but she asks herself, what if it be but a solemn mockery, cloaking bad deeds? The words, the actions, so calm, so gentle; the words of peace, the sacramental actions, she carries them off with an accurate memory. Those verses and responses, those sweet voices, those blessings and crossings, and sprinklings, and genuflections. But what if they all be a cloak? And when the Priest went out, or when he spoke to any one, what is it all about? And when he was in his confessional, and first one, and then another came to him, what could they be saying? Ah, what, indeed!—what if all be but a cloak for sin? There is the point. What if it be but a jest? Oh, the pleasant mischief!—the stirring, merry fancy!—to think that the men can look so grave, yet love sin; that women, too, who pretend so much, need not be better than she is herself; that that meek face of those holy hands belong to a hypocrite, who acts the angel and lives the devil. She looks closer and closer, measuring the limbs, scanning the gestures, and drinking in the words of those who consciously go about their duties in her presence, and imputing meanings to the most harmless and indifferent actions. It really is as she suspected, and the truth breaks upon her more. Her impure imagination acts upon her bodily vision, and she begins to see the image of her own suspicions in the objects she is gazing on. A sort of mirage spreads through the sacred building or religious house, and horrors of all kinds float across her brain. She goes away, but they pursue her; what may not have taken place amid those holy rites, or within those consecrated walls? The germ of romance is already fermenting in her brain, and day after day it becomes more developed in its parts, and more consistent in its form. Poor sinful being! She finds herself in a penitentiary; no, sure, it is a religious house; so she will consider it. Everything she sees there speaks to her of her feverish dream; the penitents become Nuns; the very rooms, windows, passages, and stairs, she recognises them as conventual, the very convent which her fancy has been framing. Things utterly separate from each other are confused together in her bewildered mind; and when she comes into the world again, she thinks herself a Nun escaped from confinement, and she now begins to recollect scenes of indescribable horror, which gradually become clearer and clearer. Now, Protestant public, the hour is come; you have craved after lies, and you shall have your fill; you have demanded and here is the supply. She opens her mouth; she lifts her voice; your oracle, your prophet, your idol, Oh, Protestant public, is about to speak! She begins her "Awful Disclosures;" who is this hapless creature, very wicked, very mischievous, yet much to be pitied? It is Maria Monk. My brothers, in what I have been saying, I have but given substance in my own way to the facts recorded of her; but those facts are simply as I have stated them. The history of the wretched imposture was traced out and given to the world immediately on the publication of her romance. It was deposed by divers witnesses that she was born of parents who had lived at Montreal in Canada, about the year 1816. When about seven years old, she broke a slate pencil in her head, and had been strange ever since; at the age of eight she frequented a convent school; when about fourteen or fifteen she left her mother's roof, and is found successively, in the service of various persons, an hotel keeper, a farmer, a tradesman, and others, and then for a time dependent on charity. From one of her mistresses she absconded with a quantity of wearing linen; she was discharged by two others for her bad conduct, and was generally looked upon as a person of at least doubtful character. Then she made her appearance at Montreal itself, declaring she was daughter to Dr. Robertson, a magistrate of the city, who had kept her chained in a cellar for four years. This attempt failing, she next went off to the United States, appeared at New York, and then began a second and more successful tale against one of the convents of the city she had left, from which she said she had escaped. She was taken up by a party of New York Protestants, who thoroughly believed her, and reduced her story to writing. Who was the author is not quite certain; two names have been mentioned, one of them a person connected with this very place. In this book, whoever wrote it, she gives a minute description of her imaginary convent in Montreal, and some of the Nuns and others she professed to have known there. On the slander making its way to Montreal, Protestants carefully went over the calumniated convent; and they reported after minute inspection, that it in no respect answered to her account of it; indeed it was certain she had never been within it. It was proved on the other hand, that her description did distinctly answer to a penitentiary of

which she had lately been an inmate, and whence she was dismissed for bad conduct; and further, that the account she gave of her Nuns in the convent answered to some of her fellow penitents. Moreover, there is something about the book more remarkable still, not indeed as it concerns her, but as it concerns the argument I have in several lectures been pursuing. I have insisted much on the traditional character of the fable of which Catholics are the victims. It is the old lie brought up again and again. Now this is most singularly exemplified in the infamous work I am speaking of. On its appearance, the newspapers of the day asserted, without contradiction, that it was in a great measure a mere republication of a work printed in the year 1731, under the title of "The Gates of Hell Opened, or a Development of the Secrets of Nunneries." "Maria Monk's pamphlet," says a Liverpool paper, "is a verbatim copy of that work, the only difference being a change of names." The editor of a Boston paper "pledged himself that this was the fact;" and the editor of another "was ready to make affidavit that the original work was in his possession a few months previously, when it had been lent to the publishers of 'Maria Monk's Disclosures.'" To show this he copied passages from both works, which were the same, word for word. Here then you have a witness who is prepared to go any lengths in the support of the Protestant tradition, however truth or principle may lie in her way; and offensive as it will be to you to listen, and painful to me to read, you must, for the sake of the contrast between her and Mr. Blanco White, submit to one or two of those passages from her romance, which I am able, without impropriety, to quote. The learned Doctor then proceeded to analyse some of the most atrocious blasphemies in the publication, and created a deep impression upon all present.

THE ANGLICAN CRISIS.

(From the Mercersburg Review.)

The genius of Protestantism, we are told, is not Luciferous like that of Rome; it seeks the light, has large trust in common sense and an open Bible, and asks only a clear field and fair play to get the better of Romanism, in a short time even in France or Italy itself. Romanism indeed is so absurd as well as wicked, such a dark mass of fallacies and fooleries and vile abominations, that it might seem to have no chance of standing a moment in any such unequal contest, unless under cover of some such Egyptian darkness as brooded formerly over the Middle Ages. But now in the case before us the conditions of this trial are all against it, and in favor of the antagonistic cause. The Protestantism of England is not in its infancy, but of full age and growth, with its roots reaching out in every direction into the soil of the national life. It has learning, and wealth, and vast moral respectability, on its side. The government is in its hands, with boundless patronage and power. What can such a cause fear, thus inwardly and outwardly strong, from an interest so poor and weak and vile as the thing called Popery? One might suppose the English nation would only laugh at any show of serious competition, on British ground and in the middle of the nineteenth century, proceeding from such a quarter. And yet, strange to say, the simple erection of a Roman hierarchy, which can never be of more force than the mind and will of the people allow, has been sufficient to throw the nation into a sort of wild panic. There is a solemn self-contradiction in this, and what might seem to be an involuntary confession of weakness, which to the mind of an earnest Protestant, on either side of the Atlantic, can hardly fail to carry with it a somewhat portentous look. And it only makes the matter worse, when piety here turns into patriotism, and affects to be concerned—not just for any peril into which religion may be brought by so contemptible and barefaced an enemy—but for a future and distant peril of the State. This supposed political danger all depends of course, at the same time, on the growth of Romanism far beyond its present bounds; and such growth in England can come only by the activity of the British mind itself, exercised on the problem of the two opposing systems under the full meridian blaze of modern knowledge, with an open Bible and all sorts of outward force besides to stem the movement; in which case it would seem as if it must have some right to prevail, if a people have any right ever to think for themselves or to follow their own mind. But the conservative humor of which we now speak, with all its faith in Protestantism, its huge contempt for Romanism, and its high opinion of Anglo-Saxon intelligence and common sense, is by no means willing after all to trust things in this way to their natural course. England must not have the opportunity even of making a fool of itself by turning Catholic, though this should take place with never so much intelligence and freedom. If a man is likely to

become a maniac, and in that state to commit suicide, his friends think no harm of chaining him for his own good; and just so here, in view of this possible fit of Romanism and the farther possibility by it of political self-destruction, it is held to be wise and right to clasp a strait jacket on the patient forthwith, for the benevolent purpose of keeping him in safety from his coming self. The imagination of John Bull is terribly frightened with the chimera that he is in danger of losing his senses, that his mind is not safe in his own care and keeping; and he comes to the sage conclusion, that the best thing he can do to avoid so deplorable a catastrophe is to part with his mind altogether, to put it into the hands of his own Prime Minister, the British Parliament, the Anglican Bishops, or anywhere in short that may seem fit, only so as to be fairly rid of it himself and in no peril thus of becoming crazy.

What a Circe after all this Popery must be, if the full grown Protestantism of England in the middle of the nineteenth century, with all sorts of patronage and prejudices to back it, may not be allowed to meet the hag or look her fairly in the face, even on its own soil, for fear of being bewitched by her sorceries into the similitude of a swine.

And how kind of the popular spirit now happily in the saddle, which is so well assured of its own sanity and can see this danger afar off, to break through its usual cant of free inquiry and free speech, its favorite cry of liberty and light, and to invoke the strong arm of power for the suppression beforehand of any and all workings of British mind that may look this way.

We have the same spirit at work in this country, officiously concerned to persuade the American people that Romanism is at war with the idea of a Republic, and that to guard against the danger of itself turning Catholic in time to come, and so by its own free choice committing political suicide, the part of wisdom is now, in obedience to the counsels of this far-seeing and profoundly patriotic school, to forestall and cut off the exercise of all freedom in any such form, or in other words, by putting out the light in season, to save the weak eyes first and then the weak life of the nation.

Seriously, we say, the cause of Protestantism is wronged, the cause of Romanism is powerfully complimented, by every concession which implies in this way that there is any danger of an enlightened people, at this time of day, with its eyes open and its hands unbound, being led deliberately to exchange the boasted beauty and perfection of the first for the supposed ugliness of the second, at the cost of losing besides its most cherished privileges and institutions. Such extreme sensitiveness to danger, such spasms of morbid jealousy and fear, where the foe at the same time is represented as so poor and silly, so loathsome and vile, so miserably decrepid and weak, is to our mind, we confess, one of the most uncomfortable symptoms in the case of Protestantism at the present time.

The truth is however, that there is real room in the whole case for uneasiness, not just because Romanism may be seen to have power, but because Anglicanism is felt to be weak. The constitutional deficiency of this system, its want of ability to assert and carry out in full the proper functions of a church, is in the way of being exposed as never before by the progress of the present crisis; and so searching has this become in its operation, that there is now good reason to expect that it will lead in due time to the breaking up of the Establishment altogether. It is becoming more and more difficult for the two tendencies it carries in its bosom, to move in any sort of union together; and we are not surprised to find that which still makes earnest with Catholic truth leaning powerfully towards secession, whether it be to form a new body or to fall into the arms of Rome. The secessions which have already taken place in this last form, are exceedingly significant. No movement of the sort equally grave has occurred since the Reformation. The importance of it lies not just in the number of the converts, though this is serious enough, but in their character rather, and the circumstances of the change. Newman was the greatest theologian in the English church, and next to him probably Archdeacon Manning. The converts generally have been men of learning and piety, filling prominent stations and connected with the best families. Of their great moral earnestness, the step they have taken is itself the strongest proof. It has been well remarked that every one of them must have gone through a process of fiery probation, of which the world generally can have no conception, to break in such style with his whole previous existence, and pass over through all sorts of sacrifice to his new position. Every single conversion in such circumstances is a true martyrdom, in the full sense of the word. No single case of such martyrdom can ever pass without weight; and in such a time of crisis especially as the present, a hundred cases of the sort coming together must be allowed to carry with them a truly startling and awakening power. It is only the perfection of insipidity to pretend indifference to the fact, in the old world or in the new. The fact itself however, as is well known, is but a part of a much wider and still more serious fact. It is no more than the beginning probably of a great church slide, which is destined soon to shake the whole world with its thundering sound. Nearly two thousand ministers at least are reported as holding ground with regard to the Queen's supremacy, and the late governmental settlement of the question of baptismal regeneration, which will hardly allow them to stay much longer with a good conscience in the Government church. It is difficult to see how Bishop Philpotts can avoid going along with the movement. Such an exodus, whether it may lead at once to Rome or not, must be followed with still more failing of heart and confusion of mind in the Establishment, and with such palpable self-contradiction before the whole world,

that it will have no power finally to uphold itself even in form against the forces that are at work on all sides for its overthrow.

In this way it is that the crisis before us, as we take it, is bringing the pretensions of this Established church to such a course of fiery trial as it has never been called to pass through before; and the result of the trial is sure to be that Anglicanism will be found wanting, having no power to make good its own high sounding promises and claims. It is some instinctive apprehension of this, we doubt not, that excites it so much just now against the so-called Papal aggression. With all its superiority of patronage and wealth, and Protestant prejudice to boot, Anglicanism very plainly is afraid to meet Romanism on fair terms, before the tribunal even of the Anglican mind itself. It virtually confesses judgment, and condemns itself by its own verdict. It must either give up the church doctrine altogether, and so fall down to the level of the lowest Puritanism, or else be led by it to proclaim itself the sham only of what Romanism has the show at least of being in fact; and either horn of the dilemma is sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit. Hard enough it is of a truth, in such circumstances, to be calm and quietly self-possessed. But the exposure is only aggravated by the want of power to meet it in this way. The style in which both parties in the Establishment, High Church and Low Church, allow themselves too generally to rail at Romanism and the late conversions, is anything but dignified or rational, and must in the end rebound with righteous retribution on the credit of their own cause.

THE POUNDS, SHILLINGS, AND PENCE PRELACY.

(From the Weekly News.)

Well, now that the country has had full time to consider the question—now that the immediate heat of debate is over, and the voices of Hall and Horsman are hushed for a time in grim repose—what does England think of her Bishops? We don't put the question with any bitterness of sectarian feeling, but as men of sense and men of the world, we would soberly ask our readers with what feelings have they regarded that pious scramble of consecrated elderly gentlemen for unjust and inordinate gain, which the late ecclesiastical discussions have disclosed? For ourselves, we honestly avow that disgust, unmitigated and intense disgust—has been the feeling engendered by this sordid masque of mitred mammonism and reverend rapacity.

Fathers in God doing foolishly even as the sons of Belial; the Chief Priests of the Religion of Self-denial giving way to an excess of that covetousness which they tell their people is Idolatry; the chosen overlookers of His Church, who drove the money-exchangers out of the Temple, huckstering and chaffing away their honor and their conscience for the gold that perishes, careless even of good-repute, so that they can heap up riches, not for the church, but for their own households. It is a sickening spectacle, and this, too, in a nation where the cry of spiritual destitution and of the necessity for church extension is perpetually being raised—by none more zealously than by the holy pilferers themselves.

How much longer are these things to endure amongst us? How is it, that in this Protestant and Practical England, of the nineteenth century, Prelacy is still suffered to exist in a prodigality of wealth and power, which no kingdom of Catholic Europe can show anything to equal? The Daily News has lately put this contrast in so striking and concise a form, that we shall make no apology for reproducing, in the very words of that able and honest Journal, the following remarks on the comparative cost of Episcopacy in England, France, and Spain:—

"Whilst there are 65 bishops in France with only £400 a year each, or £26,000 in all, the gross income of our Bishop of Winchester in 1850 was £28,358 0s 7d, or £2,353 0s 7d more than all the bishops of France received by way of stipend from the State. Is this reasonable, proper, or decent?"

"The fifteen archbishops of France annually cost the State £8,400 by way of stipend; and the nine archbishops of Spain receive amongst them £12,600 a-year. Whereas our two archbishops have between them £25,000 a-year, or £4,000 a-year more than the 24 archbishops of those two Roman Catholic countries."

"In 1850, the Bishop of Durham received £25,419; and for that sum in Spain 25 bishops would have been supported; and for the £24,272 which our own diocesan, Dr. Bloomfield, received in 1848, the Bishop of Rome, as he calls the head of the Roman Catholic Church, would in France have kept 60 prelates; all equally boasting with him of apostolic descent." These figures have a stern significance about them, which no arts of rhetoric can amplify, no efforts of sophistry explain away.

Our contemporary is inclined to make some allowance for the Parliamentary duties that we here add to the spiritual and ecclesiastical functions of our Prelates, and for the claims of married life. We confess we are of sterner stuff. Instead of making the duties of spiritual lordship a plea for the enormity of prelatial incomes, we would relieve the Fathers in God from the burden of those temporal functions which are so exquisitely inappropriate for the spiritual servants of Him whose kingdom was not of this world. Our conviction is that, at which the boldest and most honest of English Parliaments arrived two hundred and eleven years ago, "that the legislative and judicial power of bishops in the House of Peers in Parliament is a great hindrance to the discharge of their spiritual functions, prejudicial to the commonwealth, and ought to be taken away by Bill."

As to the allowance claimed on the plea of matrimony, we can only say that the recent disclosures have tended to strengthen a doubt which has more than once passed through our minds, viz., whether the Romish rule of clerical celibacy may not, after all, be less unjustifiable than we are in the habit of

representing it. Certain we are that the nepotism of the bachelor priests of Rome has never led to grosser lust of gold, or more rapacious eagerness to accumulate, than the paternalism of that decorous and connubial clergy who hold the chief prizes in the Church of Tomlin, and Monk, and Malby.

Surely, after what has passed this Session, Lord John, of very shame, will be compelled to bring in a Bill debarring bishops, by legislative enactment, from appropriating to themselves a farthing more than their fixed Parliamentary stipends. To go on trusting for another septennial period to their moral sense, or their honors in matters affecting their incomes, may have the effect of enriching a few prelatial families, but will surely end by ruining the church. Episcopacy, as by law established, cannot survive many more such exposures as that of Bishop Monk's lease of Horfield, Bishop Pery's squabble with the Commissioners, or Bishop Malthy's retention of his £75,000 surplus.

CATHOLIC INTELLIGENCE.

Yesterday (Tuesday) the Cardinal laid the first stone of a new church at Mortlake, Surrey, to be dedicated to St. Mary Magdalen. The district used to belong to Richmond, and includes some hundreds of Catholic inhabitants, almost all of the laboring classes. The church is to hold about 400 persons, and is designed by Mr. Blount, who has already gained credit by the convent which he has erected in Blandford-square. After this function was over, his Eminence proceeded to Norwood, where he presided at a distribution of prizes at the Female Orphanage, under the direction of the Augustinian Nuns of that place.—London Correspondent of the Tablet.

On Sunday last, his Eminence the Archbishop of Westminster, administered the Sacrament of Confirmation to six or eight recent converts, all of them persons of some distinction, whose names have never appeared as converts in the public papers.—Ibid.

CONSECRATION OF THE BISHOPS.—Drs. Errington and Turner will be consecrated at St. John's, Salford, on Friday, by his Eminence the Cardinal Archbishop of Westminster. The Bishop Elect of Shrewsbury, Dr. James Brown, proceeded through Preston yesterday week (Friday) to pass the Retreat at Stonyhurst previous to his consecration at Oscott on Sunday next.—Correspondent of the Tablet.

THE NEW LORD BISHOP OF CLIFTON.—We understand that it is the intention of the new Lord Bishop of this diocese (Dr. Burgess) to reside at Prior Park. If such be the case we cannot help thinking that the funds of this noble college which are in a very depressed state, will be greatly increased; and that, therefore, the direful forebodings of Catholics, and the ill-concealed triumphs of Protestants, at the supposition that this edifice will at length fall from the hands of the true Church into the possession of an heretical communion, will both be put a stop to.

It is said that the Rev. Mr. Manning (ex-Archdeacon of Chichester) is to be the incumbent of the church recently purchased from Mr. Blew at Gravesend. There will, we understand, be two prelates appointed to that mission.—Catholic Standard.

CATHOLIC UNIVERSITY OF IRELAND.—Rev. Dr. Cooper acknowledges to have received, through the hands of the Lord Primate of all Ireland, the sum of £50 from Patrick Ryder, Esq., St. Louis, United States, in aid of the Catholic University fund.

DIocese of WATERFORD AND LISMORE.—The Right Rev. Dr. Foran, Lord Bishop of Waterford and Lismore, arrived in Carrick-on-Suir on Monday, and examined all the children and adults prepared for Confirmation on that day, and expressed himself highly pleased with their answers. There were sixteen hundred persons confirmed.—Limerick Reporter.

The Most Rev. Dr. Purcell, Archbishop of Cincinnati, was in Munich on the 20th of June. He was to arrive in Paris on the 1st July, and it was expected that he would sail for the United States before the 1st August.

PROFESSION OF EIGHT NUNS IN GLASGOW.—On Wednesday last, one of those ennobling spectacles of self-sacrificing devotion, to be seen only in the Catholic Church, was witnessed by a most respectable congregation of our co-religionists in St. Andrew's Church, Great Clyde-Street. Eight ladies in the bloom of womanhood, in defiance of all the scoffs, slanders, and calumnies which have recently been flung with so much ferocity against conventual establishments, have, in this city, dedicated their lives to the cause of charity and the practice of virtue—have abjured the world, except to visit the sick or tend the dying—have renounced their temporal wealth and taken the cross of the Christian's archetype as their portion and inheritance—and have vowed to consecrate both their bodies and their souls to the prosecution of Christian perfection, and the unfettered exercise of deeds of mercy.—Glasgow Free Press.

The Rev. Mr. Parry, who lately officiated at St. James's Church, while the Rev. J. H. Woodward was "availing himself of the legal time for doubting," is about to join the Catholic Church. He is to be accompanied by a young lady who was once a constant attendant at St. James'.—Bristol Times.

CONVERSION OF PROFESSOR GFRERER.

We (N. Y. Freeman's Journal) learn from several German papers that the very celebrated Professor Gfrerer, lately librarian of the great public library in Stuttgart, was received into the Catholic Church during the course of last spring. His reception is reported to have taken place at Our Lady of Hermits, Einsiedeln, in Switzerland. The following is the report of the Frankfort Journal, a chief organ of radicalism in Germany:—

"It caused great excitement to see the great

Professor Gfrerer as a new convert walking in the middle of the procession of the Blessed Sacrament on the feast of Corpus Christi. Some months ago one of his daughters entered as a Sister of Charity in the service of Jesuitism. The act performed by the great Doctor is the more striking, as he, being yet a Protestant pastor, attacked the dogmatical basis of Christianity more severely than even David Strauss; and on account of his anti-Christian principles his parish was taken from him. Gfrerer has neither the character of a poet nor of a fanatic. It is only by a cool consideration, he can have taken this step. We are very anxious to know, if it be the power of Gfrerer to answer to his former doings, which were the cause of so great an excitement."

Upon this, Prof. Gfrerer writes thus in the *Briunburg Zeitung*:—"To the article of the *Frankfort Journal* I have to reply that its author said many things that are not true. I never was a Lutheran or any other pastor. After having finished my studies in the University of Tubingen, in the year 1825, I performed the functions of a tutor, first in Tubingen, then in Stuttgart, till 1829. Since then I have held the office of Librarian in the public library of Stuttgart. 2d. My daughter never has been a Jesuit-nun, or a Sister of Charity, but enjoys excellent health in my own dwelling at Mr. Schall's brewery, Slipstreet, Friburg. 3d. The author is greatly mistaken if he takes me for a sceptic; I maintain quite positive opinions. For instance, as to the author of that article I am persuaded, that he is not only a liar, but also an ass. 4th. As to my book on ancient Christianity, I have to remark, that its tendency was exactly contrary to that which the author says; I always searched for the truth and I am certain that I have found it. As regards the point of my having been present at the procession on the feast of Corpus Christi, I shall not only myself be present at such solemnities at all times to which I still shall live, but I also shall try to induce by all means the whole corporation of the University to do so. My only wish is, that the author of that article would for the future, tell his lies in a more likely manner, and perhaps they might be copied by other journals."

IRISH INTELLIGENCE.

PROSELYTISM IN KNOCKTOPHER.—DINGLE BIRDLIME.

TO THE EDITOR OF THE TABLET.

"Carmelite Convent, Knocktopher, 30th June, 1851.

DEAR SIR,—Birdlime is a certain compound of of bituminous matter used by bird-catchers. Our modern soul-catchers, *alias* proselytisers, have made a vast hit in their adoption of the birdlime principle. They go about through the regions of poverty and misery, and they lay their snares for the hungry man, in order to capture his soul. It is not by the feet that these capture men, but by the stomach. Their lime consists of a certain compound vulgarly called sifrabout, and with this they are often successful for a time. I enclose you a paper placed in my hands on yesterday, by a poor fellow from a neighboring locality, who was once caught by this man-lime, and who, in sorrow for his misfortune, came to me, by the authority of the Lord Bishop of Ossory, to be re-united to the Fold of Christ, from which he had been cut off by his apostasy.

About a year and a half ago this new penitent—Patrick Freany, was attracted to the glebe of a neighboring Parson.

Having eaten several times of that dangerous food, he was considered by the Parson as sufficiently grounded in the initials of Protestantism to be sent to that place you so justly call "Dingle of the Devils." Having before his perversion acquired a little knowledge of Latin, he was sent to Dingle "to study for the Church." Under the care of the illustrious Doctors of that holy region, Patrick Freany was progressing admirably in his studies, when that ever-troublesome monitor of the soul, conscience, attacked him, and with such violence as to compel his retreat from Dingle of the Devils, and his return to his native place, Mullinavat. After much entreaty, and some very long and fatiguing journeys, in order to obtain permission to return to the bosom of the Church, on yesterday, before Mass, and in presence of a vast congregation, he made the following declaration and his profession of Faith; at the end of which, by the authority of the Lord Bishop of Ossory, I absolved him from the censures of the Church, and restored him to her Communion. To rescue this man from the danger of the man-lime, which so long held him captive in Dingle, and to assist him to work out his livelihood by honest industry, I wish to solicit the aid of a few of your readers towards giving him a passage to America. Had I the means myself, I would not ask any one to contribute, but I am destitute of that; and even still owe the money I borrowed last year to send out the famed Kitty Corcoran, who, notwithstanding her former perversion by Parson Foote, is now an ornament to society in America. Excuse this trouble from, dear Sir, yours,

MATHEW SCALLY, O. C. C.

"DECLARATION.

"I Patrick Freany, do, on this day, Sunday, 29th June, 1851, in the presence of this congregation, most solemnly declare my heartfelt sorrow, and, as I hope with Divine aid, my sincere contrition for the enormous and public scandals I gave to the Faithful, by my adoption of the profession of Protestantism, during my stay in the so-styled, Mission of Dingle, during the space of eleven months. I also most solemnly declare, that I was, throughout all that time, as convinced of the truth of Catholicity, and of the errors of Protestantism, as the most orthodox member of the Catholic Church; and that pride and poverty were the causes of my adhesion to the pre-

fession of heresy so long. After much entreaty for re-admission to the fold of Christ, I here now kneel before the Altar of the Most High God, by the permission of the Lord Bishop of Ossory; and I entreat from the hands of the sacred Priesthood of Salvation, absolution from the censures I have incurred, and penance for the scandals I have given to the Church of God. From this day till the hour of my death, I will, with the help of my Redeemer's mercy, labor to atone for my terrible sin of apostasy in the hope of salvation for eternity.

"PATT FREANY."

THE IRISH TENANT LEAGUE.—The usual weekly meeting of the Tenant League was held in the Theatre of the Mechanic's Institute, Dublin, on Tuesday night, and was numerously attended. Mr. Edward Butler in the chair.

TRANSATLANTIC PACKET STATION.—The Longford, Waterford, Westmeath, and other Grand Juries, at the Assizes now in progress, have adopted resolutions earnestly urging the necessity and expediency of the selection of a port on the coast of Ireland, for the purposes of a Packet Station.

DINNER TO A. O'FLAHERTY, ESQ., M.P.—We are glad to find that steps are being taken by his constituents to entertain Mr. O'Flaherty at a public banquet in Galway, as a tribute of respect towards that gentleman for the honest and efficient discharge of his parliamentary duties. We understand that it is not merely as the representative of any political party—Mr. O'Flaherty is to be entertained, but as an Irish member who lost no opportunity to advance the interests of his country and his constituents, irrespective of any party predilections. In such a demonstration as this his constituents of every creed and class can unanimously join.—*Galway Vindicator.*

LORD ARUNDRI'S CANVASS.—The committee have nearly canvassed all the city, and did not meet with any refusals. Deputations have been through the Liberties on all sides of the city for the past two days, and the voters have given in their adhesion as they were met.—*Limerick Examiner.*

THE MAYORALTY OF DUBLIN FOR 1852.—We understand that a requisition, signed by nearly every member of the town council, has been prepared, calling on John D'Arcy, Esq., T.C., to permit himself to be put in nomination for the office of Lord Mayor for the ensuing year.—*Dublin Freeman.*

MR. KEOGH, Q.C., member for the borough of Athlone, was offered, and has declined, the office of Crown Prosecutor of Roscommon, vacant by the retirement of Mr. French, Q.C.—*Westmeath Independent.*

COMPLETION OF THE RAILWAY TO GALWAY.—On Monday evening at six o'clock the first passenger train arrived at our terminus direct from Dublin, having made the distance from Athlone to Galway in two hours, which was an average speed of thirty miles an hour. There was a large number of the inhabitants assembled on the arrival of the trains, which comprised some first and second class carriages of exquisite finish. Mr. Dargan and Mr. Hemans, C.E., arrived for the purpose of inspecting the works, which, with the exception of the terminus roofing, are now complete, and do infinite credit to all parties concerned—to the skill of the engineers and the enterprise and indomitable perseverance of the contractor. The bridge across the Shannon was finished on Friday night at ten o'clock, when the Venus engine was driven rapidly across it several times in order to test its strength; and it was gratifying to find that scarcely any deflection was observed. This bridge is 500 feet in length, and made of wrought iron girders 165 feet in the clear. The train left the Galway terminus on Tuesday, two o'clock, for Dublin, and was saluted by the cheers of the large crowd who had assembled to witness its departure. It travelled to Athlone in one hour and forty minutes, being a rate of thirty-six miles an hour.—*Galway Vindicator.*

GALWAY HERRING FISHERY.—It is a strange fact that, during the past few weeks, our bay has been literally alive with herrings, and yet not a single one has been taken, and this, too, in the midst of a people suffering from want and destitution. Through an idle superstition, or a foolish old custom among the Claddagh fishermen, they will not go out with their boats and nets until a certain period arrives.—*Ibid.*

Every steamer that arrives in an Irish port now is crowded with foreigners from various nations, who post off to see the beauties of Wicklow, Kilkenny, the Giant's Causeway, &c. The visitors from the United States appear the most numerous.

We are happy to state, from all the accounts we have received during the past week, that there exists not the slightest apprehension of the potato failure in this country. Where blight was supposed to have appeared, the alarm arose from the effects of the recent high winds. It is gratifying that every person we have conversed with, and these comprise gentlemen from every part of the country now assembled at the assizes, all concur in the general statement that up to the present they have not discerned a trace of the fatal blight of former years. With the blessing of Providence, we look forward to an abundant and plentiful harvest.—*Mayo Constitution.*

Our accounts of the potato crop continue to be very favorable—no appearance of blight or disease of any kind. There have been serious failures of the turnip crop in this district.—*Newry Examiner.*

During the week that has just elapsed finer weather for bringing the various crops to maturity could scarcely be desired. We felt pained at seeing, from many of the papers that reached us during the past few days, that slight symptoms of the blight in the potato crop have become apparent, but in a mitigated form, when compared with past years.—So far as this district is concerned, the crops of all kinds never exhibited a brighter promise than they do at present; and we have just learned from a gentleman that in the neighborhood of Letterkenny, and for miles around, the greatest luxuriance is visible, nor has the "rot" made its appearance, as far as could be ascertained. We think, on the whole, no serious ground of alarm need be apprehended.—*Derry Journal.*

THE IRISH CATTLE TRADE.—The grazing farmers in this country are now suffering most severely from a distemper in cattle, which has prevailed, with occasional intermission, for some years past, and the losses, in many cases, have been almost ruinous to holders of stock. The epidemic extends to most parts of the country, and cattle seldom recover from the attack. When the first decided symptoms appear, the cattle affected are sometimes hurried to market, and, of course, disposed of at a serious sacrifice.

IRISH MANUFACTURE MOVEMENT.—The Lord Mayor of Dublin presided on Tuesday at a meeting in the Royal Exchange, to consider plans for the encouragement of home industry, and to take steps to co-operate with those who are endeavoring to cause the establishment of an Irish Transatlantic Packet-station. A resolution condemnatory of the report of the Packet-station Commissioners was adopted. Regarding the extension of Irish manufactures, several speeches were delivered, and means adopted to increase the sphere of usefulness of the National Board of Irish Manufactures.

MAYO—ASSAULT ON A MAGISTRATE.—Castlebar, July 22.—During the progress of the fiscal business of the grand jury this day, a good deal of excitement was produced both in and out of court, by the fact that the high sheriff of this county (David Watson Rutledge, Esq.) had been publicly assaulted and horse-whipped in the street outside the courthouse, and in presence of a large concourse of persons, by Captain M. Fitzmaurice, of Lagaturn, a retired military gentleman. The sheriff was standing in conversation with other gentlemen, when captain Fitzmaurice, who was on horseback, approached him, and asked why he had presumed to omit his name from the grand jury panel, and without waiting for any reply, he immediately struck the sheriff several smart blows with his whip accompanying the blows by several opprobrious and insulting epithets, and then turning his horse's head, he galloped out of town. Mr. Rutledge, who is a member of the Connaught bar, proceeded to the barroom at once, and having consulted with his professional brethren, he, under their advice, had informations drawn up and sworn, and a warrant issued for the arrest of the captain in order to have him tried for the offence at the present assizes.—*Correspondent of the Freeman.*

DECREASE OF CRIME IN THE SOUTH.—Mr. Sergeant Howley in opening the commission at Ennis yesterday, congratulated the grand jury on the state of the county of Clare, as evidenced by the lightness of the criminal calendar. There was in fact but one serious charge on the face of it, as all the others, amounting to but 30, were of the most ordinary character. The serious case referred to by his Lordship is that of Mr. William Blood Smith, J.P., of Castlefergus, against whom bills were found at the last assizes for conspiracy, with two other persons, to murder his mother. The trial will probably commence on Monday or Tuesday. Mr. Brewster, Q.C., goes down specially to conduct the defence of the traverser.—*Correspondent of Times.*

PAPAL AGGRESSION.—The Synod of the "Reformed Presbyterian Church in Ireland," which has just closed its sittings in Belfast, has adopted a series of very strong resolutions against the late proceedings of the Court of Rome, and more especially against that "audacious act of the Pope, appointing and investing with supreme spiritual authority over England a Catholic Cardinal Archbishop, and, under him, twelve bishops, with territorial titles, to give a distinct utterance on that subject."

The remains of the late Right Hon. R. L. Sheil are to be conveyed to Ireland from Florence, for interment at Long Orchard, in the county of Tipperary. Lord Palmerston, in a communication to Mrs. Sheil, intimated the readiness of the Admiralty to convey the remains of her late husband to Ireland in a vessel of war; and the necessary orders has been issued. A committee is in course of formation in Dublin with a view of raising, by public subscription, a fund for the erection of a monument to the deceased statesman.

GREAT BRITAIN.

DEATH OF DR. LINGARD.—It is our painful duty to state that Dr. Lingard, the celebrated historian of England, died at his residence, Hornby, a few minutes before twelve o'clock on Thursday night. For some length of time he has been breaking up, and, for the last few weeks, a fatal result has been almost daily expected. He was aged eighty-one years. We believe that, in compliance with his earnestly expressed wish, his remains will be conveyed for interment to Ushaw College, Durham, with which he was at one time officially connected.—*Kendal Mercury.*

ALL SOULS' COLLEGE, OXFORD.—We understand that the Rev. John Henry Wynne, B.C.L., has been deprived of his Fellowship of this College, in consequence of his having declared himself to be no longer in communion with the Church of England. The proceedings in this matter have been delayed by Mr. Wynne's lengthened absence on the continent causing an uncertainty in communicating with him.—*Times.*

MARRIAGE OF MISS TALBOT.—The marriage of this young lady, whose name has been so prominently before the public, took place on Tuesday morning, at the Catholic Chapel, Warwick-street, London.

JEWISH DISABILITIES.—BARON ROTHSCHILD AND THE CITY.—A public meeting, called by Baron Rothschild to consult as to the best course to be pursued in the present perplexing circumstances, was held at the London Tavern, London, on Thursday. The first resolution proposed by Mr. Dillon and seconded by Mr. Travers, was as follows:—"That the House of Peers by interposing their mere privilege to reject measures five times introduced into Parliament with the sanction of the Crown, as expressed by Ministers and affirmed by large majorities, and peculiarly concerning the qualifications of the House of Commons, have strained the powers of the Constitution to an unexampled and dangerous extent; that as Ministers have repeatedly declared that these measures are identified with a great public cause, and that it is only by taking advantage of the accident of the letter, in defiance of the spirit of the law, that the oath of abjuration is made a religious test; they can only entitle themselves to the confidence of the reformers of the United Kingdom by being prepared to stand or fall by such measures, and that this meeting calls upon the Prime Minister, as Member for London, forthwith to introduce into the House of Lords as a Cabinet Measure, a Bill for the total abolition of the present oath of abjuration." After some discussion, the motion was carried by a large majority. A petition to the House of Commons, praying that the resolution excluding Baron Rothschild might be rescinded, or that he might be heard at the bar of the House, was agreed to. After a vote of thanks to the Chairman, the meeting separated.

The "World's Fair" continues to excite the world's wonder and admiration. There has been no flagging in the interest it excites, nor, while its present contents remain, do we imagine that there will be any considerable diminution in the throngs that visit and inspect. On Monday, there were 70,640 visitors; on Tuesday, 68,161; and on Wednesday, the weather being unfavourable, the numbers fell to 50,599; and on Thursday, they were only 44,458.

SERIOUS RIOTS AT GREENOCK.—It appears, that on Saturday last, whilst the ship-carpeters were leaving their work for breakfast, they were addressed by Orr at the cross shore, who informed them that in the evening he would lecture on papal aggression, and conjured them, for the sake of their common Protestantism, to rally round him and protect him from the navvies. During the day he visited several of the works, and addressed the men in the same spirit; the result was, that when Orr mounted the rostrum on the steam-boat quay, he was surrounded by a large number of Irish Orangemen and Scotch Protestants, armed with weapons of all kinds, particularly wrenches, bludgeons, and life-preservers. Orr began with a violent tirade against the man of sin, and the monster of iniquity; and a number of navvies, who were standing present, interrupted him, when a dreadful row ensued, during which Orr was taken into custody, and kept by the police for some time. On Monday morning he was again brought before the presiding magistrate, and, after some inquiry, he was allowed to go at large. The use he made of his liberty was to go to the several public works about Greenock, and deliver violent and inflammatory harangues against Catholics and Catholicism. The result of his teaching was the assembling of some 700 or 800 workmen behind the Custom House, where they entered into deliberation what revenge they would take on their Catholic neighbors. Several plans of extermination were proposed and rejected. It was ultimately agreed that the Catholic Chapel in East Shaw Street should be destroyed; and strange to say, amongst this mob were to be found, it is currently stated, members of the Town Council of Greenock, and special constables actively engaged leading on the rioters. They proceeded along the West Brest, up William Street, Dalrymple Street, to Mr. Scott's shipbuilding yard, where they received a considerable reinforcement. About half-past nine o'clock, they arrived at the square. At this time there could not have been less than four or five thousand persons. They next proceeded to East Shaw Street, yelling like Indian savages in search of scalps; and on their way, an inoffensive Catholic named Hinton was severely wounded by a pistol-shot, fired by a ruffian, who immediately fled; and an old woman, upwards of seventy years of age, was knocked down and severely beaten, and at present lies in a very precarious state. Every person whom they met, suspected of being a Catholic, was brutally beaten. On reaching the chapel, the work of demolition at once commenced. The windows and sashes were entirely destroyed. Those of the Priest's house, and of the school-house, were similarly destroyed. Large stones of upwards of fourteen pounds weight, were hurled through the windows; cuttings of iron, varying in size from one to six pounds, and from four to twelve inches in length, and iron wrenches, of the largest size, were the implements used by these barbarous wreckers in their work of destruction. A rush was made towards the door of the Rev. Mr. Danagher's house for the purpose of breaking it in. A shout was raised to drag forth the priest and the Pope; but being threatened from the window by Mr. McQuade, the teacher of the Catholic school, who was armed with a blunderbuss, that if any attempt was made to force the door he would fire upon them, they desisted from their fell purpose and went away, threatening to return the next night to burn down the chapel. From the time the rioters assembled behind the Custom House up to this time, none of the authorities entrusted with the preservation of the peace of the town made any effort to stop the progress of the mob. Several applications were made to the police authorities, whilst the chapel was being wrecked, for sufficient force to protect it and disperse the rioters; but it appears that they had no such force at their disposal.—*Glasgow Free Press.*

ORANGE BRUTALITY.—Orangeism is the basest and the bloodiest institution ever invented by the malignity of man, or the hatred of the devil. The demon of Orangeism is an insatiable monster who lives on blood and bathes in blood; the butchery of Catholics is his business and amusement, and he swears to it with a solemnity, and fulfils it with a fidelity, that could only be inspired by the ferocity of a fiend. To wade knee-deep in the blood of the Catholics is the fundamental vow of these ignorant and fanatical ruffians, and the bond of union which binds them in a brotherhood of hate. These human wolves, like other wild beasts, are as cowardly as they are savage, and imitate their prototypes by hunting only in packs. The insolent and mendacious epistle of Lord John Russell seems to have infused a new spirit into these traitors, and we find them, on the last anniversary of their inhuman orgies, demolishing temples erected to the worship of Almighty God, and slaughtering unoffending Catholics with merciless brutality. In Liverpool, a number of lives have been sacrificed to this Moloch of bigotry; and in Greenock the most frightful outrages have been perpetrated by these miscreants, who seem to set both the laws of God and man at open defiance.—*Ibid.*

On Wednesday morning, the mutilated body of a newly-born child was discovered by two boys, in the ruins of some old houses in Lambeth-street, White-chapel. The deceased was tied up in an apron, but the head and other parts were battered in from external violence. Mr. Meeres, a surgeon, who made an examination, was of opinion that the child was born alive, and its death was the result of great brutal violence. Since the discovery, a female living in the neighborhood has been taken into custody by the police on suspicion of causing the death of the infant.—Another body of a child was found by the police the same morning on the step of a door in London-wall, City. The child had been recently born, and marks of violence were visible on the head and neck.—*Weekly News.*

ARRIVALS FROM NINEVEH.—On Thursday several cases containing some additional antiquities from Nineveh arrived at the British Museum from Liverpool, and during that evening and the greater part of Friday Mr. Layard and Colonel Rawlinson, assisted by the officers of the antiquity department, were occupied in unpacking them. A great variety of new and interesting objects have been brought to light, chiefly connected with the domestic economy and customs of the ancient Assyrians. They principally consist of instruments and vessels of bronze and earthenware, several in very perfect state of preservation, others thickly encrusted with rust and other broken fragments. The use of which is quite inexplicable for the present, and must be left for future ingenuity and study to discover. There are, however, bowls and vases, many richly chased; some dozens of earthenware studs of different shapes, supposed to be for harness; a very perfect bronze wine strainer, similar to those in use at the

present day; the hinges of the gates of the palace; legs and feet of chairs; a curious mask of iron or bronze; richly ornamented handles of various kinds; a large wheel, or the bronze casing of it, broken into many pieces; one or two small glass vases of very beautiful colors; a quantity of cylinders about an inch and a half in length, carved or inscribed, one or two of them of a substance resembling plumbago both in appearance and weight, but the greater part of them of earthenware; a statue of a priest in stone, about four feet high and much ornamented, and with the peculiarity that the figure has no cap or covering on its head, and is apparently bald; and, lastly, several slabs of inscriptions. The study of these remains will, doubtless, throw much additional light on the imperfect knowledge we possess of the ancient and wonderful people to whom they belonged.—*Times.*

The service companies of the 88th Connaught Rangers arrived off Spithead from Halifax, Nova Scotia, on Monday, in the Resistance troop ship. This distinguished national regiment will disembark at Chatham, and proceed to Canterbury to join the depot companies.

UNITED STATES.

(From the New York Freeman's Journal.)

MR. CONRAD TO GEN. WOOL.
War Department, Washington,
July 15, 1851.

Sir,—Complaints have been made to this department that a soldier at Fort Columbus, who is, or was, a Roman Catholic, was ordered to attend a Protestant church, and on his refusal to obey the order he was punished for disobedience of orders. It is doubtful how far an officer has the right to compel officers and men under his command, to attend divine service; it is evident, however, that no one ought to be compelled to attend a church of any other persuasion than that to which he belongs.

Every means of persuasion should be employed to induce soldiers to attend some church; but they should be permitted to select the one they prefer. And when they profess to have conscientious scruples about attending any particular church, all compulsory measures violate the rights of conscience, and should be avoided. Very respectfully, your obedient servant,
C. M. CONRAD, Sec. of War.

Brevet Major General John E. Wool.

In the name of Catholics, and of all honorable Americans, we thank Mr. Conrad for this most proper and merited rebuke. The following is its consequence:
Head Quarters, Eastern Division, Troy,
N. Y., July 12, 1851.

SPECIAL ORDER, NO. 30.

Upon the recommendation of the Commander of the 3rd department, the unexecuted portion of the sentence of private Duggan, of Company A, 4th Artillery, promulgated in Eastern division, order No. 11, current series, is remitted.

By command of Major Gen. Wool.

O. J. WINSHIP, Ct. A. G.

SPIRITOUS LORD AND THE BOSTON ARISTOCRACY.—An English gentleman named Lewis has been duping some of our citizens lately. By claiming to be an English lord, he got into the good graces of many of the aristocracy. At Nahant he snuffed the sea breeze, &c., for several days, without paying his board bill, or his riding bill. From Nahant he came to the city, and took up his quarters at a fashionable boarding house, near the state house; made a great purchase of fashionable clothing on Washington street; and at last visited long wharf, where he engaged one of the pleasure yachts to take him below on a certain day, and remain a few days for the purpose of fishing, &c. The owner of the yacht had a nice leg or two of ham cooked, and all the best of provisions put up for the voyage in good style, at great expence; but on the morning of the time set to start, the English lord was missing; and on tracking him, it was ascertained that he had started for New York, taking with him several articles which he managed to get from different stores on credit; among the rest a new quadrant, from a store on Commercial street. The whole amount which this rascal owes for bills contracted, goods carried off, is some \$700 dollars. He was highly recommended by distinguished citizens about town.—*Boston Journal.*

AN EVANGELICAL ADVERTISEMENT FOR A CORPORATION.—Wanted a stout active man who fears the Lord, and can carry two hundred weight.

CLERICAL ELOPEMENT.—A few days ago an Episcopal clergyman, residing in Canada West, eloped across the river, to Ogdensburg, with a beautiful and accomplished wife of one of his parishioners.—*Boston Pilot.*

A serious riot occurred at Stamford, Ct, on the night of the 26th ult. An attack was made by some rowdies of that village on a portion of the Irish inhabitants. A fierce battle ensued. Many were badly hurt on both sides and some twelve or fifteen arrested.—*Ibid.*

FATHER MATHEW.—The Apostle of Temperance left Pittsburg on Thursday, the 31st July, for New York city, from whence he will take passage for his native land in the latter part of September.—*Catholic Mirror.*

CHURCH BURNT.—The Catholic Church in course of erection in Ottawa, Ill, was destroyed by fire on the 25th ult, together with the house for the clergyman.—*Ibid.*

Jenny Lind has presented to the Rochester Catholic Orphan Asylum, the sum of three thousand dollars, in aid of the objects of the institution.

Another destructive fire has occurred at San Francisco, which destroyed ten squares. The loss is estimated at \$3,000,000. Several lives were lost. The fire was the work of an incendiary.

THE ICARIAN SETTLEMENT AT NAUVOO.—Where once the Mormon Temple stood at Nauvo, there is now a "community of Communists," under the direction of Cabet, a French reformer, and the settlement, on the 1st of January last, numbered three hundred and forty souls. The Galena Advertiser says: "They are now engaged in erecting a large building in which there is to be a dining-hall capable of seating eight hundred people at one time; and accommodate a large number over it with sleeping apartments. It is built of the refuse brick of the old Mormon town, of which materials they propose to build entirely around the old Temple, when they have sufficient funds accumulated. It is expected that M. Cabet, now in France, and for a short time in prison for a political offence; (an affair which would not be recognized as an offence with us, and under our institutions,) will bring great accessions to their numbers in a few months. M. Cabet is greatly beloved and revered by the community at Nauvo; and is highly respected wherever he is known."—*Am. paper.*

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THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, AUG. 15, 1851.

TO OUR READERS.

To-day we lay before our readers, the first number of the second volume of the TRUE WITNESS. In thus entering upon the second year of our editorial existence, it is natural that we should take the opportunity of addressing a few remarks to our subscribers, upon ourselves, and our intentions; following herein, the laudable example set us by our serious brethren, who never miss the chance of "improving the occasion." For ourselves we need not say much; we have only to return thanks to our subscribers, for the support and encouragement they have afforded us during the past year, and to solicit a continuance thereof, during the year that is to come.

The TRUE WITNESS and CATHOLIC CHRONICLE will, in future, be continued upon the same principles, and with the same objects as those upon, and for which it has hitherto been conducted, and which have earned for it, we are happy to say, the reputation of being "an ultramontane, slavery-loving journal," a "Jesuit organ"—and we know not what more of terrible and awful, but which means, being interpreted, a really Catholic Journal. The TRUE WITNESS will continue to be a strictly Catholic, or, as our friends of the tabernacle will call it, "an intensely Sectarian paper."

We have, as yet, been unable to discover, how, of contraries, both can be true: now, as we know that unless the Word of God be a lie, the Catholic Church is the true Church, and the religion which she teaches, the true religion; it is with us a necessary logical consequence, that all religions contrary thereto, or which protest against her doctrines, are false, offensive to God, and, therefore, fatal to the best interests of mankind. Whilst therefore, we will always endeavor to speak of the individuals, professing any of these false religions, with respect and charity, as of beings destined for an immortal existence, and for whom the Son of God suffered the bitter agony of the cross, still, we will not affect to speak over-tenderly of the false religions themselves, or to pay to falsehood, that homage, which is due only unto truth. This, of course, will be branded as rank bigotry. Bigot is a hard name, but one we are well content to bear, because we know it to be misapplied. Bigotry is a blind, unreasonable attachment, to a false system, or an equally blind and unreasonable opposition to a true; but unless Catholicity be false, or Protestantism be true, no attachment to the former, however fervent—no amount of opposition to the latter, however strong—can deserve the name of bigotry; for the love of truth can never be blind or unreasonable. We lay no claim to liberality in religion; we are not liberal Catholics, and God forbid that we should ever be so. We do not intend to apologise for the dogmas and practices of Christ's Church, as if we were ashamed of her, or of them; or as if it were possible that she could do, or command aught, which it is necessary to palliate, or for which it is necessary to make excuses. We do not intend to soften down and explain away her doctrines, or distort her teach-

ing, to render it acceptable to Protestant ears; we will not endeavor to represent the Church as what she is not, and never can be; we have no desire to insult our holy mother, by representing her as tolerant of error, and indifferent to falsehood. We confess it, the Catholic Church is most intolerant of error, and will always be the uncompromising enemy of all that is false; the very object that Christ had in view when He established the Church, was the extirpation of error, and the triumph of Divine truth; it would be but a sorry compliment to the Church, to represent her as recreant, false to her Divine spouse, and ready to conclude an ignominious truce with the enemies whom she was commissioned to destroy.

But if we are not liberal in religion, if we do not maintain that, in the sight of God, all religious systems, however contradictory to one another, are equally acceptable, we will at least advocate the most perfect equality of all religious denominations, as before the State; nor will we ever demand for Catholics, what we are not willing to see granted to all our Protestant fellow-citizens of Canada. We will eschew politics, as has been our maxim hitherto, because we do not desire to mix ourselves up with any of the parties so eagerly contending for place and salary: and we will confine ourselves to the discussion of those legislative measures alone, which are calculated to have a direct influence upon the religious and moral well-being of the Catholic portion of the community. Foremost, and most important amongst these, is the question of Education: it is a question in which every Catholic must take a lively interest; it is the question, upon which, above all others, the Church is called upon to do battle for her rights in the nineteenth century. Opposed to her, are the combined forces of Protestantism, Rationalism, and Atheism, or as they may all be classed under one head, we will content ourselves with saying of Protestantism, because, although all Protestants are not Deists, or Atheists, and God forbid that we should ever seem to insinuate any thing of the sort, yet all Deists and Atheists must, necessarily, be Protestants. No Sectarianism—Education without religion—is the cry of the hosts arrayed against the Church; a cry, which to their shame be it spoken, finds sometimes a response, from amongst men professing themselves children of the Church, and calling themselves Catholics! It is a plausible cry, and one which is apt to deceive the simple.

Secular education, or education without religious instruction, is represented as a system as favorable to Catholics, as it is to Protestants, and as one, to whose support, Catholics can have no valid objections. Catholics do object to it, and object rightly; because every system of education which is not Catholic, is Protestant. To teach a child no religion at all, is to teach it Protestantism, and in the most effective manner possible, because Protestantism is a negation, and its essence is the denial of a religion. We know no surer way of making ultra-Protestants of the rising generation, than that of giving them no religious instruction at all; and yet it is for the support of a system of education, without religion, that, with the most consummate impudence, Protestants propose to tax their Catholic fellow-citizens; far more reasonable and liberal would it be, to compel them to pay for, and send their children to, schools, in which the catechism of the Church of England is taught, than to the pet State schools of the day, in which no religion, or ultra-Protestantism is taught. Here then is a question, the proper solution of which, is of immense importance to every Catholic; feeling this importance, we will not cease to contend for liberty of education; for non-interference, upon the part of the State with education, unless separate schools for Catholics and Protestants be accorded; and we will always oppose every attempt that may be made, to tamper with the faith and morals of the rising generation, through the agency of State schools, or to compel Catholics to pay for the support of a system of education which their Church has condemned.

As a strictly Catholic, and non-political journal, we would therefore recommend the TRUE WITNESS to the support of our Catholic fellow-citizens. It shall be our constant endeavor to lay before our readers the fullest account of the great movements in the Catholic world, and of those interesting events, of which the present period of religious excitement is so prolific, and by means of which Almighty God is, no doubt, preparing the extirpation of heresy, and the triumph of His Church throughout the world, when "His people shall sit in the beauty of peace, in the tabernacles of confidence, and in wealthy rest."

The speedy arrival of this blessed period, should be the burden of all the prayers, and the object of all the exertions, of every Catholic, in every condition of life. Not as if the Church stood in need of human aid, or required the support of men; the Lord of Hosts is her strength and refuge; it is by His right hand that she is sustained; from her children she requires only reverence and filial obedience; yet she scorns not their proffered services, and disdains not to accept the humble offerings, even of the poorest and lowliest amongst them; but giving them her benediction, she exhorts them ever to remember, that it is not by them, or by aught that they can do, that the Church is sustained, but that they are upheld by the Church—by her sustained, and can then only stand, when with child-like confidence they lean upon her, and trust to her for support. Bearing in mind this important truth, the TRUE WITNESS aspires to no honor, higher than that of being accounted a humble, but faithful mouth-piece of the Church, and exponent of her teaching; submitting ourselves implicitly to her guidance, we will go on our way without fear, because we rely, not upon ourselves, nor upon our own wisdom, but upon her "that teacheth the knowledge of God, and is the chooser of His works."—Sap., c. 8, v. 4.

PENAL LAWS IN THE HOUSE OF LORDS.

After two night's debate, the second reading of the Bill of Pains and Penalties against the Bishops of the Church, has been carried by an overwhelming majority in the House of Lords. The opposition was led by Lord Aberdeen, who moved that the Bill be read a second time that day three months, in a most admirable and unanswerable speech, in which he pointed out the injustice, and dangerous consequences of the system of legislation, which their Lordships were called upon to adopt. The speech of His Grace the Duke of Wellington, has excited some surprise, and, amongst Catholics, much regret. It is sad for them to reflect, that the last important political act, in all probability, of the brave old soldier, whom the country has delighted, and still delights, to honor, should have been the re-imposition of those infamous restrictions upon the religion of his fellow-countrymen, in the abolition of which, he himself, twenty years ago, bore so glorious a part. The reasons assigned for this retrograde move, are more remarkable than the vote itself, and suffice, without any necessity for recurring to the almanac, to convince us, that His Grace is getting old, and as *Dogberry* says—"that his wits are not so blunt, as God help, we might desire they were." Upon the first appearance of the "insolent and insidious" document, by which the Supreme Pontiff declared his intention of re-establishing a Catholic Hierarchy in England, and of giving to that country, a place amongst the nations of Christendom, the Duke was not able to discover any thing which absolutely called for the interference of the British Legislature; at first sight it appeared to him quite natural, and proper, that a Church, which is under no obligations to the State, which receives and asks for nothing from the State, should be allowed to have its form of internal government remodelled, without any interference from the State. What awoke His Grace from these pleasing dreams, was the perusal of the appeal, put forth by His Eminence the Cardinal Archbishop of Westminster, to the people of England; in certain passages, towards the close of this famous pamphlet, there appeared certain strictures, upon the miserably neglected condition of the poor, in the neighborhood of Westminster Abbey, and the fearful amount of spiritual destitution, which is so prevalent in that densely inhabited portion of the Metropolis. In these remarks, His Grace professes to have discovered—what? Such a mare's nest! Nothing less than a "principle of antagonism towards the Establishment," although he could not discover this from the Rescript! The following is the passage alluded to:—

"I may visit, as I have said, the old Abbey, and say my prayers by the shrine of good St. Edward; and meditate on the old times, when the Church filled without a coronation, and multitudes hourly worshipped without a service. But in their temporal rights, or in their quiet possession of any dignity, and title, they (the present occupants of property, that once belonged to Catholics,) will not suffer. Whenever I go in, I will pay my entrance fee, and resign myself meekly to the guidance of the beadle, and listen without rebuke, when he points out to my admiration detestable monuments, or shows me a hole in the wall for a confessional. Yet, this splendid monument, its treasures of art, and its fitting endowments, form not the part of Westminster which will concern me; for there is another part which stands in frightful contrast, though in immediate contact with this magnificence. In ancient times, the existence of an abbey, on any spot, with a large staff of Clergy, and ample revenues, would have sufficed to create around it a little paradise of comfort, cheerfulness, and ease. This, however, is not now the case. Close under the Abbey of Westminster, there lies concealed, a labyrinth of lanes and allies, stums and nests of ignorance, vice, depravity, and crime, as well as of squalor wretchedness and disease. This is the part of Westminster which alone I covet, and which I shall be glad to claim, and to visit as a blessed pasture in which sheep of Holy Church are to be tended—in which a Bishop's godly work has to be done, of consoling, converting, and preserving."

Now, what right had the Archbishop of Westminster, thus to taunt the Dean and Chapter with their neglect of the poor? To be sure, every body knows that the picture is strictly true; that in no part of the Metropolis have the fruits of Protestantism, been more fully developed than in the neighborhood of that glorious pile, erected by Catholic devotion to the worship of God, and now profaned by Protestant hands to the vilest of all uses—a kind of two-penny exhibition—a little less respectable than the Surrey Zoological gardens. The satire was too true not to be felt; and most unpardonable presumption must it have appeared in the eyes of the wealthy dignitaries of the Establishment, that a Catholic Bishop should presume to fulfil those duties, for the pretended performance of which they were receiving, and wallowing in, ill-gotten riches. There can be no doubt, that every act of Catholic worship, or of Catholic charity, contains the "principle of antagonism towards the Establishment" of England, and towards Protestantism in every form: it is not so certain that the persecution of Catholics, and the robbery of the funds destined for the support of their poor, under the flimsy pretence of fining the Bishops of the Church, for the exercise of their episcopal functions, will have the effect of weakening that antagonistic principle, or of diminishing its influence. The Archbishop of Westminster will continue to be Archbishop of Westminster in spite of Acts of Parliament; will, as Bishop of the diocese, continue to fulfil the duties of his high office, and with the blessing of God will, we hope, soon be able to repair the evils inflicted upon the unhappy paupers of the Metropolis, by the curse of Protestantism.

MEETING OF THE ECCLESIASTICAL COUNCIL.

We have had, during the past week, abundant proofs of the decline of Popery, and the inevitable and speedy downfall of our holy religion, in the processions and ceremonies, consequent upon the presence of six Prelates of the Church, assembled in Montreal, previous to descending to Quebec, to assist at the Council of the Ecclesiastical Province, which opens to-day, under the especial patronage of her, whose glorious assumption into heaven, the whole Church this day celebrates, with canticles of joy and praise. On Sunday last, his Lordship the Bishop of Newfoundland, preached in the morning at St. Patrick's Church. In the afternoon, the congregations of the different Churches, headed each by one of the Rt. Rev. Prelates, who honored Montreal by their presence, walked in solemn procession to the Church of Our Lady de Bonsecours, to implore the blessing of God, and the illumination of His holy Spirit upon the coming Council. A short, but most eloquent discourse, was pronounced by his Lordship the Bishop of Toronto, who concluded with a fervent prayer for the Church, her Pastors, this country, her Majesty the Queen, and all sorts and conditions of men. After the chanting of the *Magnificat*, a solemn benediction was pronounced upon the vast multitude assembled before the Church, all devoutly kneeling. Then again, accompanied by the different Bishops, each congregation reformed itself into order, and slowly returned to the Church from whence it had departed, the ceremony being concluded by the Bishops giving their episcopal benediction to the faithful who had accompanied them on this solemn occasion. On Monday afternoon, their lordships embarked on board the *John Munn*, accompanied by a large body of ecclesiastics; during the embarkation, the bells of the different Churches rang out a merry peal. We copy from a little pamphlet, published expressly for the occasion, the following particulars respecting the approaching Council:—

"The Council of the Ecclesiastical Province of Quebec, will be composed of the Metropolitan the Archbishop of Quebec, and of his Suffragans the Bishops of Kingston, of Montreal, of Toronto, Newfoundland, the North West, Bytown, Charlottetown, Halifax, New-Brunswick, and of Arichat; the Bishops, Coadjutors of the several Dioceses, are also summoned to the Council. On Friday, the first session of the Council will be opened by High Mass, in the Cathedral of Quebec, which will be succeeded by the chanting of the 68th psalm, the Litanies of the Saints, the *Veni Creator Spiritus*, and the *Te Deum*. The decrees, which will be published in the first session, are these three: *De aperienda Synodo—de modo vivendi in Concilio—de professione fidei emittenda.*"

The opening of this, the first assembly of the sort, that has ever been held in British North America, should call forth from us expressions of gratitude towards God, for the fatherly care with which He watches over His Church; let us, then, return Him our humble and hearty thanks, earnestly imploring Him, that all the consultations and decrees of the assembled pastors of His Church, may redound to the glory of His most holy name, and the good of His Church.

But, at the same time, let us not be forgetful of others. The reflection that we, in this part of the British dominions, enjoy the inestimable blessings of unrestrained religious liberty, should awaken in us, a feeling of deep sympathy for our persecuted brethren on the other side of the Atlantic, and a lively detestation of the measures of their oppressors. We should remember, that it is of this very liberty, of this right of meeting in solemn synod, to regulate all things appertaining unto the well being of the Church, that the Protestants of England are endeavoring to deprive the Bishops of the Catholic Church in England and Ireland; we should remember, that what is perfectly lawful and right for the Catholic Bishops to do here, is pronounced illegal there, and is to be visited with fines and imprisonment; we should remember also, the reason of this difference of treatment. It is because, in England, the Catholics are few and weak, but here, in Canada, numerous and strong; and above all, because the vicinity of a powerful neighbor, jealous of British rule in North America, and ever ready to take advantage of every circumstance calculated to destroy that rule, affords to our prudent legislators, good and ample reasons for not extending the operation of their Penal Laws to our shores. We have to thank, not the sense of justice, or the liberality of the British government, if the Catholic religion be not prohibited in Canada, as well as in Ireland; for it is only because it dares not, that it does not persecute, and because, although it vainly flatters itself, that in unhappy and half-depopulated Ireland, it will be able, by means of its soldiery, to enforce obedience to its brutal laws, it knows well, that two or three regiments are not sufficient to destroy the affection of the Catholics of Canada for their Church, or to make them prove apostates to their religion, and traitors to their God. But because, thanks to the fears of the Protestant government of Great Britain, we are exempt from persecution, and enjoy immunity from the wrongs to which the Catholics of Ireland are exposed, shall we therefore remain indifferent spectators of their sufferings? Shall we not by voice, and, if necessary, by our acts, exhort them to be of good courage, and to trample upon all human enactments, which interfere with the free spiritual action of the Church? Shall we not join our prayers to their prayers, for the speedy confusion of their persecutors, and the overthrow of their power? To act otherwise, would be to approve ourselves base and selfish, unworthy of the name of Catholics, because destitute of every spark of Catholic charity.

CATHOLIC DEFENCE ASSOCIATION.

The Treasurer of the Montreal Branch of this Society, acknowledges the receipt of the following subscriptions:—

E. R. Fabre, £2 10s; Henry Harkin, £1 5s; Edward Rodden, £1 5s; Rev. C. Chiniqui, £1 5s; V. Hudon, £1; Francis McKey, £1; E. Hudon, 10s; J. B. Rolland, 10s; C. Quevillon, 10s; Francis Leclaire, 10s; James Hurley, 10s; W. Knowlson, 10s; F. X. Brazeau, 5s; A. Jodoin, jr., 5s; C. G. Lazure, 5s; W. C. H. Coffin, 5s; Edward Fournier, 2s 6d.

The 19th inst., is the day appointed for the aggregate meeting of the Catholics of Ireland, to complete the organisation of this Association, and to decide upon the measures necessary to be adopted, in order effectually to render inoperative the Penal Laws. There can be no doubt but that Catholics of all nations, will cordially co-operate with their Irish brethren, in their determined resistance to the accursed spirit of Protestantism; but Irishmen, and the descendants of Irishmen, in America, ought cheerfully to seize upon this opportunity of avenging their country's wrongs. Three centuries of persecution have yet to be accounted for; three millions of Irishmen, slain by Protestant tyranny, have still to be avenged; their blood still cries from earth to heaven for vengeance upon the persecutors, and cruel oppressors of the poor. It is, therefore, with much pleasure, that we observe in our American exchanges, the hostile feeling entertained towards the Government of Great Britain, by Catholics, and especially by Irish Catholics in the United States. This spirit of hostility seems to be rapidly increasing in intensity; and is destined, let us hope, to be productive of important results. We copy from the *Catholic Instructor*, the following appeal to Catholic Irishmen—God forbid that such an appeal should be made in vain:—

“Scotland is ever lauded for flocking to the hill-side, and relying upon their trusty broad swords when their religious liberties were assailed—America, if any party or faction attempted to crush religious liberty, would send forth the war-shout from the Atlantic to the Pacific, from Maine to Mexico,—Ireland, like the hunted stag, long suffering, and trying to escape the conflict, may yet be driven to bay, and in defending religious freedom, she may gain political and social liberty. What, though millions have been swept away by the ruthless policy of England, there are yet enough left to conquer in the name of religion, or at least to die nobly in her sacred cause. Whatever may be the result, it is high time that the Catholics of America—nay, that every lover of religious liberty, in the United States, should take some action in the matter. Already, Catholic Branch Societies have been formed in Canada, in aid of the Irish Catholic Defence Association of Ireland. Formerly the men of the United States gave their sympathy to Ireland, when she sought only political freedom. Will they now desert Ireland, when their religious liberties are assailed, and when the desolating effects of political misrule have been made manifest by the recently published census? Who shall have the honor of taking the first step in the formation of a society to sympathise with Ireland? What city will enable itself by having the first meeting? Catholic Irishmen, Adopted Citizens of America, we emphatically call upon you, not to stand by with folded arms, whilst the altars of your religion are being overturned, its priesthood immolated, and its faithful followers exterminated.”

The Catholics of Toronto also, are bestirring themselves, as will be seen by the following extract from the *Toronto Mirror*, giving an account of a Preparatory meeting, to take the steps necessary for the organisation of a Society, with the avowed object of watching over, and defending, the rights of Catholics in Canada West. We heartily wish them success. In Montreal, we have our Catholic Defence Association, with the same objects, but with a different name. We hope soon to hear, that in the other cities of Canada, the Catholics have followed the good example set them by their brethren of Toronto:—

CATHOLIC MEETING.

A Preparatory Meeting of Catholics was held in the School-house, Stanley-street, on Monday evening last, the 4th of August, about sixty members of the congregation being present; Mr. M. P. Hayes in the Chair. The following resolutions were adopted:—

Moved by Mr. Charles Robertson, seconded by Mr. Hallinan:

1. *Resolved*,—That it has become necessary for the due exercise of our rights as citizens and Catholics, that we should unite together in forming an Association, having for its object the united action of the Catholic body in Canada West, on all matters concerning the exercise of our civil rights, and the education of our children in particular.

Moved by Mr. P. Foy, and seconded by Mr. Angus McDonnell,

2. *Resolved*,—That the above mentioned Association be called the “Catholic Institute of Canada West.”

Moved by Mr. John Wallis and seconded by Mr. De La Hay,

3. *Resolved*,—That the Institute be managed by a President, a Vice-President, a Secretary, and a Committee of Fifteen Members, any five of whom, with the President or Vice-President, shall form a quorum.

It was unanimously resolved that previous to taking action on the above resolutions, a general meeting of the Catholics of the City should be held. A Committee of three gentlemen, namely, Messrs. Martin Hayes, Charles Donlevy, and Charles Robertson, were elected by ballot, for the purpose of making the necessary arrangements for, and calling said general meeting, at a time to be decided on by the Committee. The meeting then adjourned.

CHARLES ROBERTSON, Secretary.

We are happy to learn that the Catholics of Perth, C. W., have come forward most generously with their subscriptions in aid of the Catholic University of Ireland. The sum of £29 2s 7d has been already collected, and will be most thankfully received by his Grace the Primate, and the other Catholic

Prelates of Ireland, engaged in the holy work of providing the means of giving a sound religious education to the rising generation, and in counteracting the dishonest policy of the Protestant government of Great Britain. Subscribers names in our next.

With an inconsistency that would be marvelous in our eyes, if we were not by this time pretty well accustomed to the inconsistencies of Protestantism, the *Montreal Witness* contains upon the same page, the most substantial praise, and evidence of the utility of incorporations for charitable purposes, and a little lower down, the most violent invective against them. In the first of the articles alluded to, a Protestant gentleman is lauded, and justly lauded, for his grateful recollection of the home which sheltered his youth, and upon which, in his manhood, he has very properly thought fit to bestow a portion of the wealth with which God has blessed him. In the other, the principle of granting charters of incorporation to ecclesiastical and charitable societies, is denounced as fatal to the liberties of the people; and in order to maintain these liberties, it is seriously proposed to deprive individuals of their right, to do what they will with their own, and to give and bequeath of their substance, for the support of the poor. We would ask our Evangelical cotemporary, if he does not consider it very right and proper, that the Protestant Orphan Asylum should be erected into a body corporate, with power to receive the gifts and bequests of charitable Protestants, and to keep possession of property so acquired? We would also ask of him, why the same privileges should not be accorded to the Orphan Asylums, and other charitable institutions set on foot, and supported by Catholics; and how, if it be a praiseworthy act on the part of a Protestant gentleman, to give £50 to a Protestant charitable institution, it can be wrong, on the part of Catholics, to give or bequeath of their own, for the support of Catholic charities?

APOSTOLIC DESCENT.

A Dr. Cummings, an Evangelical minister in London, proposes, in a letter to the *Times*, a scheme for counteracting the insidious designs of his Holiness Pius IX., for the conversion of the English. His plan is, to build a spacious church in the centre of Rome. “I am not a member of the Church of England,” says this conscientious divine, but what’s the odds, so long as you attack Popery; “but I propose that it be a cathedral church, with a thoroughly Protestant Bishop.” The scheme of Dr. Cummings, looks well upon paper, but, like many other pretty schemes, such as that of belling the cat, for instance, will be found very difficult of execution. To build a church, is likely to prove an easy matter enough, but to get a thoroughly Protestant Bishop, that is, a Protestant Bishop, with real, Protestant apostolic succession, will be a puzzler. There was certainly one, and certainly only one, thoroughly Protestant apostle amongst the twelve. If modern Protestants do indeed lay claims to the possession of apostolic orders, it must be from him, the first Protestant bishop on record, that their spiritual unction flows; but alas for their claims! it appears from Holy Writ, that he, their great spiritual progenitor, went and hanged himself with a halter, before the day of Pentecost—“*laqueo se suspendit*.”—St. Matt., chap. 27, v. 5.

ORDINATION.—On Sunday last, at St. Peter’s Church, Quebec Suburbs, His Lordship the Bishop of Bytown, conferred the order of Priesthood on Mr. P. Rouge, O. M. I.

We beg to apprise the numerous friends of Mrs. Coffy, and the public at large, that she has opened a Dry Goods and Fancy Store at No. 23, St. Lawrence Main Street. Persons desirous of making purchases in the above line, would do well to give her a call, as she is determined to sell at the lowest possible prices.

In compliance with the wishes of her friends, Mrs. C. has engaged the services of a competent milliner and dressmaker, so that those ladies who may favor her with a trial, will find their orders punctually and carefully attended to.

LATEST INTELLIGENCE.

A Mr. Smith, a Catholic, has been elected one of the Sheriffs for the City of London.

By the *Africa*, we learn that the Royal Assent has been given to the Penal Laws against the Catholics of the United Kingdom.

NOTICES.

Terms of Subscription to the TRUE WITNESS and CATHOLIC CHRONICLE invariably six months in advance.

All communications to be addressed, post paid, to the Editor of the TRUE WITNESS.

We have before us a copy of the “Guide de l’Instituteur, or Teacher’s Guide,” printed by Mr. P. Gendron, St. Gabriel Street. It is a very neatly got up book, and does credit to Mr. Gendron’s establishment; and, as it contains an extract of the school books generally in use, we think it may be used with advantage by teachers of elementary schools.

REMITTANCES RECEIVED.

Norton Creek, A. McCullum, 6s 3d; Buckingham, P. Robert, 5s; Lancaster, C. W., K. M. Laughlin, £1 5s; Carillon, A. E. Montmarquet, £2 3s 9d; Bytown, E. Burke, £3; Henryville, James McCarthy, £1 5s; Hawkesbury, P. Doyle, 6s 3d; Perth, John Doran, £1 5s; Cornwall, A. S. McDonald, £2 10s; Toronto, Mrs. Scarlet, 12s 6d; Penbrooke, D. O’Meara, 12s 6d.

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,—As I find you are about to enter on the second year of your editorial career, I will crave a place in this, your first number, for a few brief remarks on the position of affairs, as regards the Church and her children. The present moment is pregnant with importance to the Catholics of the British Empire. Many a heavy cloud has gathered over the Church in the British Islands, and many a thunderbolt has been hurled against her, since the evil day, when that most brutal prince, Henry Tudor, laid hold of “the bolts of Jove,” and in his rebellious fury, like another Lucifer, sought to destroy the beneficent power to which he had before bowed in willing submission. His two precious children, Elizabeth and Edward, followed in his blood-stained footsteps, and with fire and sword, knife and halter, sought to exterminate the old faith. The virgin queen (!) was closely and admiringly followed by that poor, miserable driveller, James the First, (unworthy son of a martyred mother!) who kept up the fire of persecution for the mere love of pelf—not so much hating Catholics, as coveting their possessions. Ah! Mr. Editor, what a sickening record is the history of the Church, in those countries from the Reformation (strangest of all misnomers!) on down through the reigns of the Tudors—with one solitary exception—the Stuarts—ay! and even the liberal, and much-vaunted Guelphs—not even excepting her present Majesty, kind and amiable as we believe her to be in private life. But so it is—the struggle between the world and the Church of Christ is never—never to end—never till the final moment when the good and the bad shall be for ever separated. Prince after prince takes possession of the throne of England, and at times, the sun of prosperity is seen to shine upon the Church—but anon the clouds darken, and the thunder growls, and the sword of persecution is again raised; or if not open persecution—at least what is far more dangerous—the insidious cup of poison is offered with all possible protestations of friendship—to wit, the Goddess Colleges—the most seductive of all snares for the youth of Ireland. But when the deadly draught is thrown back with scorn and contempt in the face of the betrayer, then it is that his real intentions are seen in all their hideous depravity. When the pastors of the Irish Church met in solemn council, and publicly condemned these colleges, as unfit for places of Catholic education, then it was that the fury of the British Lion (savage beast as he is!) broke forth against the Church; and under pretence of repelling an imaginary aggression, enkindled anew the torch of persecution, and whetted the sword for the brutal mob of England to glut their hatred of Catholicity. And now, even while I write, the red right arm of Ireland is nerved for the coming struggle—her sons are arising from the sleep of years—almost of ages—arising in the consciousness of power, and in the conviction of right, to defend their religion, outraged and insulted. They are prepared to “do or die”—to obey the vicegerent of God—and to trample under foot the iniquitous enactments of the British parliament. Strange and fatal error! dearly will the government and its minions pay for their drivelling folly, in the days, weeks, and years of ceaseless anxiety opening before them; and before all is over, bitterly will they rue the day when they provoked the wrath of ten millions of British subjects. It is a strange sight to see such men as Lords Aberdeen, Newcastle, St. Germain, and Wicklow, rising in their places to defend the Catholics of the empire from this unprovoked attack, and stranger still is it to see that most unaccountable of idiots, Beaumont the brainless, lisp out his unqualified support of the bill, yet calling himself a Catholic; and Mr. Anstey supporting it in the Lower House. Compare these wretched imbeciles with those noble-hearted men who confronted the hosts of their enemies, doing battle for their religion—nay, compare them with Sir James Graham, Lord Aberdeen, or any of those gallant Protestant gentlemen, who took their stand on the side of religious liberty,—pshaw! the comparison is too odious—suffice it to say that while the latter—whether Protestant or Catholic—have merited—ay! and won the undying gratitude of all who love freedom, and hate oppression, whether civil or religious—the latter have given their names to be hung up in the temple of folly, and to be bandied about from mouth to mouth as words of scorn and derision. But enough of them—they are too vile and too contemptible for any lengthened notice from a Catholic pen, and charity would urge us to let them “rest in the shade.”

Wishing the TRUE WITNESS as prosperous a journey through the coming year, as it has had during that which is now closed, I am, Mr. Editor,

Yours truly,

AN IRISH CATHOLIC.

Montreal, August 12, 1851.

To the Editor of the True Witness and Catholic Chronicle.

MR. EDITOR,—A few years ago, the Rev. G. Hay, P. P., St. Andrews, conceived the laudable project of erecting a seminary for the education of the young ladies of his parish. With the approbation of the Bishop, and ably seconded by the faithful of his own and the neighboring congregations, he proceeded with the good work with his characteristic energy and assiduity; and three years ago beheld his efforts crowned with success, in the completion of a beautiful and commodious building. The institution was forthwith opened to the public, and the management thereof entrusted to the Sisters of Charity, whose eminent piety and profound learning are so well known, and whose unceasing zeal in the cause of education is so highly appreciated by a discerning community. The second public examination of this now flourishing seminary (numbering about fifty pupils) came off on Tuesday last, the 5th of August. The day was very favorable, and vast numbers of the good

people of the adjoining parishes flocked in. The exercises (which were held in the open air, beneath an awning very tastefully decorated,) were conducted by his Lordship Bishop Phelan, Administrator of the Diocese of Kingston, aided by the Rev. G. Hay, P. P., St. Andrews, the Very Rev. J. Macdonnell, V. G., St. Raphaels, the Rev. I. F. Cannon, P. P., Cornwall, and others, who kindly volunteered their services on the occasion. On the platform, beside his Lordship, were seated the superintendents of education in Cornwall and surrounding Townships, many professional gentlemen, and the parents of the pupils. The excellence of the system of teaching adopted by the Sisters, was at once apparent. The order and regularity of the pupils in the different classes, the graceful bearing and dignified demeanor, the ready facility in reply, and the grammatical correctness in expression, clearly demonstrated that care and attention had not been wanting on the part of the teachers, to perfect their *protégés* in the various branches of learning. With the many intricacies of grammar, arithmetic, French history, classical and modern geography, use of the globes, &c., the young ladies appeared to be thoroughly well acquainted. Amateurs declare themselves to have been highly satisfied with the performances on the piano and accordion. The vocal music was absolutely charming. The dull routine of examination was at intervals relieved by dialogues and recitations, which were listened to with much pleasure. In the acting of several very select pieces, calculated to incite to virtue and morality, the characters were well sustained. After a prolonged examination, the deserving received prizes from the hands of his Lordship. Two silver crowns, the rewards of wisdom and merit, were placed, amidst rapturous applause, on the brows of Miss Phelan and Miss Macdougall, of Cornwall. The following persons, as being pre-eminently distinguished for their talents and acquirements, deserve especial mention. Miss Macdougall and Miss Phelan of Cornwall, Miss Macintosh of River de Lille, Mdle. Clement of Montreal, and Misses Grant, Blacklock, and Macdonnell of St. Andrews. The distribution of prizes being ended, Miss Macdougall came forward, and, in the name of her fellow-pupils, in a very chaste and appropriate address, delivered with much grace and feeling, thanked his Lordship for the kind interest he had always manifested in their behalf; complimented the Sisters on the rapidly increasing prosperity of the institution, and wound up with a touching appeal to the audience, to extend their confidence and sympathy to the Sisters, who so generously devote themselves to our mental, moral, and social advancement. This production was deservedly received with unqualified approbation. A very affecting farewell hymn was then sung, and the proceedings of the day terminated. May not the success of the St. Andrew’s seminary, lead us to cherish the hope that ere long each parish in the Province may be blessed with an institution of a similar nature?

Yours truly,

TESTIS.

Cornwall, August 6, 1851.

PROVINCIAL PARLIAMENT.

Legislative Assembly, August 4.

Mr. Price laid on the table a despatch relative to the Clergy Reserves, declaring that the Question could not be taken up by the Imperial Parliament this Session.

Mr. Bell moved the second reading of the bill for the diminution of Sunday labor in the post office department. He proposed that mails leaving three of the points should be stopped on Sunday; and the 7th clause enabled Municipal Councils, if they chose, to close post offices within their respective municipalities, on Sunday.

Mr. Cauchon felt bound to oppose the bill.

Mr. H. Sherwood said that the principle of closing post-offices, and arresting the mail had been tried in England and elsewhere, and had been found impracticable. If the principle were imperative, steamers carrying the mail should be stopped as soon as Sunday arrived, and not be permitted to resume their voyages until Monday arrived. There could be no doubt that the bill would occasion inconvenience, and even loss to the mercantile community, and he thought that it would be found detrimental to religion itself. He would leave the matter altogether in the hands of the Government.

Mr. G. Sherwood said that he thought good would result from the adoption of the present measure.

Mr. Gagy condemned the bill as an attempt to thrust the religious opinions of one section of the community down the throats of other sections.

Mr. Sol. Gen. Drummond was favorable to this measure, which he deemed reasonable and proper.

Mr. Letellier moved in amendment that the bill be read a second time this day six months.

Mr. Hincks was in favor of the bill which had been conceived in a moderate spirit.

Mr. H. Sherwood repeated his respect for the prejudices which prompted this measure, although they savored a little of the pharisaical. The principle of the bill was a bad one, and had been advocated on untenable grounds.

The House then divided on the amendment, which was carried by 24 to 24. The bill was therefore lost. Adjourned at 2 o’clock.

It is announced that Mr. Malcolm Cameron is to oppose Mr. Cayley at the next election for the County of Huron; and that Dr. Hamilton and Mr. Spence are to oppose each other for the County of Halton.—*Toronto Patriot*.

Birth.

In this city, on Sunday, the 10th instant, the wife of Mr. John McElroy, of a son.

Married.

On Saturday, the 22d February, 1851; at the residence of Dr. E. S. Hall, Colonial Assistant-Surgeon, Ross, by the Right Rev. Dr. Willson, Catholic Bishop of Hobart Town, Thomas Francis, eldest son of Thos. O’Meagher, Esq., M. P., City of Waterford, to Catherine, youngest daughter of Mr. Bryan Bennett, Stonefield, New Norfolk.

FOREIGN INTELLIGENCE.

FRANCE.

THE REVISION QUESTION—CONCLUSION OF THE DEBATE.—On Wednesday week M. Berreyer made a powerful speech in favor of the revision, but insisting that it should be religiously legal. He also declared himself very vehemently against the re-election of Louis Napoleon. M. de Falloux also argued in favor of the revision, and denied that the country was Republican at all. The Republic was a wretched counterfeit. He traced the signs of the portentous state of affairs in the armed force necessary to secure the peace of Paris. In 1830 10,000 men were sufficient, after a great revolution, to maintain order. In 1848 the garrison rose to 50,000 men. In 1851 it has ceased to be a garrison—we speak of “the army of Paris”—and it numbers eighty thousand men. And, again, looking at the political relations of parties, it was seen that, within forty years, the Royalists have fallen before the Liberals—the Liberals before the Republicans—and now the Republicans tremble in the presence of the Socialists. On Thursday M. Victor Hugo made a violent speech against revision, and against the idea of a monarchy, attacking Louis Napoleon with the most biting sarcasm. “What,” said M. Victor Hugo, “because, after a thousand years, a man was found to take up the glove and sceptre of Charlemagne—because one man, whose name is synonymous with Rivoli, and Jena, and Friedland, has let fall in his turn that glove and sceptre, you would lift them up after him in your puny hands, as he lifted them up after Charlemagne! What! after Augustus must come Augustulus! After we have had Napoleon-le-Grand must we have Napoleon-le-Petit! A truce to such parody.”

On Saturday the Assembly proceeded to vote on the proposition in favor of the revision of the constitution.

The total number of votes was 724.

The votes in favor of the revision were 446; against it, 278.

Majority in favor of the revision, 168.

Nevertheless, the votes in favor not amounting to three-fourths of the whole, or 543, the proposition was pronounced rejected.

Scarcely eight-and-forty hours had elapsed since the division on the proposal for the revision, when another incident occurred, which discloses with far greater energy and distinctness the existence of hostility to Louis Napoleon's Government. A division was taken on an unsuspected vote of censure, specially directed against the Administration of the Interior, for its interference with the petitions of the people on behalf of the revision, and this censure was carried in a very full House by a majority of 13 against the Cabinet. The votes were, 330 for the resolution that “the Assembly, while regretting that in a great number of localities the Administration, in a manner contrary to its duty, has used its influence to excite the citizens to petition, orders the deposit of the petitions in the *bureau des renseignements*,” and 320 against it. M. Baze, an Orleanist, spoke with most effect on behalf of this resolution. It was supported also by General Lamoriciere, who, on quitting the tribune, exclaimed, amidst the vociferous cheering of the Left, that “with the help of God, they would insure the triumph of the Republic.”

SPAIN.

In the Madrid Assembly on the 16th, it was announced by Senor Bravo Murillo, that the Queen had entered on the fifth month of her pregnancy. After the communication had been read, the President of the Congress exclaimed in a loud voice, “Viva la Reina!” which was repeated from all parts of the House. A deputation was next named to congratulate her Majesty, it being announced that any other deputies who chose accompany it. M. Ventura Gonzales Romero, Minister of Grace and Justice, had addressed a circular to the bishops and clergy of the kingdom, inviting them to offer public prayers to the Almighty for the happy delivery of the Queen.

PORTUGAL.

Portuguese politics wear a very unsettled aspect, the country being threatened with a military re-action. It appears that the Fifth Cadagores made an attempt at revolt on the 16th instant, but from the energetic exertions of Saldanha and his friends, it was crushed in the bud. Several of the soldiers, with a few of the civilians, are in confinement.

IMPERIAL PARLIAMENT.

HOUSE OF COMMONS.—JULY 18.

EXTRAORDINARY SCENE IN THE HOUSE.

There was an unusually full House this evening, and an extraordinary scene characterised the sitting. As the House was about to proceed with the private business on the paper, but before the first Bill had been disposed of, Mr. Alderman Salomons entered and took his seat beneath the Speaker's gallery.

The Speaker observing this, and it yet wanting two or three minutes to four o'clock, said, “Members to be sworn will please to come to the table.” Mr. Alderman Salomons then advanced to the table, being introduced by Sir B. Hall and Mr. J. A. Smith, and the clerk of the table presented the hon. member with a book, which, from what next occurred, would appear to be a copy of the New Testament.

Alderman Salomons, without accepting the proffered book, said in a loud and firm voice, “I demand to be sworn upon the Old Testament.” The Speaker—“Will the hon.—(Oh)—member say why he wishes to be sworn upon the Old Testament?” Alderman Salomons—“Because, Sir, I believe it to be most binding upon my conscience. The Speaker—The oaths, then, may be administered so.”

The ceremony of swearing was accordingly proceeded with upon the Old Testament, the hon. member repeating all the words of the oaths, except those in the Oath of Abjuration, “Upon the true faith of a

Christian,” and then reading from a paper, said, “I have now taken the oaths in the form and with the ceremonies that I declare to be binding on my conscience, in accordance with Stat. 1 and 2 Vict. cap. 105; I now demand to subscribe the Oath of Abjuration, and to declare to properly qualified.” The scene was exciting to the last degree—some members roaring out at the pitch of their voices, “Withdraw, withdraw!” while others added to the Babel of sounds by calling out for “Order!” or rising to go through a pantomimic performance, as if they wished to address something to the Chair. The confusion, however, did not in any way daunt the hon. member for Greenwich, and he continued reading until he came to the close of the papers, when, tossing a roll of parchment across the table, he slowly retired below the gangway, and seated himself upon one of the front rows of benches.

The Speaker then made an essay to speak, and something like order being at length obtained, he said “The honorable member has omitted certain words from the oaths, which is tantamount to not taking the oaths at all, and it is therefore my duty to tell him that he must withdraw.”

Alderman Salomons did not appear at all inclined to comply with the request, but still maintained his seat, and the consequence was another scene of noise and confusion was enacted; the members on the Opposition side of the House roaring and shouting again until they were nearly black in the face.

The Speaker's voice was again heard above the storm, and, as far as his words could be heard, he said “The hon. member must be aware that the Act prescribes that no hon. member can sit in this House, or vote upon any question, unless he has taken and subscribed to the oaths prescribed by law. Now the last of these oaths has not been taken in the sense which the House understands the Act—(cheers)—and I again repeat to the hon. member that it is my duty to direct him to withdraw” (cheers.)

Alderman Salomons, seemingly at the request of his supporters near him, then retired beyond the bar amidst the boisterous outburst of Opposition cheering.

Sir B. Hall then rose and said he was requested by the hon. member for Greenwich, to declare to the Speaker and to the House, that the hon. member had withdrawn from the seat which he lately occupied—(laughter and ironical cheers)—in deference to the high authority of the Chair (cheers.) But he was also instructed by the honorable and learned member to state—

Sir F. Thesiger rose to order—(cries of “Order, order,” and “Don't be put down;—“Go on, go on.”) “I apprehend,” continued the hon. and learned member for Abingdon, “that the worthy Alderman has not obeyed the order of the House by withdrawing (hear.) He is at present standing within the House, and I consider it my duty to call attention to that circumstance” (hear.)

[This of course gave rise to another exhibition of feeling on the part of the Opposition, and again hon. members partially jumped up and motioned the hon. and learned Alderman to withdraw, or indulged in strange gesticulations, as if they were addressing some angry observations to the Chair. Sir William Molesworth and Mr. J. A. Smith, advanced to the worthy and dauntless Alderman and endeavored to persuade him to quit the House; but he would not do that; and at length the Sergeant-at-Arms came to the rescue, and at his suggestion the hon. member retired to one of the back seats under the Speaker's gallery usually appropriated to Peers.

Sir B. Hall then said that the hon. member for Greenwich was only anxious to try his right to sit in the House, and in order that the hon. member might put himself in a position to have the matter tried in one of the legal tribunals of the realm, he had to ask the Chancellor of the Exchequer whether, in consequence of the proceedings which had now taken place, or, if that proceeding was not sufficient, whether, if the hon. member came in and took his seat again, Government was prepared to institute an immediate prosecution against him for the recovery of the penalties provided by the Act of Parliament? (cheers.)

Another noisy conversation followed; the Chancellor of the Exchequer proposed to answer the question (the premier being absent) on Monday; but Sir F. Thesiger being told, in the course of one of his interruptions, that he was out of order, moved—“That the Speaker be directed to issue his writ for the election of a member for the borough of Greenwich, in the room of Alderman Salomons, who had refused to take the oath of abjuration in the form prescribed”—(loud and prolonged cheers from the Opposition benches.)

The Chancellor of the Exchequer said he was very much surprised at the course pursued by the hon. and learned member—(cheers and cries of “hear, hear.”) He had reason to complain of his making such a motion, after the suggestion had been almost agreed to for the adjournment of the question until Monday.

Sir F. Thesiger said it was certainly not his intention to do anything more than concur in the adjournment; but when called to order, he felt it necessary to conclude with a motion which would give the House to understand precisely the course which he intended to adopt on Monday when the subject again came under discussion (cheers.)

The Chancellor of the Exchequer said his object in proposing the adjournment was to prevent an outburst of that sort of feeling which was evidently rising in the House. He was sure every member was anxious to avoid that degree of angry feeling which prevailed on a similar occasion last year (hear.) He trusted the motion, after this explanation, would be withdrawn.

Sir F. Thesiger said he was ready to do so, as the motion had now served its purpose (hear.)

The motion was then formally withdrawn.

Mr. B. Osborne asked the hon. and learned member whether it was his intention to move the motion again on Monday (hear.)

Sir F. Thesiger—I am afraid, if I answer the hon. gentleman's question, I shall be considered out of order (loud cheers from the opposition benches.)

The incident then closed and the House went into Committee of Supply.

JULY 26.

ALDERMAN SALOMONS' CLAIM TO SIT.

The House on Monday presented a most extraordinary scene, recalling to mind the episodes common to the proceedings of the Legislative Assembly of France.

The Speaker introduced the subject by reading a letter which he had received from Alderman Salomons, in which the latter requested that the minutes of the proceedings of Friday be amended. “Immediately after I had taken the oaths,” said the Alderman “I read from a paper which I held in my hand the

following words:—“I have now taken the oaths in the form and with the ceremonies that I declare to be binding on my conscience, in accordance with the statute 1 and 2 Victoria, cap. 105. I now demand to subscribe the oath of abjuration and to declare to my property qualification.” No notice has been taken on the proceedings above referred to of my having made this demand.”

The Speaker said that these remarks having been made after he had ordered the Alderman to withdraw, it was not thought right to enter them upon the record.

The order of the day for “further proceeding on administering the oath of abjuration to David Salomons, Esq.,” having been read,

Sir B. Hall—who seems to have thought that the bare act of sitting was sufficient to create the liability—then rose, and asked Lord J. Russell whether the Government meant to institute a prosecution against the Alderman for taking his seat?

His lordship intimated that, “at present, they were not disposed to think they ought to prosecute for the offence.”

Thereupon Sir B. Hall declared that the only course left open, in the opinion of the Alderman's advisers, was for him to come within the Bar, and to take his seat at once.

Alderman Salomons immediately acted upon this suggestion, and seated himself on the front ministerial bench, between Mr. Anstey and Mr. B. Hall.

A scene of noise and confusion ensued, during which Lord J. Russell in vain endeavored to get a hearing.

At length the Speaker said, “I ought to explain to the House, that if the hon. member refuses to obey the order of the Speaker, it is for the House to support the Speaker. The Speaker's order can only be enforced by a vote of the House.”

Lord J. Russell then said, “It is for the purpose of supporting the chair that I rise. It seems to me, Sir, perfectly clear, and it is a matter on which I will not waste any words, that the House ought to support the Speaker. I do not believe that the Speaker has authority to enforce the order that he has given, without a regular motion being brought before the House; and, therefore, I now move that Mr. Alderman Salomons be ordered to withdraw from the House.”

Mr. Osborne moved, by way of amendment, that Alderman Salomons, having taken the oaths in the manner most binding on his conscience, was entitled to take his seat.

He was seconded by Mr. Anstey, who, after speaking a short time, suddenly moved the adjournment of the House.

A division took place, and the Member elect voted with the minority.

Mr. Osborne's amendment was negatived by 229, against 81.

Upon the original resolution being put, Mr. Anstey moved the adjournment of the debate, which was seconded by Mr. Bright.

Lord J. Russell could not agree to the adjournment. The House must come to a decision on the question, whether the honorable Member for Greenwich should withdraw. It was his intention to make a motion similar in terms to that which was passed last year in the case of the Baron Rothschild. He did not, however, wish that the House should come to an immediate decision, and he should be ready to make the motion on the following day, but of course if the hon. Member for Greenwich should not pay respect to the decision of the House other measures must be taken.

Mr. Hobhouse called on Alderman Salomons to state the course he meant to pursue.

Mr. Alderman Salomons said he had adopted the course he had, not from disrespect to the House, but in defence of his own rights and privileges, and of those of his constituents who had elected him.—“Having said this,” he added, “whatever the decision of this House may be, I shall willingly abide by it, provided there be just sufficient force used to make me feel that I am acting under coercion. With these sentiments I shall not further intrude myself on this House, except to say this, that I trust, and I do hope on the doubtful state of the law, such as it has been described to you by the eminent lawyers who have addressed you, no severe measures will be adopted against me and my constituents without giving me the fairest opportunity of addressing this House, and of stating to this House and the country what I believe to be my rights and those of my constituents; what I believe to be the duty of this House, and what I believe this House will never refuse, what no Court refuses to the meanest subject of the realm—that of hearing him before their final decision.”

Lord J. Russell, whilst praising the temper with which the hon. gentleman had spoken, regretted he could not comply with his request for a full hearing. The authority of the House must be supported. He was willing, however, to postpone the consideration of the question till to-morrow.

After an energetic speech from Mr. Osborne, the House divided on the motion for adjournment—

For the adjournment, 75; against it, 237; majority, 162.

The House then divided on the original motion, that Mr. Alderman Salomons do withdraw.

For the motion, 231; against it, 81; majority for the motion, 150.

The Speaker then called upon Mr. Alderman Salomons, pursuant to the resolution of the House, to withdraw.

Mr. Alderman Salomons still retained his seat.—The Speaker directed the Sergeant-at-Arms to move Mr. Alderman Salomons below the bar. The Sergeant-at-Arms having approached the hon. member for the purpose of carrying the Speaker's orders into effect, the hon. gentleman retired below the bar.

Lord J. Russell then stated that the resolution he should propose the following day would be exactly similar to that he moved in the case of Baron Rothschild.—Adjourned.

HOUSE OF LORDS—JULY 21.

ECCLESIASTICAL TITLES BILL.

The order of the day for the second reading of this bill having been read,

The Marquis of Lansdowne in moving the second reading said—My lords, I must confess that the duty which I have now to perform is one painful to me in its discharge, because to me, who have been for the last forty years and upwards a strenuous advocate of the claims of my Catholic fellow-countrymen of this United Kingdom, it is most particularly painful to take any course which may be deemed inconsistent with the course that I have hitherto adopted, or in any degree injurious to the feelings and the claims of a

body I so entirely and deeply respect for their many virtues, and, in many instances, for their warm and devoted loyalty.

The Earl of Aberdeen moved that the bill be read a second time that day three months. He observed that he did not expect much sympathy from the House for the conduct he was pursuing, but that he merely desired to give vent to the dictates of his own conscience, and to express his sense of what was due to the cause of truth and justice. Respect was certainly due to the opinions of the majority, yet majorities were not infallible; but when he felt oppressed by the numbers arrayed against him, he thought of the Popish plot, and was comforted. With respect to the measure before the House, he said, that, although it might not appear of extreme severity in its consequences, it was as intolerable, perhaps more intolerable than the civil disabilities from which Catholics were lately freed. Noble Lords were going out of their course, dealing with that which was beyond their control, and thereby inflicting incurable wounds, which will operate on the conscience of Catholics as severely as the former restrictions. “There was no middle course,” as Hallam observes, “in dealing with religious sectaries, between the persecution that exterminates, and the toleration that satisfies.” For two hundred years, they had done all they could to exterminate, but for the last twenty had tried the effects of toleration. The present bill dealt with matters purely spiritual, for the creation of Catholic Bishops is purely a spiritual act. Did their lordships then mean to refuse to Catholics the government of their Church by Bishops, for if so they could not be said to tolerate the Catholic Church at all; but if they forbade communication with Rome upon this subject, they refused to the Catholics the government of their Church, and consequently refused to tolerate that Church. To speak of Catholic Bishops being created without the authority of the Pope was an absurdity. He asked no more for the Catholic Church than the statute allows to every dissenting Church within the kingdom; nor did he wish to treat it otherwise than as a dissenting Church. The noble Marquis who proposed the second reading of the Bill, spoke of “insults” and “aggression.” But what has the Pope done? He has converted Vicars-Apostolic into Bishops in Ordinary, reverting to the original government of the Church, from a system that was irregular and exceptional. “There is no difference, except for the purpose of internal Church government, and regular administration.” The Hierarchy is instituted for its own government, but as far as they were concerned, it was no establishment at all, and could operate in no manner whatever upon their interests. This Bill, however, made it “illegal” to put in force, Bulls, nominating Catholic Bishops; declared every person concerned in the receiving or acting upon such a Bull—the Prelate consecrated and the Prelates consecrating—guilty of unlawful acts; these instruments to be null and void, the appointment of the Prelates to be also void. What consequences would follow? All acts, performed by the Prelates as such, would be void; all marriages and ordinations would be null and void. This opened up such a prospect that it was fearful to contemplate the consequences of so arbitrary and tyrannical a measure. He denied that the Queen's supremacy had been violated. Catholics cannot be expected to recognize the Queen as the head of their Church. This supremacy is rejected by the Church of Scotland, and even by the Episcopal Church in Scotland. A few years ago, a new Bishopsric was founded in Scotland without the slightest reference to the Crown, without the Queen's supremacy being violated. He demanded for the Catholic Bishops, that they should be put upon the same footing as the Protestant Bishops in Scotland, for he could not see upon what principle of justice or common sense it could be otherwise. But even if there had been insult and aggression, Government had done nothing to resent it in the quarter from whence it had emanated, but had, instead, persecuted all their Catholic fellow-subjects. “My Lords,” he continued, “I think that the person who has, after all, the most reason to complain, is the Pope himself. (Hear, hear, and a laugh.) For if you had endeavored to entrap him into this act you could not have done differently. (Hear, hear.) The whole course of your legislation has had this tendency. Look to the Bequests Act; not actually describing the Catholic Bishops, but acknowledging the existence of such Bishops and their successors. And the Public Cemeteries Act describes Archbishop Murray as Roman Catholic Archbishop of Dublin, and allows him to appoint successors in that office. (Hear, hear.) And in the colonies you have done exactly what the Pope has done. You have set him the example. You have allowed Catholic Bishops to be appointed in the colonies without any objection, and it is most strange that, after having over and over again done the same thing in other parts of the world, it should have excited so much indignation at home. Again, the honor bestowed on the Catholic Prelates in Ireland must have indicated to the See of Rome a disposition encouraging the act complained of—(hear)—which I maintain was perfectly regular, usual, and ordinary. (Hear, hear.) The noble earl (the Earl of Clarendon) the Lord Lieutenant, wrote a letter, in which he expresses such profound respect for his Holiness—(Hear, hear, and a laugh)—that the Pope might well venture on such a step. But of all the persons who have encouraged this act the First Lord of the Treasury is the most important. (Hear.) He has done everything that was possible to induce the Pope to think that he was committing no offence against the Queen or the country. In 1814 the noble lord said, “You have provided by statute that the Catholic Bishops shall not assume the titles of any dioceses—I think that this is a most foolish prohibition.” (Hear, hear.) In 1846 the same noble lord says, “As to preventing persons assuming particular titles, nothing can be more absurd and puerile than to keep up such a distinction.” It has been said, that this would produce a declaration of war with England. I will not give utterance to any expression of that kind. But this I will say—that if you pass this law, unless it shall become—as I devoutly trust it may become—a dead letter upon the statute-book, you will never see peace between England and Ireland. (Hear, hear.) My lords, the penalties imposed by this bill, if executed in Ireland, will produce consequences which I dread to look at. Just see the effect of this clause, which says that any one receiving those Bulls shall be visited by a penalty, to be recovered by action, with the consent of the Attorney-General. Here may be a refractory Priest, a man censured by his Bishop; he goes and informs against this Bishop for having received Bulls from Rome. In hundreds of cases this would open the door to vexation and torment, and

cases must arise which would lead to infinite inconvenience. But it is objected against other grounds. This law, which I believe her Majesty's government as little wish to see executed as I do, if put into execution, would renew those scenes of discontent, animosity, and rancour, which, for the last twenty years, have been gradually subsiding, and a view would be opened up by this frightful bill which it would be sickening to look at. I have said that I am aware I have not the concurrence of your lordships, and I do not expect your support upon this occasion. And I cannot but avail myself of this opportunity of expressing my deep regret at the absence of two noble and learned lords, two long-tried and able advocates of civil and religious liberty, who were prevented from being here this day, but of whose sentiments, I am in possession, and who have personally expressed the most complete enmity to the statute which her Majesty's government are introducing. Although you may not be convinced by my feeble advocacy of the case, you might have been persuaded by the mild wisdom of a Deuman, and electrified by the fervid eloquence of a Brougham. (Hear.) The noble lord concluded by moving the rejection of the bill.

The Duke of Wellington did not discover any danger in the Pope's act, until he read the attack made by his Eminence on the Dean and Chapter of Westminster; this determined him to give his consent to alterations in the terms of the Catholic Emancipation Bill.

The Duke of Argyll did not think the Bill strong enough against Papists. For consistency's sake, he wished the Bill to be made impartial and applicable to the Protestant Episcopal Church in Scotland.

The Bishop of St. Davids, though looking with anxiety and apprehension as to the effect of the Bill upon Ireland, would give it his support.

Upon the motion of the Earl of Winchelsea, the debate was adjourned until Tuesday.

JULY 22.

The adjourned debate was resumed by the Earl of Winchelsea, who said he should not vote for the Bill or against it, as he thought it unworthy of the measure it was intended to redress, and that it did not vindicate the honor of the British Sovereign.

Lord Lyndhurst dwelt upon the wrong inflicted on the Church of England by the assumption of territorial titles for Catholics. Believing that the encroachment would not end there, he supported the Bill on the maxim of *principis obsta*. Let their lordships look at the monstrous conclusion to which the Roman Catholic ecclesiastics came with respect to the Queen's colleges, when they withdrew a number of young men from places where they would have obtained sound learning, and put them into the hands of the priesthood of Ireland. In the establishment of these colleges everything was done for the purpose of preventing proselytism. And what took place? "By intrigue and management, and violation of the law, the Roman Catholic clergy endeavored to convert them into Roman Catholic colleges. But the Government pursued the labyrinth, and found out the whole scheme. The system was discovered—the Government interfered, and what was the result? The Roman Catholic bishops, not being able to have everything their own way, immediately withdrew the children of the Roman Catholic Church from these beneficent establishments—(hear.) He had mentioned these facts for the purpose of putting their lordships on their guard with respect to the designs of that Church. He wished to resist, as far as he could, every attempt at encroachment. He would rescind nothing of what had hitherto been done—he approved of it, and if it were to come over again he should pursue the same course. But here he took his stand—(hear.) Not one step further towards the attainment of power, of ascendancy, of domination, would he proceed."

Lord Vaux and the Earl of Wicklow opposed the Bill, on the ground that it was more stringent than when introduced by the Government.

The Duke of Newcastle also opposed the Bill. It would, he said, be a stumbling-block of offence to the consciences of our Catholic fellow-subjects if it were attempted to put it in force; if not, the dignity of legislation would be degraded. It had already had the effect of creating an unexampled combination between the Catholic clergy and laity, not merely for the protection of their religious rights, but for other purposes. If the Synod of Thurles confined itself to denouncing the Queen's colleges in Ireland, he did not know that there was any fair ground of complaint against it: their most dangerous enemy was the spirit of irritation and of false honor which the proceedings of Government had stirred up amongst the Irish Roman Catholics. In conclusion, the noble duke declared his conviction that a resolution or address of the two Houses would have been adequate to all purposes, and a method much preferable to proceeding by legislative measure, which had caused the whole of the Session to be consumed in useless discussion. Disguise it as they would, this was a step backwards in legislation, and one which they might probably have to retrace with shame and discredit.

The Marquis of Clanricarde offered various arguments in support of the Bill, and Lord Montague, the Earl St. Germans, and others, against it. The Earl Fitzwilliam expressed qualified approbation of the measure, as did also the Earl of Harwicke.

The Marquis of Lansdowne having replied, their lordships divided on the second reading.

Contents: Present, 146; Proxies, 119—265. Non-contents: Present, 26; Proxies, 12—33. Majority, 227.

RAVIGNAN, THE JESUIT.

A most lively dash of romance will be found in this little narrative of a lowly son of Ignatius. How many thrilling passages might not be taken from the varied and chequered lives of those eminent men, who, like Ravignan, have fled from the gilded paths of life?

Monsieur de Ravignan, the champion of the Jesuits, has immense influence in the Faubourg St. Germain; he is one of the aristocracy himself, and was for many years one of the leaders of fashion and dissipation in that aristocratic quarter.

He has given an account of his call to grace, and of the origin of the resolution to abandon the pomps and vanities of the world, for the hard and laborious life he has since led.

"I was standing," says he, "one evening at one of the windows of the Chateau de Rosy; I had been dressing for dinner, and was traversing the gallery on my way to the drawing room, when I was

arrested by the sound of carriage wheels issuing from the gateway over which I stood. I had drawn near to the window and was looking out: suddenly a splendid equipage, with a long train of liveried servants, piqueurs, outriders, and runners, dashed down the avenue opposite to where I stood. The setting sun, in all its golden glory, flashed upon the blazoned panels of the vehicle as it flew along the smooth turf, drawn at the utmost speed of four vigorous horses; the gay ribbons and glittering epaulets of the postillions fluttered in the air for a moment, and then I saw the great gates thrown open wide—the equipage dashed through, and was seen no more! It was to me, at that moment, as an emblem of human life. I compared the scene to man's brief existence in this world, and to his sudden disappearance and departure none know whither. I know not what led me into these reflections. I had never given a thought to these things before, but here I remained so wrapt in contemplation long after the dinner-bell had sounded. I heard the servants hurrying to and fro, and calling my name; several times, in their search, they passed by the very place where I was standing, but the window was in a recess, and they beheld me not. When all was quiet, and the guests assembled in the dining-room, I stole gently down the stairs and left the chateau; my resolution was taken on the instant.

I walked briskly on amid the darkness, following the high road, on foot, almost the whole of that night. I felt neither cold, nor hunger, nor fatigue, but sped on with triumph and the joy of one who has rescued his treasure from the hands of thieves, and whose only care is now to deposit it in a place of safety, where it shall never more be exposed to the like danger. The Paris diligence overtook me towards morning.

I mounted the coupe, but slept not, even though my limbs were weary and stiffened with my night's journey, for I was too excited to feel the want of repose. On arriving at Paris, I drove that instant to the the Jesuits' College, in the Rue des Postes, and not until the gates were shut upon me did I feel secure; nor until I had exchanged my coat of fine cloth and my shirt of embroidered cambric for the robe of coarse serge and garment of rough-spun hemp, which I have never quitted since that hour, did I dare to ask for nourishment, or lay me down to rest."

Does not this simple and enthusiastic narrative remind one of the Christian heroes of the early ages? Who would have thought there had been warmth and energy enough left in the Christian world, to have induced this abandonment of all the good things of this life, by the force of imagination alone, without persuasion, without intrigue, without captivation of any kind? Yet so it is, and the ardor of M. de Ravignan has not a whit abated with the years which have passed since then. It is only the other day that a legacy of considerable value fell to his portion by the death of an uncle. He was compelled to go before a notary to renounce his share of the succession, as, by the law of the Jesuits, all inheritance must be delivered up to the community, unless renounced by the heir in favor of his family. After the ceremony of signing and witnessing had been accomplished, M. de Ravignan took his leave of the notary, who, however, with native admiration for one who could thus so coolly abandon a princely fortune, bowed him to the outer door with every show of respect.

He observed the tears coursing each other down the pale and furrowed cheek of the Jesuit, and remained to watch him as he descended the stairs. Presently M. de Ravignan paused, and drawing the crucifix from his bosom, kissed it with fervor; then, throwing his arms aloft to heaven, he exclaimed, with sublime enthusiasm: "Now, God be praised, the world and I have said our last farewell to each other!" What would not the sturdy Loyola have given for such a man as this?—*London Atlas*.

EXECUTION OF THE BELGIAN COUNT BOCARME.

Count Hippolyte Visart de Bocarme, condemned for poisoning his brother-in-law, was executed at Mons, on Friday. It was not until the afternoon of the previous day, that he would consent to receive the consolations of the priest. In the morning all the proprietors of cafes, hotels, and shops closed their establishments, and the blinds of private houses were drawn down. The condemned showed a repulsive *sang-froid*. "Are you my executioner?" said he. "Yes, M. le Comte." "Ah." This was his last word before ascending the scaffold. He was accompanied to the place of execution by the Archbishop of Cincinnati and the Dean of St. Wandru, and walked, unsupported, with a firm step, and carrying his head erect. Having inhaled for a moment the scent of a bottle of toilette vinegar offered him by the Dean of St. Wandru, he embraced him and the archbishop, kissed the crucifix for the last time, walked steadily up the steps, and placed himself on the board, to which the assistants of the executioner were waiting to fasten him with straps. During this operation, which lasted five minutes, he turned his head several times, and looked at the crowd. To one of the men, who was hurried in his manner, he said, "Not so fast, there is time enough," and an instant afterwards, "Slacken this thong; so much precaution is not needed." All preparation being completed, he laid his head on the cushion. The executioner gave the signal, a dull, heavy sound was heard, and Hippolyte Bocarme, "having suffered the judgment of man, passed to the presence of his God."

THE HAPPY FAMILY IN HYDE-PARK.—*Showman* (ALBERT PRINCE) *loquitor*.—Walk in, walk in, ladies and gentlemen; and see the interestin' spectacle of the United and Happy Family, showing the wonderful power of human intelligence in subduin' the ferocious and sanguinary dispositions of the animal creation. Here you be'old 'em livin' together in peace and 'armony, like so many industrious bees in a glass 'ive; witch celebrated hedifice was designed a purpose for

'em, by that remarkable talented indiwidual, Mr. Joseph Paxton. First and foremost, in a central situation, you see that magnanimous quadruped, the British Lion, a-lookin' round about him, with a complacent expression of countenance, him being on the best of terms both with his-self and everybody helse, and feelin' perfectly satisfied in his own mind that he is "monarch of all he surveys." Right over agin that noble hanimal you observe the Gallic Cock, between witch creatures there has been supposed to exist a nateral hemnity; but this is a vulgar error. The courageous bird has now quitted his position, and strutted right in between the pors of the Lion, witch, though naturally a carnivorous hanimal, is now, you perceive, a-eatin' a loaf of bread, made, I may remark out of Free Trade corn. The Cock is pecking crumbs out of the Lion's mouth; witch the generous quadruped no ways begrudges, seemin' as how he is blest with an abundance, and can well afford to spare the small trifle. Not far from this amiable hexhibition of fraternity, you see the Roossian Bear, fabulously reported to have no bowels; a circumstance disproved by his remarkable gentleness of disposition and appetite for plum-pudding; and there can be little doubt that 'tis to that salutary change in his diet he is indebted for the wonderful improvement of his temper. In the immediate neighbourhood of the Bear of Roosha, you be'old the Haustrian and Prooshan Heagles, a-billin' like a pair of turtle-doves,—and it is probably they would be coin' too; but that, owing to a nateral impediment in the construction of the windpipe, they are unable to manage. Here is a remarkable fine specimen of a London Terrier. The little hanimal under his nose is a Hanover Rat. There you have a splendid Spanish Bull; a good deal more at home where he is, I warrant you, than he would be in the Hamphitheater at Madrid. There, also, is a Roman hanimal of the same species, with a brace of British bull-dogs fast asleep alongside of him: may he never go further and fare was! On the right is the Royal Bengal Tiger, whose native ferocity has been so completely conquered that he is havin' a game of leap-frog with the Swiss Shanmy. On the left the Great Indian Elephant is amasing his-self by feelin' the Chinese Pig with gingerbread nuts. That large black-looking bird yonder is the Danish Raven; he has got a Turkey Pullet under his wing. Yonder snug little friendly party is composed of the Rhinoceros and Hippopotamus from Hafrica, the Egyptian Crocodile, the Halligator from the New World, and the Kangaroo from the Hantipodes. To judge by their actions, they're engaged in cheerful conversation, arter their fashion, amongst themselves; and there's no doubt whatever but what they understands each other perfectly well. Eastwards in an elevated situation, werry conspicuous, you view a gigantic bird of the rapacious order, which is the famous American Bald Eagle, with a bag of breadstuffs in his claws, and a hoive-branch in his beak, witch is the hembles of that Peace and Plenty witch reigns among the Merabers of this Happy and United Family. Walk in, walk in, ladies and gentlemen, and see the Happy and United Family of All Nations, under the immediate patronage of Her Most Gracious Majesty and the Royal Family. Open every day 'cept Sundays, from 10 till 7, admission one shillin' Monday, Tuesday, Wednesday, and Thursday; and half-a-crown on Friday; and on Saturday five bob, them as wants to be genteel.—*Punch*.

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M. P. RYAN.

Montreal, 5th September, 1850.

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WILLIAM STEWARD,

May 8, 1851.

Manager Branch Office.

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

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GUM-COATED FOREST PILLS.

(A Sarsaparilla preparation of unexampled efficacy.)

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

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

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

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

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

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

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

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

If you desire a mild and gentle purgative, which neither nauseates nor gives rise to griping, seek for HALSEY'S PILLS. If you would have the most concentrated, as well as the best compound Sarsaparilla Extract in the world, for purifying the blood, obtain DR. HALSEY'S PILLS.

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

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Feb. 5, 1851.

Printed by JOHN GILLIES, for the Proprietors.—GEOFFREY E. CLERG, Editor.