

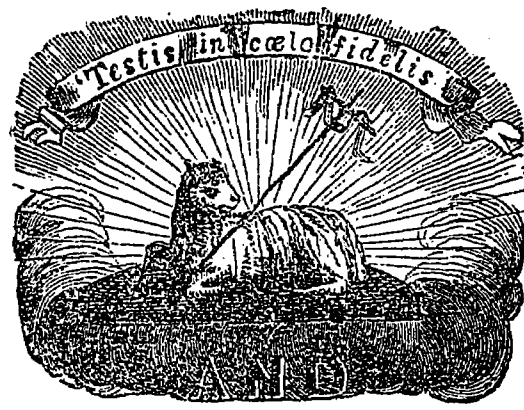
## Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /  
Couverture de couleur
- Covers damaged /  
Couverture endommagée
- Covers restored and/or laminated /  
Couverture restaurée et/ou pelliculée
- Cover title missing /  
Le titre de couverture manque
- Coloured maps /  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /  
Planches et/ou illustrations en couleur
- Bound with other material /  
Relié avec d'autres documents
- Only edition available /  
Seule édition disponible
- Tight binding may cause shadows or distortion  
along interior margin / La reliure serrée peut  
causer de l'ombre ou de la distorsion le long de la  
marge intérieure.
  
- Additional comments /  
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /  
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /  
Qualité inégale de l'impression
  
- Includes supplementary materials /  
Comprend du matériel supplémentaire
  
- Blank leaves added during restorations may  
appear within the text. Whenever possible, these  
have been omitted from scanning / Il se peut que  
certaines pages blanches ajoutées lors d'une  
restauration apparaissent dans le texte, mais,  
lorsque cela était possible, ces pages n'ont pas  
été numérisées.



# CATHOLIC CHRONICLE.

VOL. I.

MONTREAL, FRIDAY, MARCH 14, 1851.

NO. 31.

## ABBEY LIFE IN OLD ENGLAND.

England is covered all over with the trace of a religious life, that has altogether passed away from among us. We do not speak of the ancient piles of Westminster, Canterbury, Winchester, York, Durham, and such-like, which are consecrated to uses, very different from what was intended by those who erected, and originally worshipped in them. But we refer to the old abbeys, monasteries, and priories, the ruins of which are found in all parts of England, lying in green, sheltered valleys, often far retired among the clefts of the hills, or rising up amid the fertile campaign country, embosomed in majestic and venerable trees, or perched upon gray promontories, looking out upon the sea, and still serving as landmarks, by which the pilot steers his storm-driven vessel. There is scarcely a nook or corner of the land in which you cannot find traces of those ancient religious sites—sometimes far off the beaten highways of men, difficult to reach, little frequented, and known only to a few admirers of old ruins and love scenery. For, the scenery in the neighborhood of these ruins is almost invariably fine; and you rarely by any accident discover a ruined abbey, the neighborhood of which is unpicturesque, or the land infertile.

The men by whose means, and for whose accommodation these old religious houses were reared, were the first class men of their time; that is, they cultivated the highest and purest tastes, they were lovers of the beautiful—aye the beautiful in the noblest sense, and dedicated all their powers to the service of Him whom they worshipped. Who are the architects of modern times, that have excelled those monks of the "dark ages?" Where is the modern pile that can compare with Westminster Abbey or York Minster? But these old monks were more than artists; they were teachers, preachers, writers of books, students of science; Friar Bacon is our Father of Chemistry! They were the only literary class of their time; through them were handed down to us the great thoughts of the ancient thinkers; they were the repositories of all art, science, and knowledge. At a time when the titled lord of a hundred manors, could neither read nor write, and was wont to sign his name, as only the rudest boor does now, with his mark, these men acted as secretaries and chancellors, as well as priests and father-confessors. By reason of their greater intelligence, they ruled the rulers, though they could not, it may be, tame down their wolf-like ferocity, nor allay their savage thirst for blood. It was the greater knowledge which prevailed among the religious men of these olden times, which sufficiently accounts for their great power in all countries in which we find them to have been planted. They represented the moral will and intelligence of society, as it then was. They were the moral lights, and the only public opinion of their time. Mailed knights, who dared to do the most fend-like acts, trembled before these highly gifted and learned pale-faced church-men. In the midst of a savage epoch, when a rude animal will prevailed throughout society, these monks were paving the way for the reign of an universal justice. During an age of furious rapine and violence, they were pious and peacemakers. They pursued the arts of industry, and cultivated science in the midst of their religious meditations; alone representing the intelligence and moral will of those times. They were the forerunners of the civilisation of after times, when the mass at length became impenetrated with the knowledge and the religious truth, which were so faithfully and tenaciously preserved by these men through many long ages of ignorance, warfare, and bloodshed.

Power so great was, no doubt, in some cases abused—as where is power not abused?—but assuredly, we owe much to the pious monks who dwelt in the abbeys, monasteries, and priories, whose ruins we now tread over, and admire as we tread; and we would not wish to disparage the many blessings and privileges which we owe to them. In appreciating the civilisation, the freedom, and the mental stature of our own times, it is only fair to do an adequate measure of justice to the men of other times.

An exceedingly curious and interesting picture of the Abbey Life in England, some centuries ago, was recently brought to life in the "Chronicles of Jocelin of Brakelond," published by the Camden Society, and which afterwards formed the text of Carlyle's "Past and Present." There we obtained some eloquent glimpses into the ancient foretime of England, and saw how the concerns of the great abbey of Bury Saint Edmund's occupied the ambitious, the laborious and the prayers of its occupants,—how it was managed and governed,—and how it formed the centre of the social order, and religious life of a large district. That was in a comparatively rich and well-peopled district, not very distant from London; for we find the Londoners then claiming a right of entry into Edmondbury free of toll at all times. In all respects, that neighbourhood was an improved one,

and comparatively civilised. But we now propose to take the reader into a more remote district of the country, and by a few glimpses into the life of the prior and monks of Bolton, as exhibited in their *Comptus*, or household book of Bolton Priory—a manuscript in the possession of the Duke of Devonshire—show something of the kind of life led by a more retired community, at the same remote period.

The Craven district, in which Bolton Priory is situated, was wild and bleak then as now. The people who dwelt in the little dales, among the rifts of the hills, must always have been a poor, and comparatively, primitive race; the ruggedness of the country, the want of roads, the morasses, wastes, and woods, which covered the low grounds, shut them out, in a great measure, from the prevailing influences of early time. The country is one of fastnesses, and the conquered Brigantes, Danes, and Saxons, after being driven from the lower and richer grounds, by the dominant parties which successively overran England, would naturally resort thither to seek shelter in the almost inaccessible retreats which they afforded. Hence the marked predominance of Celtic, Saxon, and Danish words in the dialect of West Yorkshire, and especially of Craven, to this day. The names of most of the villages, hills and rocks, are yet Saxon or Danish; and the features of the people are more rough and massive, and their bodies generally are built on a larger scale than characterizes the inhabitants of the lower-lying and more accessible districts of England. Down even to a very recent period, there were no roads in West Yorkshire, save for pack-horses. There was no route for carriages or carts, save of the rudest possible description. Henry VI. took refuge in Bolton Hall, in Craven, immediately after the battle of Hexham, so fatal to the Lancastrians; and in this obscure retreat, he lay as much concealed as a fugitive at this day would be in the remotest of the Shetland Islands. Large tracts of land, which are now grassy heaths, were then covered with wood, and dense forests lay along the valleys, well stocked with deer, boars, and wild cattle. These the feudal lords, for some time after the Conquest, "preserved" by a great force of keepers; but the wild population of the district, strong in their Saxon love of game, could not be hindered of their sport; and collisions between the lord's foresters and the village deerstalkers were of frequent occurrence. Wild boars abounded in the neighborhood of Bolton; *Burden*, a little above it on the Wharfe, taking its name from this circumstance. Wolves committed great ravages among the flocks of the Bolton canons, even as late as the fourteenth century; for we find in the *Comptus* the entry of a sum paid "to a certain man who had killed a wolf." Eagles also hunted the hills and rocks of the upper districts of Craven; and hence we find *Arnecliffe Erneliffe*, from a Danish word, signifying the haunt of eagles, still characterising a lofty limestone ridge, where the ancient inhabitants of the country would find a secure retreat. There is also *Arnberg Scar*, or the Eagle's Hill. But there are some other names, equally characteristic of the district, and throwing a light upon its ethnological history. For instance, there is still *Thor-gill*, the stream of Thor, the great god of the old Pagans of the north; *Hetlaf-feld*, the holy mountain; *Gestrills*, the hosts' streams; *Skrattafell*, the mountain haunted by demons; from which the common term of "Old Scratch," may possibly be derived; and many other names, of pure Teutonic derivation, which are still common all over Craven.

The priory of Bolton was founded amidst the rugged wildness of lawless times, shortly after the Norman conquerors had planted themselves in the district, and one of these built Skipton Castle, and entrenched himself and followers behind its strong keep—the old Norman towers still standing there. This Conqueror married the niece of the Earl Edwin—for ladies, in those times, were oftener won by the sword than by honied words—and thus William de Meschines secured a double hold of Craven and its Saxon population. But it is a curious illustration of that barbarous period, that shortly after, in 1138, when the daughter of de Meschines had grown up into womanhood, a Scotch army, headed by William, son of Duncan, the nephew of David, then king of Scotland, burst into Craven, ravaged the country, and carried off all its flocks and herds. Returning to Scotland, William remembered with pleasure the beautiful valleys of Craven, and at the lapse of fourteen years he assembled another foraging expedition, and started again for Yorkshire, conquered the district, took possession of Skipton Castle and its heiress, Adeliza, whom he married, and thus summarily took possession of the honor of Skipton and Craven! It was the son of Fitz Duncan and Adeliza de Romille, "the boy of Egremond," who was drowned while crossing the Strid, with a greyhound in leash, which held back while he took the leap, and dragged him into the boiling pool beneath, where he was drowned. The

forester who accompanied the boy and witnessed his sad fate, returned with a sorrowful heart to his mother, but scarce dared to break the dreadful news to her. He hesitated,—but asked, "What is good for a bootless *bene!*"—in other words, what avails when prayer is useless? The mother, discerning some irreparable calamity shadowed in the face of her lost child's attendant, replied, in a shrieking voice, "Endless sorrow!"

It was in such sudden bereavements as this, that many of the religious houses of the period were founded. The mother resolved to dedicate to the memory of her lost son a monument of her love, and the priory of Bolton was reared, about a mile below the Strid, where the valley opens up sufficiently to allow a space for building. The choir, the ruins of which still stand, was erected and finished at one effort, and dedicated to St. Mary and St. Cuthbert. As the wealth of the foundation increased, and additional gifts flowed in from successive patrons, the principal of whom were the Cliffords and the Percys, many additions were made to the building. Permanent residences were erected for the monks, with ample dormitory, refectory and cloisters; and as the more luxurious tendencies of abbey life developed themselves, cellars were dug, and a kitchen was built, with its huge oven, eighteen feet in diameter—so large that a stray flock of sheep, in recent times, concealed themselves there, and were given up for lost. Nor were the state and comforts of the prior neglected; for, the fine carved timber lodgings were now reared for his use, with the adjoining prior's chapel and offices. Then the guests' great hall was reared, apart from the rest of the building, for the entertainment of visitors and travellers. The massive gateway was added, in which the priory records were kept; gardens and terraces were laid out; fish-ponds were dug; the priory mill was built; as also sundry out-houses for the accommodation of the armigeri and bowmen, velleins, garciens or slaves, and the numerous servants of the house.

Now, look at the life within the priory, and the various offices which the heads of the establishment had to perform. The chief of the house was the prior, who governed the whole establishment; and he was aided in his duties by the sub-prior, who governed in his absence, while he attended the installation of bishops at York, or visited the court of the sovereign, or the parliament at London, or travelled abroad, to wait upon the Head of the Church at Rome. The prior had his chaplain and his clerk (generally trained in the law), and he had his separate body of armigeri and servants. He inhabited the commodious Prior's Lodging, where he occasionally entertained noble and aristocrat, sometimes even royal guests, and dispensed to them liberally of his hospitality. The more numerous body of visitors were entertained in the large guests' hall, which was open to all comers.

The prior, who was elected by the canons, was the landlord of the house and their estate. He kept the great-seal of the priory, managed all the monies and estates of the house, dispensed the church patronage in its gifts, saw to the repairs of the property, the improvement and enlargement of the domain, the enclosing of the parks, the preservation of the game, and the defence of the priory's rights against encroachment. We find him on several occasions buying manors, negotiating for loans with the Lombard merchants for the purpose, and then proceeding to Rome for a Bull from the Pope, to enable him to hold such additional lands for the good of the house. He rebuilds farm-houses when they have been destroyed by his savage neighbors, the Scots.

Under the prior and sub-prior were many other officers; the *sacristan*, who was a kind of treasurer, taking charge also of the concentrated church plate and utensils, the repair and lighting of the church, the due performance of religious services, and receiving all fees, gifts, and donations, made at the high altar. The *cellarer*, or bursar, was styled "the second father of the convent," for he looked after the substantial. He superintended the hospitality of the house, and was purveyor and master of the refectory, kitchen, cellar, and bakehouse. The *hospitalier*, or guest-master, took charge of the guests' hall, and did the honors of the house to the visitors, saw that they had food and drink enough, and that the mats were properly spread at night,—for, in those primitive times, beds were as yet unknown. Then the *infirmarer* took charge of the sick in the infirmary; he was usually well skilled in diseases and their treatment, and monks were the best doctors of that time. The dwellers in the priory, over whom these exercised their offices, consisted of from fifteen to eighteen canons, or cloister monks, besides three or four *conversi*, or lay brethren, generally artists, and who did the skilled work of the establishment, as well as gave their occasional services to the wealthy families in the neighborhood.

But the inhabitants of the priory were often rudely

interrupted in their peaceful pursuits, by the wild forays of their fierce neighbors, the Scots. They broke in on them again and again; drove off their cattle; destroyed their crops; desecrated their house, and carried off their utensils,—the monks being on several occasions, entirely dispersed, and the priory deserted. At this time of day, when York is only an hour's journey from Scotland, by the iron-road, it is with difficulty we can realize to our minds a period, not so very remote, when border arrays and destructive invasions, by breechless barbarians, were of regular, often of almost annual occurrence!

The rude and barbarous times, however, have now entirely passed away; the Scots are civilised, and breeched like their neighbors; the two countries are now firmly and peacefully united as the county of York and Lancaster; and no one now fears a border foray or a Scottish raid. The old monks too, have departed; the sound of their chains no longer rises up from the priory in the valley; armigeri, villein slaves, and bowmen, have disappeared; and only the mouldering wreck, "an osseous fragment, a broken, blackened shin-bone of the dead old ages," remains to point out that such things have been.

## ANGLICAN LIBELS UPON THE HOLY SEE.

(From the Catholic Standard.)

A few weeks since we had occasion to expose a wanton and foul calumny in a dissenting organ, on the Catholic priest at Birkenhead. To-day it becomes our duty to notice a still more infamous slander upon the Court of Rome, by the weekly (query weekly) organ of Anglicanism. We have seen too much of the malignity of the print in question, to be surprised at its taking liberties with truth, in its puny efforts to maintain the unholy alliance of Church and State; but we had not, we own, anticipated so astounding an onslaught, not only upon veracity, but upon common sense, as the following, which professes to be an extract from the letter of a correspondent:

"On one occasion, one of the Cardinals observed to my informant, that he was glad to hear by the report from England, that the principles of Catholicism (Popery) were rapidly reviving and spreading in that country. To this my friend replied that he hoped the principles of the truly Catholic Church of England were becoming more valued and better understood. The Cardinal replied that he did not mean those principles; but the doctrines and practices of his own Church—that Catholic Church of Rome in connection with the Papal See; and, he added, 'you must not wonder much at this progress of our cause in your land. We fully expect it, and have long looked for it. We have had men preaching in the pulpits of your Establishment who have received dispensations from the Pope to remain within its pale and conform to its rights; while they are the children of the Pope and in secret communion with the chair of St. Peter. And besides this, we have had for years students in your University at Oxford, whom we have permitted to take the oaths and pledges and conform to all the academical rules required by that University, and whose expenses in passing through it have been provided by the Sacred College de *propaganda fide*. This had been going on now for a long time, and the progress of Catholic principles in England is but the natural result of this sacred concern of the Holy See for the spiritual interests of your deluded countrymen, now estranged from the common mother of all the faithful.' These are merely the *ipsissima verba* of the account contained in the letter to me, and you may publish them as actual and undeniable facts."

The editor declares his credence in the report of his correspondent. Now we not only declare from internal evidence of falsity, furnished by the paragraph itself, that it is a flagitious calumny in every part, but we unhesitatingly charge the Anglican organ with either inventing the story or inserting it with full knowledge of its scandalously false and libellous character. If the story be true, let him name his correspondent, and the Cardinal referred to. If these names be withheld, after this challenge to the proof, the public will be at liberty to pronounce the tale, as undoubtedly they will pronounce it, "an ingenious device" akin to the *forged* encyclical perpetrated by Parson Todd, and published by Parson McGhee, at Exeter Hall, in 1830—which the honest Mr. G. Finch indignantly pronounced as an iniquitous mode of sustaining what he conceived to be truth, by weapons stolen from the armory of Satan. No sane man can, of course, believe upon every line of it. If the *Propaganda* were as base as they are here represented, it is not very likely that a Cardinal would proclaim the disgraceful fact, and that too in conversation with a Protestant clergyman, who according to the writers showing, is no "Romaniser." The publication of so monstrous and incredible a story, proves



one thing very clearly—namely, the extent to which Anglican writers feel assured the minds of their party are besotted by prejudice, when it is conceived probable that such glaring falsehood will pass current among them, and escape their censure. We give our contemporary fair notice that we will not let this matter drop. He must vindicate himself by publishing the names, or he shall be held up to public execration as an odious calumniator.

### THE LAW OF MARRIAGE.

(From the same.)

The bill for the amendment of the law of marriage, which was introduced into the House of Commons last session, by Mr. Stuart Wortley (now Recorder of London), was, as our readers will recollect, delayed to so late a period in the Lower House, where it passed the third reading by a large majority, that it was never carried up to the House of Lords. In the ensuing session, we have reason to believe, the measure will be introduced into the House of Peers by an influential member of their lordships' house; the promoters of the proposed amendment of the law having resolved no longer to waste their strength in the House of Commons, but at once go to the House of Lords, where the Act of 1835, which first made marriage between a widower and the sister of his deceased wife absolutely void, originated. The bearing of this question upon the interests of the Catholic body will at once be seen by a perusal of the evidence of his Eminence Cardinal Wiseman, who was examined before the commissioners appointed by the Crown to examine the Law of marriage in the year 1848. From the reign of Henry the Eighth down to the year 1835, marriage between a widower and the sister of his deceased wife was *voidable* only, and *not void*, and unless the marriage were called in question while both the husband and wife were living; it was valid to all intents and purposes. By the statute 5 and 6, Will. IV., c. 54, all such marriages are declared to be absolutely null and void from the beginning; and of course it is obvious that this law interferes directly with the discipline of the Catholic Church. The Church, as a general rule, forbids marriages of the kind mentioned, but she does not hold that they are contrary to the word of God in the new law, and, on consideration of special circumstances, admits them on dispensation. So that while the Catholic Church says that the sacrament of matrimony may lawfully be celebrated where a dispensation is first had, the law of the land says, that as a civil rite it is null and void! Two Catholics may be united together either in England or some foreign country, in lawful matrimony, according to the laws of Holy Church, and yet by the law of England their issue would inevitably be illegitimate. An anomalous state of things such as this could hardly have failed to produce mischief, and Cardinal Wiseman has mentioned numerous cases, where the greatest hardship and suffering have been occasioned by the present law; adding that the clergy are often placed in the most painful perplexity, between their duties to the Church and to the law. The marriage bill makes no alteration whatever in the laws of the Established Church, and that being so, we are at a loss to know on what principle of justice members of the Church of England claim to impose "their laws" of marriage on Catholics, Protestant Dissenters, and Jews. That there is no social argument of any weight against the proposed amendment of the Law, the report of the Commissioners we think amply proves; on the contrary the Commissioners report, that on social grounds an alteration of the law is imperatively called for.

### CATHOLIC INTELLIGENCE.

#### CARDINAL WISEMAN ON CONVERSIONS TO CATHOLICITY.

On Sunday week a lecture was delivered by Cardinal Wiseman, at St. George's, Southwark, on the subject of conversions to the Catholic Faith. The lecturer commenced by showing that if there was one characteristic more than another which the present age was ambitious of obtaining, it was that of being an age of unceasing progress and advancement. In every department under the control of human activity there was a desire to advance, impatience of delay, and little or no reverence for experience. Everything was shifting and experimental, and nearly all were looking with anxiety towards the future. In the midst of all this change there stood one power which had stability for its very essence, which had the past to calm and guide it; and was secured by an unfulfilling promise. This was the Church of God—the Catholic Church—which in principle was unchangeable, which, admitting the great doctrine of infallibility as the basis of all its dogmas, prevented progress or advance in what related to the great truths once committed to it. Therefore it was that to many that Church was an object of hatred and offence. They saw that though the whirling, boiling torrent might go around it, and fret against it, yet it trembled not, and removed not, but remained as it was before—the rock of ages. Strange to say, while this was the only stable element, there was nothing in the age that was making more progress, or was always more completely up to the level of the development of the human mind. Literature and science, however they might advance, found Catholics in their foremost ranks, ready to compete with others in research, in intelligence, in practical wisdom. Colonies were planted in the extremities of the earth, where there could be no barrier to free and independent thought; the Catholic was there before, or with others, and before the infant Republic had assumed its shape, the Catholic worship was established in a pile which, perhaps, towered over the huts and cottages of the early settlers. To listen to the popular theories respecting the Catholic religion, one might believe

that the only atmosphere in which it could flourish was one congenial to the darkness and gloom of superstition and ignorance; that in order for it to reach its maturity and its perfection, fetters must be placed upon the mind, and the reasoning powers of man be chained down to servile obedience. Well, the experiment had been tried. France had declared itself a Republic, and the Clergy of that country would tell them that there had been a great gain to religion since the form of government was changed. And was it not strange that at this very moment, when their religion had been more harshly dealt with in this country than at any previous period within their memory—when it had been held up to contempt, and even execration—when from every extreme of the press, from every pulpit of the church and the meeting-house, from every platform of every city and county of the empire, there had come forth the most fearful denunciations—denunciations more terrible than any which even inspired writers had ventured to use respecting Heathenism—was it not strange that at that moment conversions should be multiplied, and persons of intelligence, and sense, and education, and high character, should be embracing, day after day, the religion of a sect which, like the early Christians, are everywhere contradicted? "Why is this?" was a question which everybody must naturally be asking himself. Of the fact there could be no doubt, and little did those who had been agitating the public mind know the calm and confident look with which the Catholic had gazed upon all that he had witnessed. The certainty which Catholics felt that their religion must and would make progress, not only in spite, but in consequence, of all that had been done to prevent it. He dated from all this warfare against the Church of God a period of progress far beyond what they had yet seen. Why, then, was the Catholic religion making visible progress in this country? One simple reason was this, that in every age and in every place where two systems of thought stood in antagonism to each other, the loss of one must be the other's gain. The Church established in this country by law was losing. He did not say that this was a test of truth, but it was a reality. If in politics or toleration, or anything else, which divided men into parties, one side was naturally losing ground, and the other as certainly gaining, that might be a transition from truth to error. But how stood the present case? The Catholic Church had lost at times—lost most deplorably; but even at that great epoch, when this country separated itself from the communion of the whole Catholic Church, there was a violent action, a wrenching off by force of one branch of the tree. The Reformation was the work of one generation or little more, and then it settled down with no farther power of progress, but rather, in later times, with a constant tendency to dissolution. In like manner, at the close of the last century, the Church of France sunk as a prey to infidelity; but there was no other system to gain ground—all was chaos and disorder—and no sooner did the time for building up arrive, than the Catholic Church returned to its place. It pleased God to keep a germ still alive in this country, which prevented us from being, like Sodom and Gomorrah, utterly destroyed. It was certain that for every one that the Catholic Church gained, the Church of England lost; there was a distortion of equilibrium, which passed from the one side going to the other, and weakening it. Moreover, from the Church of England, and not from the Catholic Church, had sprung that multitude of religious denominations which constituted so great a proportion of the population. Now, this was an important test of the truth of a religion. If it were in a state of constant loss and diminution, the question naturally arose, what were its future prospects? The Established Church claimed exclusively what had been so lately termed territorial jurisdiction; it claimed to have its Bishops considered the Pastors of the population of every city and every county. How did it discharge this tremendous responsibility? It was jealous of exceptions; it had again called upon Catholics, through its official organs, to join in communion with it, and had denounced them as schismatics, for refusing to do so; but had it come to them as the shepherd seeking the lost sheep, tracking them through the desert, and kindly offering to bear them on his shoulders, or promised to teach them the true Faith, unity of doctrine? What hope had they that if they joined this Church, she would do anything for them? Why, it was acknowledged that in this very metropolis there were hundreds of thousands of people who had no religion whatever. Were they to be cared for as they were? Were they to be loved and instructed as they were? Could the Church of England hope that she would bring the whole body of Dissenters and Catholics into her communion? No, and he would tell them why. He did not believe that there was in the Church of England the consciousness, the assurance, that what they were doing, what they were teaching, was the work of God. That assurance is an heirloom of the one only Catholic Church of God, and was incommunicable to any other body. The total want of power in the Established Church, was, then, one source of gain to the Catholic Church. There was a small phalanx of learned men who had left the Church of England after mature deliberation, though such was not the case, perhaps, of the great bulk of the converts. What was it that brought these men to the Catholic Church? Why, almost invariably the feeling that there was no common principle among their teachers to guide them under every variety of circumstances. They found, too, that there was no food for their souls—that there was none of the ardent spirit of piety circulated or practised which their souls longed for; and they at length found that there was no resource for them but to come to the Catholic Church, and there seek for all they had before sought in vain. The Church of England lost, therefore, not merely for want of fervor in itself, but by the actual defection of its most

valuable supports; and there must be an inherent and radical defect in a system which threw off from itself whatever was most sound, vigorous, and healthful. But he should be doing an injustice to the Catholic cause if he represented it as gaining merely by the imperfection of other systems. That such was not the case would be evident on considering what were the instruments made use of in the work of conversion. It had often been said that a great many persons embraced the Catholic religion from a love of its ritual, its solemn functions, its imposing ceremonial, what was termed theatrical display by persons who understood not what they saw in a Catholic Church. It was, perhaps, a singular circumstance, that of those who were converted, by far the greater part, as far as his experience went, had never previously been in the least degree familiar, or even acquainted with Catholic rites and ceremonies. Many had not a single Catholic acquaintance, and had never spoken to a Catholic Priest in their lives, until they came to ask to be received into communion with that Church. A great number of persons who were converted lived at a distance from any Catholic place of worship; and constantly were they receiving letters from persons in the country, who were living in their families, and had never spoken to a Catholic, but who yet felt an earnest desire to become acquainted with Catholic doctrines, or even at once to embrace the Faith. He did not believe there had yet been one single convert brought to the Catholic religion merely by what was called the imposing effect of the Catholic ceremonial. Again, it was supposed that there was some strange art, some fascination, by which Catholics, and the Catholic Clergy in particular, coiled themselves round the mind of an individual, and dragged him into the Church without his having the power of resistance. On this subject a few simple facts would be better than any statements of opinion. He believed it to be a peculiarity of the present times that conversion was no longer, as it frequently used to be, external, but had its growth almost entirely within the mind of its subject. In former times it was the reading of a controversial work, or the hearing of a sermon, that induced persons to think about the Roman Catholic religion; there was disputation and controversy; now, the external work was little more than the individual's making a profession of Faith, and passing through the necessary steps. This, surely, did not result from any art of theirs; it must, humanly speaking, be the result of the working of the mind itself, of thought, reflection, inward conviction, and a careful examination of what was passing around. Humanly speaking, he repeated, for it was the grace of God, and that alone, which made converts to the Catholic religion. They were astonished at the strange visitations, the irresistible calls, which impelled men to come to the Church to seek, not for ease, not for happiness, but for salvation. But it would be said, "You are an easy religion; it holds out so many temptations." It would be difficult to convince men out of the Church how false that view was. If a Catholic changed his religion to-day, he had only to take his seat in the parish Church, and curiosity to know who the new comer was, was the only trial to which he would be subjected there. There was nothing compulsory on one who became a Protestant. On the other hand, what was the trial of the Minister who, after having been loved by his flock, and looked up to as his father, became a humble Catholic, submitted to confession, received absolution, and perhaps became dependent on the bounty of others? Was all this easy? Were there no sacrifices here? It was heart-rending at times to see the struggles through which the convert had to pass. Catholics well knew that they trusted far more for the conversion of any one, or for the conversion of a multitude, to the power of prayer, than to any amount of controversy, of lecturing, preaching, writing, or persuasion. If Catholics were asked to what they attributed the conversions which had taken place so frequently of late years in England, they would reply to the fact, that the whole Catholic Church was combined, week by week, in prayer for the conversion of England, especially in what the Catholics considered the most solemn and efficacious form of prayer—that which was embodied in sacrifices—prayer unceasingly offered up for the conversion of this once Island of Saints. He was glad that the eyes of the public were now opened with regard to most of the doctrines of their religion. Open, straightforward declaration was now the proper course for them, and he had no doubt that they would make satisfactory progress.—(From report in the *Daily News*.)

#### TO THE RIGHT HONORABLE LORD JOHN RUSSELL.

St. Jarlath's, Tuam, February 9, 1851.

"A man that beareth false witness against his neighbour, is like a dart, and a sword, and a sharp arrow."—Proverbs.

My Lord—During the age of the recent tempest which was evoked by the incantation of your inauspicious letter, it was not to be expected that your ears would have been accessible to calm and reasonable remonstrance. It would have been difficult to win attention amidst the stormy atmosphere with which your lordship took care to be surrounded; and even still, though the fury of the storm has subsided elsewhere, it is only that it may be worked to a more fatal excitement by the polemical acrimony which has been, even in this early stage, infused into the debates of the Legislature. Allow me, my lord, respectfully to inquire whether the condition of the people of the United Kingdom is so comfortable and satisfactory as to release its Prime Minister from all solicitude respecting their physical sufferings and privations, and to allow him full leisure to turn the House of Commons into a stall of theological debate, displaying but little of its light, and much of its noisy strife, while

warring against the shadowy phantom of Papal aggression.

To your lordship, the responsible adviser of the Crown, the care of her people is specially entrusted as to a faithful steward, that they be provided with food and the other material comforts of social existence in due season—a care sufficiently weighty for the shoulders of the most robust minister, without burthening himself with a superfluous solicitude for the spiritual requirements of the Catholic portion of the people, which every wise statesman would, as in duty bound, leave to their legitimate guardians—the Bishops and the Pope. How have the material interests of the country prospered under your administration? Depopulated villages and flourishing churchyards—poorhouses springing up, as the mansions of the gentry are falling down—Ireland wasted of her perishing people, which the instinct of self-preservation is pouring on the shores of England, and startling the minister with the fearful growth of that Popery from the image of which he recoils; these and similar results, alas! too palpable to require detailed recital, are the sad monuments which have risen during the period of your delegated power. If, then, the growing structure of Catholicity alarms you in England, you have been yourself one of its most successful architects—you have been furnishing its materials in abundance, by tearing up the rich and inexhaustible quarry of the Catholic Church in Ireland. Why not, then, close this quarry, by providing, if not for the prosperity, a state to which it would be presumptuous in them to aspire, at least for the ordinary comforts and bare existence of the people at home? As long as your lordship neglects this sound and necessary legislation, your surprise at the growth of Popery in England is unnatural; for it is springing from the neglected sufferings of Ireland, and is, therefore, in a great measure, the work of your own hands.

In this policy, however, you are but the unconscious instrument of a higher and more mysterious Providence, which turns to its wise purposes the most astute counsels of hostile statesmen. The very persecution which you menace—for, disguise it as you will, it is rank persecution—will have the effect of spreading and consolidating the Catholic Church, against which its rage is to be directed. The brute force with which your lordship is about to defend the falling ramparts of the Protestant Establishment, will not fail to awaken attention to the congenial instruments to which it has been indebted for its first erection.

The consequence of this historical inquiry will be an increasing to the ranks of Catholics, of these intellectual men whose researches, guided by humility and grace, will open to their view and their abhorrence those appalling scenes of lust, and cruelty, and sacrilege, and spoliation, by which, in an evil hour, that establishment was ushered into the world. With the increasing numbers of such converts, the tide of Catholic immigration to your shores will more than keep pace—an immigration sure to be as steady as the cruelty that continues to propel it will be untiring—until at length you hear the exiled Catholics of Ireland addressing you from every quarter of England, in the language of Tertullian—"We have filled your cities, towns, fields, armies, senate;" the "conventicles" alone we leave to yourselves.

Besides the sympathy we owe to the Catholics of England as members of the same body, were we not to be included in the community of penalties with which they are threatened, we feel an additional obligation to proffer their assistance resulting from your lordship's avowal that the Irish Church, still more than the English Hierarchy, had a share in producing this ministerial exasperation. We feel indebted to your lordship for this candid acknowledgment; and though the Cardinal Archbishop of Westminster, in his admirable reply to the Primate of Ireland, alludes, with a peculiar delicacy, to the increased suffering that may be brought upon the Church of Ireland, through the instrumentality of her sister in England, your lordship enables us to calm the anxiety of his Eminence on that score, and to take our share in the guilt or merit, as well as in the reward, of that provocation.

Yes, Ireland's noble repudiation of the Infidel Colleges; the consoling exhibition of the majesty of its ancient and unbroken Hierarchy in the Synod of Thurles; its firm and unconquerable resolve to erect a Catholic University, in despite of the poverty to which it has been consigned, as well as the obloquy of the nominal friends but real enemies of education—those are the crimes which have provoked your resentment more than the establishment of the English Hierarchy, if we are to judge by the foremost position which they occupy in your reported speech; and for those Ireland may well exclaim, "*Ego adsum qui feci*," nor refuse to share with the Hierarchy of England all the perils as well as the glory of the coming persecution.

But, my lord, the acts of that Synod should not have been distorted, nor its members held up to the reproach of the assembled Legislature. This is a privilege which even a Minister of the Crown should not enjoy. The address of that Synod, which, allow me to tell your lordship, was not the act of a mere majority, as reported in your speech, breathed neither sedition nor the instigation to any crime; on the contrary, it was fraught with most generous counsels to all classes of society; and if these counsels were more faithfully practised, society would be considerably improved. It is true, your lordship does not directly accuse us of a want of fealty to our Sovereign; but, by the insinuation of a contrast, you would fain impress on your hearers that the Primate and the present writer should entertain thoughts more consistent with respect to the Throne and Legislature. It is not by the warmth with which they may flatter the caprices of ministers the sentiments of allegiance and fidelity which men entertain for the Throne should be measured. Did I not appear to be officious, in speak-



ing for an illustrious personage so competent to speak for himself, I would ask for the Primate, as well as myself, in what passages of our discourses or writings the slightest want of respect to the Throne, or its present revered occupant, our gracious Queen, could be discovered? No; through good report and evil report, the pastors of the Catholic Church have inculcated the double duty of giving unto Cæsar what belongs to Cæsar, and to God the things that are God's.

But there are some deluded statesmen who are not satisfied with this equitable partition of the homage of subjects, without a monopoly of their entire and servile devotion. This is the rock on which the power of ministers mightier than your lordship has often broken. On the same rock you are about to precipitate whatever of influence you may yet possess. Wisdom counsels you to pause in your intolerant career. Parties panting to grasp the reins which are falling from your feeble hands will not fail to recal your past declarations of liberality, which were not, probably, as sincere as your present threats of persecution, and array against you a Parliamentary opposition which, aided by the indignant remonstrance of all Catholic Ireland, roused by your sad policy, will annihilate your power for ever.

I have the honour to be, your lordship's obedient servant,  
 † JOHN, Archbishop of Tuam.

Dr. Hughes, Archbishop of New York, preaches every Sunday at the Church of St. Andrea delle Fratte, to a large and most respectable audience of English and Irish residents. His discourses are controversial, and are attended by all the *élite* of our Protestant countrymen. That he does much good in this way, no greater proof can be brought than that the Clergyman who officiates at the British Chapel has, it is said, forbidden his flock to attend such "dangerous lectures." The first discourse (on January 19th) was on several popular objections to Catholicism, such as veneration of saints and relics, prayer for the dead, &c. The second was on the Apostolicity, the third on the Unity of the Church.

On yesterday the Archbishop delivered a splendid discourse on the "Leadership of Peter, and his Successors." He developed in a most powerful and luminous manner the different arguments, whether scriptural or traditional, which bear on the subject, pointing out the utter incomprehensibility of the texts in the Protestant system—nay, so manifest is this, that no Protestant has ever attempted to give any explanation of them. He set forth ably the iniquities of every schismatical and heretical communion which ignores the supremacy of the Apostolic See.

A particular point in all the Archbishop's discourses are the appeals which he makes to the heart and conscience of his auditors. His manner of treating subjects is in many respects entirely original, and well calculated to produce a deep and lasting impression. A short time since, a Mr. Butler, a young Irish gentleman of very high connections, called on Dr. Hughes, and after due preparation, was received into the bosom of the Church.—*Roman Correspondent of Tablet.*

ARCHDIOCESE OF NEW ORLEANS.—The giving the Pallium to the Most Rev. Archbishop Blanc took place on the 16th of February, in St. Patrick's Church. Bishop Portier, venerable in age as in character, presided, and gave the Pallium. Bishop Clanche preached the sermon.—*Ibid.*

The Rev. Father Soler, S. J., expired at New Orleans on the 14th of February. He had contracted typhoid fever in attending the hospital.—*Ibid.*

The ceremony of entroning Dr. Briggs, the Catholic Bishop of Beverley, took place on Thursday, the 20th ult., in St. George's Chapel, York.

CONVERSIONS.—We learn that Mr. Gibson, Rector of the pretty Episcopal Chapel near West Point, announced to his congregation on Sunday last, that his conscience could no longer permit him to remain a Protestant, and that he was about to make his formal profession of the Catholic faith.—*N. Y. Freeman's Journal.*

The Rev. Henry Bedford, the Curate of Christ Church, Horton, has been received into the Church at St. John's, Islington.

Mrs. Charles Turner, wife of the Rev. Charles Turner, late of Hanwell Park, Middlesex, was received into the Catholic Church on the 14th ult., by the Fathers of the Oratory. Mrs. Turner is a granddaughter of the late Bryan Abbs, Esq., of Cleadon House, county of Durham.

FOREIGN INTELLIGENCE.

FRANCE.

The approach of the anniversary of the foundation of the Republic has renewed the annual controversy between the Republicans and the *réactionnaires* as to the mode in which that event should be celebrated.

The changes which the Government is making in the organization of the army of Paris give some uneasiness to those who look upon everything done by the Government as a fresh attempt on the part of Louis Napoleon to arrive at the Empire. The army of Paris has, within the last few days, been divided into four divisions instead of two. The opposition papers say that the effect of this measure has been to diminish by one half the number of troops under the command of General Forey, who is at the head of the troops intended for the defence of the Assembly. They also say that General Julien, who commands a brigade of the army in Paris, is to be removed, because in the course of a private conversation he made a declaration similar to the one which led to the removal of General Neumayer. In short, they insinuate that the Government is preparing the army in such a manner as to bring it to bear in favor of the cause of Louis Napoleon, whatever may be the determination of the Assembly with respect to the revision of the Constitution.

General Narvaez has arrived in Paris from Bayonne, where he has been residing since his sudden flight from Madrid.

The Austrian question is beginning to excite uneasiness in Paris. The projects of that Power, which, if carried into execution, must give to the old rival of France an immense preponderance in Europe, are attracting the most serious attention of French statesmen; and nothing that can be effected by negotiation and protest will be left undone to avert the execution of these designs.

GERMANY.

The *Cologne Gazette* contains the following on the rumoured intentions of the Dresden Conference:—"According to a report which is heard on all sides, and which paralyzes daily more and more the commerce of the country, Russia, Prussia, and Austria entertain the project of commencing in the spring a war against Switzerland and Piedmont, and perhaps even against France, for restoring to those countries the old times and eradicating the baleful opinions of the present day. In order to give some show of truth to this report several circumstances are cited which would seem to confirm it. It is certain that the fear of a war, which appears probable, unsettles very seriously the public mind, and causes great stagnation to trade and commerce." The federal army, it is said, will consist of 100,000 men. Prussia and Austria will each supply 25,000 men, Bavaria and Wurtemberg 20,000, and the other States 10,000 men. The reserve will also be held ready for service.

AUSTRIA.

The *Algerine Zeitung* says that above 40 individuals have been arrested, on suspicion of having been concerned in the conspiracy. The nature of this conspiracy is not known to the public; but nearly all the persons who were arrested had been in the habit of frequenting the public-houses, and of talking unreservedly of political events, and loudly giving vent to their opinions. The chief individual is a wealthy citizen, who was arrested for abusing a soldier. His family offered to give a large security for his appearance, but the military tribunal not only refused to accept the bail, but all intercourse with him is prohibited.

RUSSIA AND POLAND.

The Emperor has issued two ukases, which materially affect the Jews. By the former, which refers to the recruiting system, the ukase commands that, in consequence of the great irregularity which prevails in raising conscripts among the Jews, if the number be not completed within the given time, three Jews over and above the one that is wanting, shall be forcibly levied in that community; the age of the men must be above 20 years. By the second ukase, those Jewish communities which have not paid the tax imposed upon them, shall give up an adult Jew from their own community for every 2000 roubles which are not paid if the taxes are in arrears.

GREECE.

Letters from Athens state that the wife of the Minister of War, M. Mavromichalis, has been denounced as an accomplice in the assassination of M. Korfiastakis, the late Minister of Justice, and that the legal authorities are investigating the charge.

CAPE OF GOOD HOPE.—DREADFUL MASSACRE IN DAMARALAND.—A letter has been received from the Rev. Mr. Hahn, Missionary of the Rhemish Society, stationed at New Bremen, in Damaraland, giving an account of the atrocities which have been committed by the Namaqua robber, Jongen Afrikaander, and his people—it is dated 6th September. He fell upon the Kabitjanes, who lived on Mr. Kolbis's station—numbers were killed—feet of defenceless men cut off, as well as the hands of defenceless children.

ASSUMPTION OF ECCLESIASTICAL TITLES.

The following is the "Bill to prevent the Assumption of certain Ecclesiastical Titles in respect of Places in the United Kingdom," which has just been introduced in the House of Commons by Lord John Russell. (The words printed in *italics* are proposed to be inserted in committee):—

Whereas, by the act of the 10th year of King George IV., chap. 7, after reciting that the Protestant Episcopal Church of England and Ireland, and the doctrine, discipline, and government thereof, and likewise the Protestant Presbyterian Church of Scotland, and the doctrine, discipline, and government thereof, were, by the respective acts of Union of England and Scotland, and of Great Britain and Ireland, established permanently and inviolably, and that the right and title of archbishops to their respective provinces, of bishops to their sees, and of deans to their deaneries, as well in England as in Ireland, had been settled and established by law, it was enacted, that, if any person, after the commencement of that act, other than the person thereunto authorized by law, should assume or use the name, style, or title of archbishop of any province, bishop of any bishopric, or dean of any deanery, in England or Ireland, he should for every such offence forfeit and pay the sum of one hundred pounds: and whereas it may be doubted whether the recited enactment extends to the assumption of the title of archbishop or bishop of a pretended province or diocese, or archbishop or bishop of a city, place, or territory in England or Ireland, not being the see, province, or diocese of any archbishop or bishop recognised by law; but the attempt to establish, under color of authority from the see of Rome or otherwise, such pretended sees, provinces, or dioceses is illegal and void, and the assumption of ecclesiastical titles in respect thereof is inconsistent with the rights intended to be protected by the said enactment: and whereas it is expedient to prohibit the assumption of such titles in respect of any places within the United Kingdom; Be it enacted therefore by the Queen's most excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present Parliament assembled, and by the authority of the same that—

1. If, after the passing of this act, any person other

than a person thereunto authorized by law in respect of an archbishopric, bishopric, or deanery of the United Church of England and Ireland, assume or use the name, style, or title of archbishop, bishop, or dean of any city, town, or place, or any territory or district (under any designation or description whatsoever), in the United Kingdom, whether such city, town or place or such territory or district, be or be not the see or the province, or co-extensive with the province of any archbishop, or the see or the diocese, or co-extensive with the diocese, of any bishop, or the seat or place of the church of any dean, or co-extensive with any deanery, of the said United Church, the person so offending shall, for every such offence, forfeit and pay the sum of one hundred pounds, to be recovered as provided by the recited act.

2. Any deed or writing made, signed, or executed after the passing of this act, by or under the authority of any person, in or under any name, style, or title which such person is by the recited act and this act, or either of them, prohibited from assuming or using, shall be void.

3. Where by an assurance, transfer, will, limitation or declaration of use or trust, or other instrument, made or executed after the passing of this act, any real or personal property, or any profit or advantage to be had therefrom, is assured, given, or made applicable, or expressed, or intended to be assured, given, or made applicable, directly or indirectly, for or towards the endowment or maintenance of any archbishopric, bishopric or deanery, intitled or in anywise designated or described as an archbishopric, bishopric or deanery of any city, town or place, territory or district in the United Kingdom (except the archbishoprics, bishoprics and deaneries of the said United Church), or for any purpose connected with or referring to the maintenance or continuance of any archbishopric, or bishopric, or deanery (except as aforesaid) so intitled, designated, or described, or of the titular province, see, or diocese, or limits thereof, or whereby any such assurance, transfer, will, limitation, declaration, or other instrument, any real or personal property, profit or advantage, or any power, authority, or discretion (whether for private or personal benefit, or for charitable or other purposes), to be exercised over or in relation to any real or personal property, or such profit or advantage as aforesaid, is assured, given, or vested, or expressed or intended to be assured, given, or vested, to or in any person by any name, style, or title of archbishop, bishop, or dean, which by the recited act and this act, or either of them, such person is prohibited from assuming or using, or to or in any person who in such assurance, transfer, will, limitation, declaration, or other instrument is in anywise designated, mentioned, or referred to as being or claiming to be, or as being called or known or reputed to be archbishop, bishop, or dean, under any name, style, or title which such person is so prohibited from assuming or using, or to or in any other person therein described as chaplain or other subordinate of the persons designated, mentioned, or referred to, or to or in any person in anywise described by means of a reference to a name, style, or title of which, by the said act and this act or either of them, the assumption or use is prohibited, all the real or personal property, profit, or advantage aforesaid, or such estate or interest therein, as but for this enactment would have been in anywise applicable to any of the purposes aforesaid, or would have vested in or endured to the use of the person to or in whom the same is so expressed or intended to be assured, given, or vested, shall, without any office or inquisition found vest in and endure to the use of her Majesty, and shall and may be disposed of and applied as her Majesty shall be pleased by warrant under her sign manual to direct, whether such direction be to apply the same according and pursuant to the intents and purposes declared in and by the instruments herebefore mentioned or otherwise; and all such power, authority, and discretion as aforesaid, so far as the same but for this enactment might have been exercised by the person in whom the same is so expressed or intended to be vested, may be exercised by such persons and in such manner as her Majesty may be pleased by warrant under her sign manual to direct.

4. Every person who may be liable to be sued for any penalty imposed by the recited enactment and this act or either of them, shall in any suit or proceeding in equity in relation to any such assurance, transfer, will, limitation, declaration of use or trust, or other instrument as herebefore mentioned, or in relation to any secret or other trust, or other matter whatsoever, be compellable to answer upon oath, notwithstanding his liability to such penalty, in the same manner as if no such liability existed; provided, that no answer of such person in any such suit or proceeding as aforesaid, nor any matter disclosed or made known only by means of such answer, shall be admitted as evidence against such person in any action for the recovery of such penalty.

IRISH INTELLIGENCE.

THE MOVEMENT IN IRELAND.

We cannot allow the present number to go forth without a few words to assure our English brethren that the movement in Ireland has fairly begun, and promises to be formidable. Perhaps the just indignation of the Irish people was at first thought to be slow in manifesting itself. We never despaired on this account, but rather felt encouraged, knowing how intense was the Catholicity of Ireland, and how vehement, how constant, how thoroughly to be depended upon, was that feeling, when once thoroughly aroused. It was only gathering strength by its seeming tardiness; it was adding to the sternness of principle the energy of passion. The English Catholics, and the English nation, may assure themselves that the popular mind of Ireland is making itself up for resistance against this daring attempt of the Minister, with a silent strength that will make him repent of the flame he has enkindled. The metropolis has met in all its parishes to resist this mad attack on the civil and religious liberties of the Church. As we write, a noble meeting is being held in the Rotundo, at which the Very Rev. Archdeacon Hamilton has already assured the assembled Catholics that the objects they had in view had the sanction and the blessing of his Grace the Archbishop of Dublin, and all his Clergy. He also stated that the venerable Archbishop is at this moment preparing a Pastoral, denouncing the penal measure, and directing his Clergy to preach against it from the altar. Thus will the enemies of the Church of God discover that they must not mistake the known gentleness and meekness of the holy Prelate who rules this portion of the Church.

Happy it is for the Catholic Church that, in the madness of their pride, the infatuated Whigs thought to

include Ireland in the net of their persecution. Their counsel shall thus be brought to nought, and the Holy Church will emerge brighter and more free than before. Weak as Ireland is, for her Holy Faith she is strong; she is even dangerous to those who dare meddle with it, and that they know, or might know, so well, that we can ascribe it to nothing but to a judicial blindness, such as Almighty God sends upon the wicked to accomplish His designs, that they were led to include Ireland in their nefarious projects.

We do believe that the very breath, the very echo, of the indignant murmur of this Catholic people will so intimidate the Whigs, cowardly as tyrants ever are, that they will attempt, without more ado, to sneak out of their proposition so far as regards Ireland. But what? Do they imagine, for one moment, that after this deadly insult to the Faith of Ireland, the Irish people are going to let them insult and trample on the liberties of the Catholics of England with impunity? Do they not know that this attack on the Catholic Faith, this daring attempt to fetter and confiscate Catholic charity, and, perhaps, to imprison, or to hold up to public scorn, to place in the dock of a court of justice, holy and venerable men, the Princes of the Church, cannot but affect the whole course of events for a long while to come? A nation's Faith is not thus to be trifled with, nor is even the attempt easily to be passed over or forgotten. The means of a moral and yet a most effectual resistance are in the hands of the English Catholics; and they may depend upon it, the Irish Catholics feel their own position too well not to assist them to the very utmost of their power.—*Tablet.*

THE PENAL LAWS.—MEETING OF THE IRISH PRELATES.—We are enabled to state that a meeting of all the Archbishops and Bishops of Ireland has been convened, for the purpose of deciding on the course most advisable to adopt in order to defeat the penal measures introduced and threatened by the Government. The meeting will be held in this city in the course of a few days—at furthest, on Tuesday, the 25th instant.—*Tablet.*

Very Rev. Mr. Leahy, D.D., of Thurles College; Rev. Mr. Cooper, D.D.; and Very Rev. Mr. O'Brien, of Waterford College, Secretaries of the Synod at Thurles, have published the following document:—"A statement, subscribed to the Prime Minister, to the effect, that the Address of the Synod of Thurles was adopted by a bare majority of one, having appeared in the published reports of the proceedings in Parliament, we, the Secretaries of the Synod, feel it our duty to declare that such statement is wholly devoid of foundation, the said Address having, as already described, been read in full Synod, and unanimously adopted in our presence by the Fathers, and by them ordered to be published."

Mr. John O'Connell has addressed a second letter to all Irish Catholics to petition against penal laws.

CATHOLIC MOVEMENT AGAINST THE GOVERNMENT BILL.—The discontent among the Catholic population, lay as well as clerical, has been rapidly increasing with the progress of the debate on the Penal Aggression Bill, and is now finding vent in an agitation. Some of the Catholic bishops have been engaged in consultation on the course to be pursued, and they are endeavoring to get up a movement throughout the country. Some meetings have been already held, and more are to follow.

The *Limerick Examiner* hints at a serious result which may follow repressive measures against Roman Catholics:—"We feel as firmly convinced, as we do of our own existence, that so far from trenching on the religious freedom of the Catholics of Ireland, we shall ere long render it an extremely doubtful case, whether a single shilling of what is called Tithe shall be paid by the people of this country."

The *Leicester Mercury* remarks that in the hubbub that nightly reigns in the House of Commons:—"Few, far too few, point to the equality of all sects in the eye of the law—to the re-distribution of our enormous ecclesiastical revenues—to the proper application of our perverted wealthy educational endowments and to the removal of all the fetters and restrictions on the diffusion of wholesome mental food among the community."

DEATH OF THE VERY REV. PATRICK BELLEW.—Died, at his residence, the parish chapel-house of Monaghan, on the 5th instant, in the 55th year of his age, the Very Rev. Patrick Bellew, P.P., of Monaghan, (nephew to the exiled T. B. Manus, Esq.,) Vicar-General of the diocese of Clogher, Catholic Dean of the chapter, and first President of the Catholic seminary of the diocese.

Government intend to bring forward a general Municipal Bill for Ireland, assimilating the Corporations to the form in Dublin, thereby concentrating all local boards in the municipal body.—*Limerick Chronicle.*

In a few days the government loan of 200,000, will be given to the Waterford and Limerick railway company. It is expected that the railway will be opened to Clonmel by the end of the present year.

A curious fact, little known in Ireland, in connection with the No-Popery howl in England, is, that the movement is in its origin a newspaper speculation. On the return of Cardinal Wiseman to London, as Archbishop of Westminster, the conductors of the *Times* held conference as to whether they would support or oppose the organization of the Catholic hierarchy. It was deemed the more profitable speculation to stand by the ultra-Protestant prejudices of the British Lion; and the phrase "Papal Aggression" was invented, to excite the No-Popery bigotry of England. Happy and illustrious nineteenth century! Monied Jews keep the sovereigns of Europe in pay, and control the measures of Cabinets. A *millionaire* Press in London excites the whole country to the madness of party strife, and restores the unholy regime of religious ascendancy.—*Nation.*

PROGRESS OF EMIGRATION.—The accounts from all parts of the country state that vast numbers, including farmers, country traders, and several of the smaller gentry, are preparing to "try their fortune in the new country;" and before the close of the present month, the emigrant agents at the various outports will be in full occupation. In the port of Dublin there are vessels receiving passengers to proceed direct to America; some ships have already sailed and considerable numbers take their departure daily by steamers for Liverpool. In Waterford and other ports the quays are crowded with emigrants, many of them farmers of the better class, who take the Liverpool route. The remittances from Irish settlers in America are rapidly increasing, and considerable sums are paid by the banks of Dublin and the branch banks in the country towns, chiefly amongst the humbler classes of the peasantry, who are thus provided with the means of emigrating.



## THE TRUE WITNESS AND CATHOLIC CHRONICLE,

WILL BE PUBLISHED EVERY FRIDAY AFTERNOON,  
At the Office, No. 3, McGill Street.

## TERMS:

To Town Subscribers. . . . \$3 per annum.  
To Country do. . . . \$2½ do.

We request our subscribers to remit, without delay, the amount of subscription, addressed—Editor of THE TRUE WITNESS AND CATHOLIC CHRONICLE; who will give receipts for the same.

All communications to be addressed to the Editor of THE TRUE WITNESS AND CATHOLIC CHRONICLE, post paid. Subscribers not receiving their papers regularly, are requested to make their complaints known to the Editor of the Journal.

THE TRUE WITNESS  
AND  
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, MARCH 14, 1851.

The arrival of the English journals has confirmed the telegraphic report of the resignation of Lord John Russell and his crew. Whether the tendered resignation will be accepted, is another, and a very different affair. Indeed, we do not see how it is possible, in the present state of parties, to compose a ministry, of which Lord John Russell shall not be leader in the House of Commons. Next mail will solve the mystery, and perhaps bring confirmation that the resignation was but an "artful dodge" to enhance his value, as shewing that there is none save Lord John, who can manage the vessel of the State in the present critical circumstances. The new Penal law, of which we produce a copy, has completely failed in satisfying the bigotry and prejudices of the Protestants of England—but has, we rejoice to say, roused a spirit of deep and determined opposition on the part of the Catholics of Ireland. God speed them, say we. They have suffered so much from that foul and accursed Protestantism, and its persecutions, that now, when the beast begins to lift its head again, they are determined to crush it. War—war to the knife, against all Penal laws, and all who attempt to re-impose them, should be the rallying cry of the Irish Catholics, the watchword of every true son of Erin. We hope that all minor differences may be forgotten, and that the Irish will assume an attitude sufficient to convince the Protestant Government of England, that the day is past for ever, when Catholics will submit to have their faith reviled, or their clergy insulted. It is not with thirty thousand, or twice that number of troops, that the peace of Ireland will be preserved, if the Irish do but make a proper use of the occasion, the folly and bigotry of Britain's rulers has presented to them. Besides, if we are not much mistaken, a majority of these same troops are Catholics—thank God.

A Despatch has been received by his Excellency the Governor-General, from Earl Grey, dated the 27th of January, upon the subject of the Clergy Reserves in this colony, from which we extract the following:—

"I have now to instruct your lordship to inform the House of Assembly, when it shall again be called together, that their Address to the Queen, which was transmitted to me in your despatch, has been laid before her Majesty, and that her Majesty has been pleased to receive it very graciously. You will further inform the House that while her Majesty's servants greatly regret that a subject of so much difficulty as that of the Clergy Reserves should after an interval of some years have again been brought under discussion, it has appeared to them, on mature deliberation, that the desire expressed by the Assembly in this Address ought to be acceded to, and they will accordingly be prepared to recommend to Parliament that an Act should be passed, giving to the Provincial Legislature full authority to make such alterations as they may think fit in the existing arrangements with regard to the Clergy Reserves, provided that existing interests are respected."

Upon this the *Montreal Courier* waxes exceeding wroth, giving vent to his indignation in the following terms:—

"So let it be. But, let it be understood that from this present moment, no ecclesiastical property shall be held sacred. Let all be converted to the use of the State, whether for education or otherwise. Let no title, no length of possession, be allowed to interfere with the popular right of confiscation. Let the Protestants, on the principle that what is fair in one case, is fair in the other, demand the restoration to the State of the Seigniorship of the Island of Montreal, and all other property held by the Roman Catholic Church, for the title by which that property is held, is not one whit more sacred than that by which the Reserves were set aside for religious purposes."

As, with the exception of the vilest portion of what is nicknamed evangelicaldom, our Protestant brethren have generally manifested a desire to act justly and honorably towards their Catholic fellow-citizens, we can hardly suppose that the editor of the *Courier* was serious when he penned the above precious rhodomontade. The title by which the Catholic religious corporations, and more especially the Seminary of Montreal, hold their properties, not more sacred than that by which the reserves were set apart for religious purposes! Why, what is the man talking about? There is not the most remote analogy between them. The Clergy reserves were set apart for certain purposes, (whether wisely or not, we will not stop to discuss,) by Act of Parliament, and what an Act of Parliament can make, whether it be a grant of property, a creed, or a bishop, it can unmake. What the State gives, the State may resume; but the Catholic Church in this country, is not indebted to the State, or government, whether French or British,

for one particle of the property which it at present holds. The whole of such property was acquired either by purchase, or else by gifts, from private individuals. The Seigniorship of the Island of Montreal, was bought by the Sulpicians from the Company of the "Hundred Associates," at a price far exceeding its value in those days. The title by which that property is held, is therefore as sacred in the eyes of all honest men, no matter of what creed, as is any property held by the editor of the *Courier*, which he has bought, and paid for. It is the same with the property held by the other religious communities, which consists of gifts from private individuals, lands purchased with hard cash, but in no instance of a grant from the State. The peaceable enjoyment of their property, is moreover guaranteed by the most solemn engagements on the part of the British Government, by international treaties—the faithful observance of which, on the part of the said government, is the only claim which it possesses to the allegiance of its Franco-Canadian subjects. We trust that Protestants will not allow, as in the present instance, the difference of their religious tenets, to blind them to the first principles of justice and common honesty. For our part, we say, that we have no objection to see our Protestant brethren, no matter of what denomination, acquire property for the use of their respective congregations, or for the relief of their poor, in the same manner as the Catholic Church in this country has acquired its property; and when that day arrives, we are sure that no Catholic will be so foolish as to talk about its having been granted by the State, or so dishonest as to recommend its confiscation for any purpose whatsoever. We would beg of the editor of the *Courier*, before writing again upon the subject, to give himself the trouble to ascertain how the Catholic Church property was acquired, and by what titles it is held. We have too good an opinion of his candor, to think that he will then repeat, "that these titles are not more sacred than that by which the Reserves were set aside for religious purposes."

"When we read the TRUE WITNESS," says an evangelical cotemporary, "we are forcibly reminded of Luther's times"; that is to say, the *Montreal Witness* opines that the subject of controversy between the Church and Heresy, between truth and error, is the same now in the XIX., as it was in the XVI. century. The writer is correct for once in his life. He might have gone much further, and said with equal truth, that the controversy now raging between Catholicity and Protestantism, forcibly reminded him of, because in all important points identical with, the contest carried on by the Church against the Protestants of an earlier period,—Albigenses or *Bulgarians*, Manicheans, Montanists, Arians and Donatists,—or the sectaries of any of the other heresies with which, from time to time, the devil has been permitted to vex the Church. Differing with one another, they have at least all agreed in one particular—in rejecting her authority. It is this denial which constitutes the offence of heresy, and against which the Church ever has, and ever will have to combat, until the consummation of all things, when the Lord Himself shall appear, to destroy all heresy with the brightness of his coming, that all may be judged who have not believed the truth.

But what is truth? Thus asked doubting Pilate, when the Lord of truth was before him. What is truth? "Omnis doctrina, quæ ecclesia ab apostolis, apostoli a Christo, Christus a Deo accepit." All doctrine whatsoever which God, through Christ, delivered to the Apostles, and the Apostles, under the guidance of the Holy Spirit, taught to the Church, whether by writing, or by word of mouth. "Tum viva voce, quam per epistolam postea," as Tertullian says. Now, as the Apostles could obtain a knowledge of the truth, only through the direct Revelation of God, and as the Church could attain to the same knowledge only through the teaching of the Apostles, so, in like manner, the sole means which men at the present day have of arriving at that knowledge, is through the teaching of the Church. If there be given unto man, but one name under heaven whereby he may be saved, so also is there given unto him, but one way by which he may be made wise unto salvation, and whosoever obstinately refuses to have recourse unto that mode of instruction, and will not listen to the Church, is unto Catholics, in compliance with the express injunctions of Christ, as a Heathen. And this leads us to the question—What is the Church, to which, under the penalty of eternal damnation, we are commanded to listen? a question to which we have been defied to give a distinct and rational answer. We will, however, make the attempt.

By the word "Church," we intend to denote, that body of teachers appointed by Christ Himself to teach all nations, and with whom He promised to be ever present—as also the whole body of the faithful, living in communion with, and in obedience to, the instructions of that divinely-appointed body of teachers, or *Ecclesia docens*. This is what Catholics mean by the word "Church," when they repeat that clause of the symbol of their faith which proclaims their belief in "*unam, sanctam Catholicam et Apostolicam Ecclesiam*." This is their sole rule of faith, the only authority they recognize in matters of religion. What the Church teaches, we know,—for we have no opinions in the matter, more than about the relative value of the angles at the base of an isosceles triangle,—we know to be true, and what she condemns, we know to be false; without this certain knowledge, we might have prejudices, impressions, strong opinions, but we could not have faith, and without faith "it is impossible to please God." We hope that we have made our meaning plain enough, to be grasped even by an evangelical intellect, and we will therefore proceed to indicate the marks by which,

through the Grace of God, we are enabled to discover the true Church. We will content ourselves by pointing out two, as amply sufficient, though many more might be given—Apostolicity, and the claim of Infallibility. By apostolicity, we mean, a regular unbroken descent of the present body of teachers, from the Apostles themselves. This is a very simple affair, involving no intricate question of dogma, but as easy to ascertain, as the regular succession of the princes of the Merovingian or Carlovingian dynasties, as the descent of Louis XVI. from Hugues Capet, or of Queen Victoria from the Dukes of Bavaria; easier indeed, far easier, for what is history since the time of Constantine, but a record of the fortunes of the Church? in which the destruction of nations, the overthrow of empires, the rise and fall of dynasties, the discovery, conquest, and rapid progress of new worlds, figure but as comparatively unimportant episodes. If one fact stands out on the page of history more prominently than any other, it is the Church; her glory has covered the nations, and the earth is full of her praise; whilst all around her has changed, and passed away upon the flood of time, which sweeps off all things earthly, she alone remains unmoved, immutable as her Founder—the same yesterday, to-day, and for ever.

Another mark which we assigned as characteristic of the true Church, is, the claim of Infallibility. We do not pretend that the claim is a proof of the possession of the thing claimed, but of this, even if we had not the express promise of Christ to rely upon, we are certain, that Almighty power, and Almighty wisdom would never do such a useless and foolish thing, as to appoint a fallible body of teachers, to teach fallible men—blind guides to lead the blind, in order that both might fall into the ditch, and that, therefore, the Church established by Christ, was, is, and must be infallible, and if infallible, conscious of her infallibility, and if conscious of her infallibility, not slow to proclaim it. Now, as we know from the Christian Scriptures, looking upon them, not as inspired (for that, in the present stage of the enquiry, is unnecessary), but merely as genuine historical documents, in the same way as we accept the events related by Tacitus, Ammianus Marcellinus, or any other credible historian,—that Christ did establish a Church, or body of teachers, that He promised to such body of teachers continual immunity from error,—knowing also, that that body, to be of any use, must necessarily be infallible in matters of doctrine, and seeing also, that there is but one body or society upon the face of the earth which claims to be that infallible Church—it is a logical conclusion, that it is in reality what it claims to be; for, if the Catholic Church, in communion with the See of Rome, be not that infallible body, then none other can be—then is there no Church—then is the promise of Christ but an unmeaning lie, His mission but a foolish and idle dream, and revealed religion, like every thing else, is only part of an almighty sham. We have now explained what we mean by the Church, or *Ecclesia docens*—the Bishops of the Catholic Church, as the legitimate descendants of the Apostles, speaking by the mouth of the Pope when addressing the Universal Church, *ex Cathedra*, as the successor of St. Peter. We have purposely avoided speaking of purity of doctrine, as one of the marks of the Church, because, although it is certain that the true Church will teach the true doctrine, it is equally certain that it is impossible to ascertain what doctrine is true, and what false, except by the teaching of the Church. If man could ascertain the truth by himself, there would be no need of a Church; consequently, like rational beings, Catholics take their dogmas from the Church, and not their Church from their dogmas. Some other remarks we had to make upon the alleged errors of doctrine and practice in the Church, but want of space compels us to defer them to another occasion.

When, some time ago, we noticed a report of a controversy between the Rev. Mons. Chiniquy and Mons. Roussy, we said, that having no certain knowledge of what really occurred, we would refrain from any comments thereupon. Since then we have received the following communication:—

MR. EDITOR.—Having seen in the columns of the *Montreal Witness*, an account of a religious discussion which took place at Ste. Marie, between the Rev. M. Chiniquy and Mons. Roussy, and seeing that that account is full of falsehoods, we feel bound in conscience to make known to the public the real state of the case. For this reason, we beg you will be kind enough to publish the accompanying report of the said discussion. One of us, the undersigned, acted as President, the others as Secretaries of the assembly in whose presence the discussion took place. We deem ourselves better able than any others, to pronounce on what occurred and what was said. We certify that what follows is a true account of what was said and done during the discussion between the above-named Rev. Gentleman and Mons. Roussy, at Ste. Marie, on the 7th January, 1851.

JOSEPH HARBECK, President.  
L. FRANCHERE, } Secretaries.  
H. GATIEN, }

The accompanying communication is by far too voluminous for us to reproduce entire, in our columns. We confine ourselves, therefore, to a short abstract of its contents, the more readily, as we have reason to believe, that the whole controversy will soon make its appearance in the form of a pamphlet.

It had been mutually agreed upon, that during the discussion all personal allusions should be avoided; but the Rev. M. Chiniquy thought it to be a duty which he owed to himself, and to the station which he occupies, to make, before the commencement of the discussion, certain inquiries as to who, and what his opponent was, and by whose authority he set himself up as a teacher of the Gospel. Although it was ruled by the President of the assembly; that the

reverend gentlemen was quite in order in making these preliminary inquiries, yet in order not to give his opponent an opportunity of saying that he had endeavored to shirk a fair discussion, Mons. Chiniquy consented to waive them, and the controversy commenced.

The first, and indeed the only point discussed, was the Rule of Faith; Mr. Roussy contending that nothing was to be believed but what was expressly stated in the Bible; whilst the Rev. M. Chiniquy contented himself with calling upon his adversary for the proofs of his assertion. Amongst other things, he challenged M. Roussy to prove from the Bible, that the writings attributed to St. Mark and to St. Luke were really inspired writings at all, and how they came to have any knowledge of the events related by them, seeing that, as they were not Apostles, there is no proof of their having been eye-witnesses of what is recorded in their Gospels. It is needless to add, that Mons. Roussy, thus challenged, was unable to prove the inspiration of the above-named writers. The Rev. Mons. Chiniquy then pointed out some of the absurdities of the Protestant translation of the Bible: Timothy II., 3 c. 16 v., where we read, "All scripture is given by inspiration of God," which is a palpable lie; for certainly the writings of Ovid and Virgil, of Catullus and Juvenal, manifest very little signs of divine inspiration. Mons. Chiniquy took occasion to point out many other false translations, which occur in the editions of the French Protestant Bible in use in this country, proving their falsity by comparison with other Protestant versions of the same passages, especially St. Matt., 16 c. 25 v. At this stage of the proceedings, Mr. Roussy took up his hat and retired, discomfited, from the field. Should any of our evangelical brethren doubt our assertion, we recommend to them, to attempt and prove the inspiration of the book called the gospel of St. Mark. We fear that they will not be able to succeed a whit better than did Mons. Roussy.

## ST. PATRICK'S DAY.

Monday next, the festival of the glorious Apostle of Ireland, will be celebrated by the devotions and pious rejoicings of the descendants of those to whom St. Patrick, under the blessing of God, was the means of imparting the knowledge of Christ. Many centuries have passed away since then; long years of cruel persecution have been endured, whilst the Isle of Saints has been polluted by the presence of the stranger, and her pleasant places have been trodden under foot by the spoiler. Yet never have the people of Ireland proved false to their religion, or traitors to their God. They have preserved, pure and inviolate, the faith once committed to the Saints; that faith which they received from St. Patrick, is still alive in the bosom of Erin's children: a light to enlighten their paths during life—their consolation at the hour of death—and destined to be throughout all eternity their exceeding great reward.

We have no doubt but that, on St. Patrick's Day, we shall behold a glorious "turn out" of our noble-hearted Irish brethren—full of zeal for the honor of their Patron Saint, and, though far away from the land of their birth, not unmindful of her claim to their affection, but animated by a firm determination to suffer no encroachments upon that religious freedom for which their fathers fought and died.

We have received the following programme of the order of the procession:—

## ST. PATRICK'S TOTAL ABSTINENCE SOCIETY.

- Grand Marshal, on horseback.
- Supporter { UNION JACK. } Supporter  
with spear. } with spear.
- BAND.
- Supporter. { BLUE BANNER } Supporter.  
of the CROSS. }
- Boys of the Christian Doctrine Society.
- Two Deputy Marshals.
- Supporter { BANNER OF } Supporter  
with Spear. } ST. PATRICK. } with Spear.
- Irishmen not members of the Temperance Society,  
four abreast.
- Sup. | ORIGINAL HARP BANNER. | Sup.  
Members four abreast.
- Two Stewards with Wands.
- Sup. | FATHER MATHEW'S BANNER. | Sup.  
Members four abreast.
- Two Deputy Marshals with Wands.
- Sup. | GREEN MEDAL BANNER. | Sup.  
Members four abreast.
- Two Stewards with Wands.
- Sup. | LADIES' HARP BANNER. | Sup.  
Members four abreast.
- Two Stewards with Wands.
- Supporter. { TREE OF TEMPER- } Supporter.  
ANCE BANNER. }
- Members four abreast.
- Two Deputy Marshals.
- Two and two. | COMMITTEE. | Two and two.  
Two Stewards.
- Honorary Members.
- Secretary and Treasurer.
- Vice-Presidents.
- Sup. with { GRAND BANNER } Sup. with  
Battle Axe. } of IRELAND. } Battle Axe.
- Stewards. | PRESIDENT. | Stewards.  
Five Stewards.

**YOUNG MEN'S ST. PATRICK'S ASSOCIATION.**

**BAND.**

Supporter { ST PATRICK'S } Supporter  
with battle-axe. { BANNER. } with battle-axe.

Members two and two.

Honorary Members.

Committee of Management.

Office-bearers.

2nd Vice-Pres. | PRESIDENT. | 1st Vice-Pres.

After Divine Service, the procession will form in front of St. Patrick's Church, and from thence proceed across the Haymarket Square, Great St. James and Notre Dame Streets, and return through St. Paul, McGill, and Radegonde Streets, to St. Patrick's Church, and there disperse in order.

By order, JOHN McDONNELL,  
Grand Marshal.

"There is one desire of his recorded in a prayer which he often repeated in the course of his enormous labors, which shows that his ardent desire for the glory of God has been richly heard, and royally rewarded. It was this: 'May my Lord grant that I may never lose His people, which He has gained in the ends of the earth.'"—*Sundays at Lovell-Audley.*

St. Patrick pray'd, and the gift of faith  
Came down like a dew from Heaven;  
And the idols fell, and the Druids paled,  
And the people's bonds were riven.

Our Celtic fathers caught the flame,  
That fill'd th' Apostle's soul,  
And their faith grew firm as the iron rock,  
Round which the billows roll.

And that faith became their guiding star,  
Through all the storms of life;  
And to it they clung with tenacious grasp,  
'Mid toil, and pain, and strife.

It sank into their inmost heart,  
And was stamp'd upon their soul,  
And they yielded up their stubborn will  
To its divine control.

St. Patrick built the Irish Church,  
On Christ, the living rock,  
And it mocks the ocean's wildest roar,  
And braves the earthquake's shock.

He fenced it round with a triple wall,  
Of faith, and hope, and prayer,  
And his high, prophetic soul rejoiced,  
When he saw it strong as fair.

And he pray'd that the old Milesian race,  
Thus gather'd to the fold,  
Might never stray into error's paths,  
Nor their ardent faith grow cold.

Has that prayer been heard?—let history tell—  
For fourteen hundred years,  
That Church has breast'd wind and wave,  
Through blood, and death, and tears.

It has borne fruit—ay! an hundred fold,  
And spread throughout the earth,  
Showing forth in every passing age  
The splendor of its birth.

And its faith has been ever purified  
By persecution's flame;  
Till the proud oppressor wrought his worst,  
Then stopped for very shame.

There is scarce a spot where man may tread,  
But St. Patrick's sons are seen,  
And wherever they go they plant the faith,  
And keep it fresh and green.

In the trackless wilds of this western world,  
They raise the cross on high,  
And where nations meet in the crowded mart,  
Their church-spires pierce the sky.

They stand at the altar in every clime,  
And they preach in every tongue,  
And they work the vineyard of the Lord  
Earth's countless tribes among.

A Catholic heart is the Celtic heart,  
Ay! to its inmost core,  
And our pride is the good old simple faith,  
That our fathers had of yore.

And now that the persecutor's lash  
Is again before our eyes,  
The world shall see the Irish faith  
In its majesty arise.

And "the Celtic race" shall gird their loins,  
And await the coming fight,  
—Shielded by St. Patrick's prayers,  
—"For God, and for the right."

MONNA.

The following extracts from a private letter, of Feb. 24th, from a gentleman in Toronto, to a friend here, have been handed to us for publication, and we are sure they will be read with interest by our readers:

"... You ask how I like Toronto? Scarcely at all. It has points of attraction; but generally it is a godless, drunken place—the Catholic population excepted however, which is indeed very fair, and fast becoming more so. The Bishop has been truly a God-send. He is a good, and refined, and feeling creature, and is rapidly diffusing his spirit among the congregation. The communicants have greatly increased, and he is constantly laboring for the religious teaching of the youth. He has one Priest devoted nearly altogether to finding out and bringing within the sphere of his instructions, destitute and neglected children. And then the way he has grappled with the debt of the Church,—£2,000 and upwards paid already! £1,000 of this he gave himself, when he came, and of the other £1,000 he received £500 since his arrival, from the Propagation of the Faith funds,—his allowance from which was doubled, doubtless owing to his influence. He preaches admirably in English. We have also the benefit of Père Tellier, whose close, logical, and elegant sermons you well remember. But the flower of our Clerical Rock, as a preacher, is Father O'Hara, a young Irish

Priest, who arrived shortly after the Bishop, and who is really a superior man in the Pulpit. You have perhaps never heard a more elegant style. He is constantly attracting Protestants, and is very popular in the city. There have been several conversions since the arrival of the Bishop. I know of three."

The Right. Rev. Dr. Walsh, Bishop of Halifax, has addressed a highly important pastoral to the Clergy of his diocese, on the lental regulations. His Lordship ably exposes the futile efforts of the British Premier to trammel the Church by Penal enactments. We shall endeavor to give some extracts from it in our next.

You are requested, of your charity, to pray for the soul of Mrs. Xaveria Wiseman, mother of his Eminence the Cardinal Archbishop of Westminster, who died on the 7th February, at the house of her daughter, the Countess Gabrielli, at Fano, in Italy, after a short illness.

R. I. P.

We have to acknowledge the receipt of the following amounts:—John Doran, Perth, C.W., £1 5s; John Keenan, Thorold, C.W., £1 15s; Captain McRae, Lancaster, C.W., 12s 6d; Dr. McDougall, Goderich, C.W., 10s.

**IMPERIAL PARLIAMENT.**

**HOUSE OF COMMONS—FEB. 14.**

**THE PAPAL AGGRESSION.—ADJOURNED DEBATE.**

Mr. Fagan then rose to resume the adjourned debate on the Ecclesiastical Tithes Bill. He felt that in a measure the subject was almost exhausted, and the House weary of this discussion (*hear, hear*). He regretted at all times to act in opposition to the present Ministry, but his duty to his constituents compelled him to do so on this occasion (*hear, hear*). The position which he took was, that there had been no territorial aggression, nor any infringement on the rights of the Crown, or of the Established Church. They were told this was a land where religious freedom was cherished, where free and unmolested expression was allowed to every man with reference to his religion, where any sect, however small numerically, might have the full benefit of those ecclesiastical forms which they conceived necessary for the spiritual welfare of their souls. If that be the case with reference to the smallest denominations, surely the same privilege could not be denied to the Roman Catholics, who composed one-third of her Majesty's subjects in the United Kingdom. He considered that all the odium which had arisen against the Roman Catholics was not to be attributed to them, but to the press, which had published the documents alluded to by the noble lord, and which were never intended to be made public. The hon. gentleman then proceeded to compare the different doctrines of baptism held by the Roman Catholic and Protestant Churches, from which he contended that the Roman Catholic Church was much the most tolerant of the two. The Roman Catholics knew not the Pope in a temporal point of view, he was looked upon only as a spiritual sovereign, and as such submitted to (*hear, hear*). It was true that at one portion of the history of the country some of the Popes attempted to exercise temporal authority for their own aggrandisement (*hear, hear*). Such an individual was Alexander the 6th, who was a disgrace to the Papedom. He concurred with what had been said by the noble lord the Secretary for Foreign Affairs, that the Pope of Rome should be an independent prince. The Catholics of England and Ireland did no more than the two thousand clergymen, with the Bishop of Exeter at their head, when they asserted that the Queen had not supremacy in the Church of England in matters Ecclesiastical.

Mr. F. Peel protested against the question being decided according to the bearing of opinion out of doors. He thought the functions of the legislature extended further than the mere enforcement of the opinion of the country. The question was, whether the provocation given by the Court of Rome—and he would not deny that there had been provocation—justified the enactment of a measure such as that sought to be introduced by the government. Without hesitation he would avow that he condemned the unchristian, arrogant, and haughty tone of the pastoral letter. Whatever the course may be which the house resolved upon, it was essential that nothing should be done trenching upon the sanctity of religious liberty. He rejoiced to think that the Church of England never stood higher in the affections of the country than she did at present; and that she could afford to look down from her impregnable position with indifference upon the puny efforts of the Church of Rome to assail her. Mr. Peel brought his speech to a close without giving any indication of the course he intended to adopt in reference to the ministerial bill.

Mr. B. Wall regarded the bill as the maximum of persecution. It was an aggressive bill; and its tendency would be to make every Roman Catholic a Jesuit, and every priest a spy.

Mr. Sadler contended that Irish Catholics had been denied their fair share of State patronage. He challenged the heads of departments all around to overturn his assertion.

Mr. M. Gibson said it would be well to insert a clause in the bill to this effect—"And be it enacted that this act may be broken with impunity during the present and all future sessions of Parliament."

Mr. C. Bruce protested against the assertion made on Wednesday by Mr. Oswald, the member for Ayrshire, that the people in Scotland were indifferent to the aggressive movement of the Pope. Lord John Russell's speech would give satisfaction to the people of Scotland—but not so his bill. It ought to have been much more stringent.

Mr. F. Maule thought it was the duty of the legislature to take care that these religious privileges which had been achieved by our ancestors had been preserved unimpaired. The course which the Government had taken they had been forced to take in defence of our Protestant Constitution.

Mr. Scully, in reference to the obligatory character of the canon law, remarked that in all spiritual matters that code was supreme, but the same obligation did not exist as regarded secular matters.

Col. Sibthorp declared that although he had not one grain of confidence in her Majesty's Ministers, or

placed the slightest reliance on their anti-Papal professions, he would cheerfully support the bill.

Mr. Muntz would support the first reading of the bill, believing that the aggression, if unresisted, would entail political consequences of an injurious kind.

Mr. Brotherton said, he was determined to protect the country against the inroads of priestly authority. The ground upon which he voted for the motion was, that the rights of the Sovereign had been infringed and the independence of the people had been invaded. It was a question, not of religious, but of civil rights (*hear, hear*.)

Mr. O'Connor hoped a division would now take place. Mr. Scholfield said he intended to oppose the bill, and in doing so he knew that he was going contrary to the opinion of many of his constituents.

The House divided—For the introduction of the Bill, 395; against it, 63. Majority 332.

The Attorney-General then brought in the bill, and it was read a first time.

Lord J. Russell moved that the second reading be fixed for Friday se'nnight.—Agreed to.—Adjourned.

**HOUSE OF COMMONS—FEB. 20.**

**EXTENSION OF THE FRANCHISE.**

Mr. Locke King, pursuant to notice, moved for leave to bring in a Bill "to make the franchise in counties in England and Wales the same as that in boroughs, by giving the right of voting to all occupiers of tenements of the annual value of £10." He said, he hoped the greatest Reformer of modern times (Lord John Russell) would not object to the proposition, which was sound in policy, and could be adopted without risk. It sought to establish equal justice to all classes—for he held it was unjust to deprive the residents of counties of the same franchise as that enjoyed by their fellow-countrymen who were residents in cities, boroughs, or towns. This distinction was an anomaly which could not be justified. The equalisation of the franchise in towns and counties in Ireland had been adopted by the Legislature last year, and he now claimed the extension of the same principle to this country. Returns showed that the number of county electors in England and Wales in 1813 amounted to 481,075, and in 1850 to 461,413, showing a decrease in seven years of 22,666, while during the same period the borough electors had increased nearly 50,000. Surely, then, as the county constituencies were supposed to represent the wealth and land of the nation, the concession sought by the bill to be introduced ought to be made. The hon. member quoted the speeches of Lord J. Russell and Sir J. Graham to show that in the opinion of these two statesmen the time had arrived for enlarging the sphere of electoral rights; and after alluding to the progress of political knowledge in the rural districts, concluded his address by submitting his motion to the adoption of the Government and the house.

Mr. Hume having seconded the motion, Lord John Russell commenced by complimenting the hon. member upon the temper and judgment with which he had brought forward the proposition, and admitting at once that no objection could be raised to the class sought to be enfranchised, observed that he did not think its adoption would produce an improvement in the state of representation as it now existed. It has been justly held that the Commons ought to represent all classes of the community, and accordingly it had been resolved at the time of the Reform Bill that the counties ought to be represented by a suffrage conferred upon those who acquired it by tenure, and in boroughs by virtue of occupation,—the representatives of one class being nominated by the freeholders, and the other by the householders. From information before the Legislature it would appear that there were 100,000 county voters in England, in respect of £50 occupations, and 375,000 of all other denominations of county voters, the majority of whom were 40s. freeholders. Now the proposition made by the hon. member for Surrey would admit about 350,000 ten pound occupiers in counties, which would completely deluge the forty shilling freeholders. Considering the antiquity of their tenure, he thought they ought to have the right of their tenure preserved, and he should be sorry to be party to any change calculated to diminish the importance of that class of electors. It was said this proposition would produce equality between this country and Ireland; he would only say that there the forty shilling freeholders had long since been completely disfranchised, and therefore the case of the two countries was wholly dissimilar. He, however, promised that on the subject of an enlarged suffrage, he should, if in power at the commencement of the next session of Parliament, submit his views to the consideration of the Legislature. Then they would have had an experience of twenty years' operation of the Reform Act, and he was perfectly satisfied that the influence of that Act had been just and salutary, and, acting upon that experience, he would embody his views in a measure early next session. On these grounds he must oppose the motion.

Mr. Hume held that the course now taken by the noble lord was a denial of justice to a most meritorious class. In sound policy the proposition ought to be conceded, especially at this time of peace and contentment.

Mr. Cobden remarked that he had heard with great satisfaction the declaration of the noble lord that early next year he proposed to bring the state of representation under the attention of the house, and he hoped the country would in the meantime rouse itself in order to obtain a considerable alteration in the present faulty system. Whatever scheme of reform the noble lord might eventually bring forward, he would be obliged to adopt the principle involved in the motion now before the house.

After a few words from Mr. P. H. Howard in support of the motion, the house divided, when there appeared—For the motion, 100; against it, 52. Majority 48.

The announcement of the numbers was received with loud cheers.

**CANADA NEWS.**

**CITY COUNCIL.**—At the meeting of Council held last evening, Charles Wilson, Esq., was, according to previous expectation, unanimously elected Mayor of this city. He immediately afterwards took the oaths of office and his seat as presiding officer in the Council. The retiring Mayor, E. R. Fabre, Esq., was then named senior Alderman, and Councillors Homier, Lynch and Benjamin appointed Aldermen, to fill the vacancies occasioned by the retirement from the Council of Messrs. Lyman, Larocque and Beaudry.—Mr. McFarlane entering his protest against the seniority of Mr. Fabre.—*Herald.*

**CUSTOM HOUSE APPOINTMENTS.**—We understand that Mr. Pring, formerly of St. Johns, and latterly of Hamilton, will succeed Mr. Hamilton as Surveyor at this port.—*Id.*

**PROROGATION OF PARLIAMENT.**—A proclamation appears in the *Canada Gazette Extra* of Saturday last, proroguing the Provincial Parliament till the 17th of April, not then to meet for the despatch of business.

A colored man, who said he was a fugitive slave, and came last from Connecticut, was brought in from the country to the Police Office yesterday. He was evidently of weak understanding and apprehensive of being delivered into slavery. In a paroxysm of insanity, he had attempted to cut his throat, and the wound had been dressed by the curf of one of the parishes. The magistrate, we learn by the *Mercury*, proposed sending him to prison, in order to be attended in the gaol hospital until he could be sent to a more suitable place; but on its being suggested that the effect of confining him (though humanely intended) might be to drive him permanently insane, Dr. Douglas was informed of the circumstances, examined his wound, and procured his admission to the Lunatic Asylum at Beauport, where he now is.—*Quebec Chronicle.*

**Died.**

In this city, on Friday, the 7th instant, Joseph, only surviving son of Mr. John Fernandez, aged 16 years. In this city, on Saturday, the 8th instant, Catherine, eldest daughter of Mr. Connell Gallagher, aged 11 years and 6 months.

In this city, on the night of the 9th instant, Mrs. Margaret A. Burns, aged 43 years, widow of the late Anthony Anderson Burns, formerly of Quebec. She died with true resignation to her Maker, after an illness of more than six months. Quebec papers will please copy.

**MONTREAL MARKET PRICES.**

CORRECTED BY THE CLERK OF THE NONSECOMS MARKET. Thursday, March 13, 1851.

	s.	d.	s.	d.
Wheat, - - - - - per bush.	4	6	a	4
Oats, - - - - - - - - -	1	8	a	1
Barley, - - - - - - - - -	2	6	a	3
Peas, - - - - - - - - -	3	0	a	2
Buckwheat, - - - - - - - -	1	10	a	2
Rye, - - - - - - - - -	2	9	a	3
Potatoes, - - - - - per bush.	1	8	a	2
Beans, American - - - - -	4	0	a	4
Beans, Canadian - - - - -	6	0	a	6
Honey, - - - - - - - - -	0	4	a	0
Beef, - - - - - - - - -	0	2	a	0
Mutton, - - - - - per qr.	2	0	a	5
Lamb, - - - - - - - - -	2	0	a	5
Veal, - - - - - - - - -	2	0	a	10
Pork, - - - - - - - - -	0	4	a	0
Butter, Fresh - - - - -	0	9	a	10
Butter, Salt - - - - -	0	6	a	0
Cheese, - - - - - - - - -	0	4	a	0
Lard, - - - - - - - - -	0	5	a	0
Maple Sugar, - - - - -	0	4	a	5
Turkies, - - - - - per couple	4	0	a	6
Eggs, - - - - - - - - -	0	7	a	0
Apples, - - - - - - - - -	5	0	a	12
Onions, - - - - - - - - -	6	0	a	7
Flour, - - - - - per quintal	11	0	a	00
Oatmeal, - - - - - - - - -	7	6	a	9
Beef, - - - - - per 100 lbs.	17	6	a	27
Pork, Fresh - - - per 100 lbs.	22	6	a	30

**YOUNG MEN'S ST. PATRICK'S ASSOCIATION**



THE MEMBERS of the above body will ASSEMBLE at their ROOMS, St. Helen Street, on the MORNING of ST. PATRICK'S DAY, at EIGHT o'clock precisely, to proceed from thence to attend Divine Service at the St. Patrick's Church. The Members will DINE together at RYAN'S HOTEL, St. Paul Street, at Half-past SIX P. M. Tickets—Ten Shillings each. IRISHMEN, and the Friends of Irishmen, are invited to attend.

By Order, DANL. CAREY,  
Secretary.  
Montreal, March 12, 1851.

**AUCTION SALE. BY THOMAS BELL.**

TEAS, SUGAR, &c., &c., &c.—At the SALE ROOMS of the Subscriber, To-morrow, SATURDAY, the 15th instant, the following will be offered for Sale:—  
10 boxes Old Hyson }  
10 do Imperial } TEAS  
10 do Twankay }  
10 do Young Hyson }  
5 chests Black }  
Refined Loaf Sugar }  
5 hds Brandy }  
5 do Gin }  
50 boxes Brown Windsor Soap }  
100 bags Liverpool Salt }  
20 ht-boxes Pipes }  
10 barrels Copperas }  
20 do Saleratus }  
20 dozen Wisks }  
50 do Table Salt }  
With various other Articles.  
Sale at TWO o'clock.  
THOMAS BELL,  
Auctioneer.  
Montreal, March 14, 1851.



ENGLAND.

The London Times, of the 22nd February, says:— "Lord John Russell has tendered his resignation, and only holds office till another Government can be formed. The extensive loss of Parliamentary confidence, or rather party sympathy, which his Lordship and his colleagues have evidently suffered of late, has probably prepared our readers for this result. In the face of so much resolute opposition from so many different quarters, and with so much irresolute support—in the face of such divisions as those of yesterday week and last Thursday, Lord John Russell could not expect that the present Cabinet would safely ride through the many delicate questions pressing upon the attention of Parliament. The Budget, it must be confessed, has satisfied no party, and it seemed only too probable that any possible modification of it would purchase lukewarm thanks at the expense of strenuous objections. It is proverbially difficult to please everybody, even under the most favorable circumstances, and that difficulty becomes an impossibility when there is a pre-disposition not to be pleased.

"The interest of the public, which for an unusually long period has been attracted to questions of the past, will be immediately directed to the future. What sort of Government are we to have? A new one altogether, or a reconstruction? So far as regards the political principles and the personal character of the men, there is no reason why a Cabinet should not be formed, with Lord John still for a leader, but with several new members, including two or three from Sir Robert Peel's administration. Lord John could not have better colleagues than those who have proved such steady, though disinterested allies. But, whether for good or for ill, the Whig school is generally averse to coalition. It is too much of an oligarchy, almost too much of a family, to endure the introduction of new elements, especially when there is anything to be forgiven or forgot. The Whigs come in and go out together; and much as the public will undoubtedly lose by the sacrifice of the whole Cabinet, we can scarcely hope to see any part of it in new combination.

"Besides what has hitherto been the Ministerial section of Parliament, the Protectionists are the most numerous body professing a common creed. What may they expect out of the present crisis? It is sufficient to say, that they are still Protectionists, and, to all political purposes, might just as well be Frenchmen or rigid Methodists. Suppose them announced to Her Majesty's Councils, and compelled to dissolve Parliament, which they correctly avow to be their solitary chance—for they would not get a six-pence of the public money from the present House—what sort of account would they give of themselves to our popular constituencies? They can only pledge themselves to enhance the price of bread and all other food, and to throw away the legislation of the last five, or rather of the last nine—nay, of the last twenty years.

"We are not saying what the Protectionists might have done. Had they but followed their leaders—had they taken common sense, instead of passion, for their guide, they might now have been in a position to govern this country. But they have wasted five years in one long fit of sullen indignation, and have now nothing to offer the public but their incessant maledictions on Free Trade and its authors. Their fate in a general election is too evident. They would only meet Parliament to be beaten on the Address, to leave public affairs in the greatest confusion—perhaps to lose the year 1851 altogether for the purposes of legislation—perhaps to incur the necessity of another general election, perhaps to throw the Government ultimately into the hands of politicians with whom they feel much less sympathy than they do either for the friends of Lord John Russell or for the admirers of Sir Robert Peel.

"Undoubtedly there exists abundant materials for the formation of an entirely new Government, bound to that commercial policy which Lord John Russell inherited from his predecessor. This is not the time either to revert to the errors of the retiring Cabinet, or to inquire very critically into the personal merits of this or that probable member of the new one. It is rather the time to view things as a whole, and we have little doubt that, from the numerous independent Statesmen of our day, a Government could be formed that would deserve, and generally receive, the cordial support of those who, for the present, are in power. Whatever is done, it is most desirable, that there should be union; and therefore some degree of generosity and mutual forbearance among the various sections that stand by Free Trade.

"The progress of sound legislation, the peace of the country, and the stability of our institutions, absolutely require that all should combine to prevent even a momentary success of the Protectionist imposture. For the sake of the country gentlemen, for the sake of the House of Lords, for the sake of that representative system which still gives considerable weight to the owners and occupiers of the soil, the question of Free Trade ought not to come again before the people of this country. It is too serious and too sore a point to be re-opened, especially by the rough process of a general election. All wise men should combine to avert that peril, and all wise men should therefore combine to give a fair chance—that, of course, is all that is asked—to whatever body of Liberal Statesmen Her Majesty may summon to her Councils."

The following is a copy of an address presented to Her Majesty in the Royal Closet on Tuesday, by the Lords Vaux, Dormer, and Lovat, and signed by 400,000 English Catholics:—

"To the Queen's Most Excellent Majesty.

"May it please your Majesty.—We, the undersigned subjects of your Majesty, residing in England, and professing the Catholic religion, beg to approach your Majesty's throne, there to express our sentiments of unimpaired and unalterable fidelity to your Majesty's Royal Person, Crown, and dignity.

"At a moment when attempts are being made to impeach our loyalty, we consider it a duty to give fresh utterance to these our feelings.

"During centuries of exclusion from the privileges of the constitution, and from the rights enjoyed by their fellow-subjects, the Catholics of England, remained true to their allegiance to the Crown of this realm, and yielded to none in their readiness at all times to defend its rights and its prerogatives against every foe. And now that, under your Majesty's wise rule, we enjoy equal participation with others in the benefits of the constitution, we are more than ever animated with the same sentiments of fidelity and attachment, and are equally ready to give proof, whenever occasion may present itself, of the sincerity of our loyal professions.

"The dearest of the privileges to which we have

thus been admitted by the wisdom of the British Legislature, is that of openly professing and practising the religion of our fathers, in communion with the See of Rome. Under its teaching, we have ever learnt, as a most sacred lesson, to give to Caesar the things that are of Caesar, as we give to God the things that are of God. In whatever, therefore, our Church has at any time done for establishing its regular system of government among its members in this island, we beg most fervently and most sincerely to assure your Majesty that the organization granted to us is entirely ecclesiastical and its authority purely spiritual. But it leaves untouched every title of your Majesty's rights, authority, power, jurisdiction, and prerogative, as our Sovereign, and as Sovereign over these realms, and does not in the least wise diminish or impair our profound reverence, our loyalty, fidelity, and attachment to your Majesty's august person and throne. And we humbly assure your Majesty that among your Majesty's subjects there exists no class who more solemnly, more continually, or more fervently pray for the stability of your Majesty's throne, for the preservation of your Majesty's life, and for the prosperity of your Majesty's empire, than the Catholics of England, in whose religion loyalty is a sacred duty, and obedience a Christian virtue."—Weekly News.

(From the Times.)

There are few things in these days that come so home to the pockets of an Englishman as the rate for the poor. It is true that it is only one of a numerous family equally obtrusive. Water, paving and lighting, gas, metropolitan sewers, police, county rate, assessed taxes, income tax, besides a swarm of pious and charitable voluntaries, are so often at the bell, that one comes to imagine a direct communication between the handle of that instrument and the bottom of one's purse. But all the rest have something to show for themselves. You see your gas lamps lighted in broad daylight and burning long after dawn. You see your policeman and your pavement; you drink the New River; you smell your sewer, and perhaps we should add, you swallow your income tax. But the poor's rate is never a satisfactory impost. The farmer who keeps a man in the union because he cannot afford to employ him would much rather not do so. The country tradesman who finds himself saddled with the maintenance of his neighbor's farm servants is still less patient. In large towns and the metropolis pauperism, like the national debt, is a name representing an invisible but horrid reality. Where are our paupers? In what dark walls, in what untrod suburban, are they put out of the way? So unseen, so untalked of, except as a pretence for rates, one is almost tempted to doubt their existence. *Esse aliquas naves et subterranea regna,—Vix pueri credunt;* and how can we be sure that pauperism is not a myth, and rate collectors a set of mercenary hierophants? Don't we subscribe to hospitals, dispensaries, institutions, and societies for every imaginable ailment or disaster? Are there not three or four hundred clergymen going about dispensing our monthly gatherings for the poor and needy? As for the beggars in the street, they are said to live a jolly life, and the crossing sweepers earn their own salt. So, what, where, and how are the metropolitan poor? Gentle reader,—fair reader, when you stand in the first week of May in the great room of the Exhibition,—that in Trafalgar-square—and when turning to the north you are gazing on a portrait of Her Majesty by Grant, on a dead lion or a dying stag by Landseer, on the undying "gross of green spectacles," or the unfading Duchess of Mercia; nay, to stick to plain matter of fact, when last year you marked the spot in the canvass where the frightened artist had hastily suppressed the Duke of Devonshire's garter—just ten yards before you, only the breadth of the room, was a mass of pauperism, hideous, stagnant, desperate, irremediable pauperism. Within some unsuspected walls, almost adjoining the east wing of the National Gallery, are the seven depths of a union workhouse. A crowd of sots, cronies, and drabs, blighted maidens, and bloomless children, dwell there in "wards" and "dormitories," existing by "dietary," fed without a host, wearied without work, herding without love, and dying without a mourner.

It is this that constitutes the misery of the poor rate. Its application is unseen, almost unknown, and as far as it is known most unsatisfactory. It is not even an apology for charity, for no one feels himself quits with distress on payment of his poor rates. It only goes to keep up a certain hideous slough of despond, from which they who fall into it scarcely ever emerge, and if they are bred in it from their childhood, as many thousands are, they grow up mentally stunted, maimed, crooked, and helpless, without the least power of making their way in this world or resisting its temptations. After a short trial they fall back again into the place from which they came, or into some worse place, till they come to the very bottom of this mortal sphere. Hence the poor's rate is the truest gauge of misery in this country, and, inversely, of our prosperity. How many poor creatures are there in this island cast out of an industrial system like rotten branches from a failing tree, cumbering the ground, and ready to accept relief on the hardest possible terms and with the bitterest opprobrium? Indeed, for such a country as ours, so rich, so imperial, so enlightened, and so benevolent, many more than their ought to be. This same pauperism, so obscure, so separate from the kind and dignified agencies of every-day life—this lazaretto—is in fact an *imperium in imperio*. We think it a mercy if in England and Wales alone, numbering, may be, now about sixteen millions, the persons actually fed in one day at the public expense falls short of a million. Our proportion of paupers at any one time is rather more than one for every four households; this, too, besides all our alms-houses and charitable institutions.

THE NAVIGATION LAWS.—The shipping returns of the Board of Trade, just issued, show the satisfactory results of the first year of the repeal of the Navigation Laws. In comparison with 1849 there has been, as re-

gards the tonnage entered inwards, a diminution during the past year of 7½ per cent. in British vessels, with an increase of about 1½ per cent. in United States vessels, and of about 3½ per cent. in the vessels of other countries. As regard the tonnage cleared outwards, there has been an increase of about 5½ per cent. in British vessels, of about 15-16th per cent. in United States vessels, and of about 25 per cent. in the vessels of other countries. With respect to the coasting trade, the tonnage entered inwards was 11,967,473 in 1849, and 12,564,631 last year. The clearances outwards were 12,915,584 tons in 1849, and 13,640,526 last year.

The application to the Court of Queen's Bench on behalf of the executor of the late Queen Dowager against the Treasury was decided on Saturday last.—The Court held that there was nothing special in the wording of the act of Parliament granting the late Queen's annuity, and nothing therefore which distinguished the case from the ordinary annuity cases; and about the general laws of such cases there is no reason for raising a doubt. When an annuity is granted, it is in the power of the draftsman to say that the payments shall be apportionably, or to leave the case to events, letting the annuitant run his chance of benefit or loss. In the present case, the estate of the annuitant gained by the events; the late Queen obtained the quarter's payment for ten days after the King's death, and her representatives lost the quarter's payment for the sixty-three days between the last payment and the day of her death: blending the times, her estate gained a quarter's payment for a term less than a quarter by nineteen days. Dealing seriatim with the points urged on behalf of the executors, Lord Campbell finally touched with some severity upon the topic of the "exalted rank" of the deceased. "We are at a loss to know how this should influence the construction of the language by which provision is made for her. We might as well be told of her exemplary virtues while living, and of her saint-like death, which will ever make her memory cherished with affection and reverence by the English nation. These we are most ready to acknowledge; but we sit here merely as judges to interpret an act of Parliament; and, according to the just interpretation of this act of Parliament, we are all clearly of opinion, that in the event which has happened no arrears of annuity can be claimed subsequently to the 30th of September, 1819. Under the peculiar circumstances of this case, we were willing to have allowed the mandamus to issue, so that there might have been a more solemn argument at the return, and the question being put upon the record, it might have been carried to the House of Lords: but both parties having declared that they should be contented with our opinion, we have only to say that the rule for the mandamus must be discharged."

The great Exhibition of all Nations at Hyde-park, will be opened on Monday. All spirits, malt liquors, and wines, are to be excluded from the Exhibition; also cheese, butter, gunpowder, and matches.

Books may, after 1st March, be sent by mail from England to any of the colonies, at 6d. for those not exceeding ¼ lb., those not exceeding 1 lb. 1s., not above 2 lb. 2s., and so on—always in advance. Each parcel must consist of only one volume, must be open at each end like a newspaper, and contain no writing but the address.

The Leader observes that "While ministers are trying to evade the difficulty of dealing with the Papal Aggression, they are courting difficulties in Ireland. They must anger the Catholics; the refusal to receive a petition from the Orangemen offensively violates precedent, and must anger the Protestants. The issue of a commission to inquire into Dublin University, as well as Oxford and Cambridge, is a proper measure in itself, but probably could not have been made at a more unlucky time. Ministers are leaving no stone unturned where they may uncover a scorpion."

A scheme is afloat, and is said to have received the support of a noble duke connected with Sir R. Peel's administration, for the complete union of the Scotch Episcopalians with the Established Church of England in spiritualibus.

At the commencement of the services at a Wesleyan chapel in Exeter last Sunday, an owl was seen perched on the pulpit-desk. The Reformers declare that the appearance of this kind of ill-omen is "indicative of rebuke to the Conference despoilers of the little chapel—who have caused more than one-half of the congregation to forsake it—so that the trustees have a heavy debt, which will ultimately necessitate them to sell the property."

Mona's Herald has accounts of "Wesleyan riots" on that fair and romantic island. Last Sunday, when the reforming party went as usual to the vestry, they found that the door was locked! "One female suggested that they should sing and pray outside the door, and perchance the hard hearts of their persecutors would be softened. Tears and expressions of amazement indicated the feelings of the injured flock, and one of them truly said, 'Thank God, the preacher cannot shut the door of heaven!'"

The Welshman states that a Mr. French, who up to the last month had been lecturing in Cardiff and elsewhere against Mormonism, has since turned round, and is now one of their most inflated followers. He intends leaving for the Salt Lake very shortly.

BLESSINGS OF THE POOR HOUSE.—There has been another serious riot at Barham Union-House, near Ipswich. A few evenings ago, after their supper was ended, a signal was given, and in a few seconds the inmates, 496 in number, had the entire mastery of the establishment. Glass, window-frames, benches, floors, tables, chairs, clocks, &c., &c., were smashed, amidst most appalling yells of savage delight. The provision stores were ransacked; the cooked meat was eaten, and the raw meat was quickly boiled and devoured. For five hours this dangerous mob employed themselves in sacking the premises. The police forced their way in with drawn cutlasses, and many of the inmates being intoxicated, there was little difficulty in re-establishing order. Thirty-seven were taken prisoners, and the ringleaders have been committed for trial. They declare that they had not sufficient food.

There are nineteen Irish horses entered for the Liverpool steeple chase, including Lord Waterford's Sir John, also Rattrap, Shimone, and Tipperary Boy.

REMARKABLE MUNICIPAL CUSTOM.—A Board of Commissioners in London, appointed for the purpose of prosecuting certain inquiries relative to the municipal corporations of England and Wales, addressed to each a circular containing certain questions, among which was the following: "Do any remarkable customs prevail, or have any remarkable customs prevailed within memory, in relation to the ceremonies accompanying the choice of corporate officers, annual processions, feasts, &c., noticed in the printed histor-

ies of your borough? Disclose them if there be such." To this inquiry the borough of Chippenham, Wilts, returned the following answer: "The corporation dine together twice a year and pay for it themselves."

UNITED STATES.

THE RIVER OPEN.—We learn from Albany that the river is open to that place, and we see that the steamers Oregon and Hendrick Hudson are already placed upon the route between this City and the Capital. We do not recollect that navigation ever before commenced so early in the Winter.—N. Y. Tribune.

THE PRESIDENT'S PROCLAMATION IN BOSTON.—The Common Council of Boston, on Thursday night, very fully endorsed the action of the other branch of the city government, instructing the city marshal to employ his whole force, if necessary, in the support of the United States officers in carrying out the fugitive slave law. They also passed the following resolution: Resolved,—That we cordially respond to the recent proclamation of the President of the United States, and will use our earnest effort to see that its recommendations are carried out.

The Boston Courier says of the proclamation:—"It meets the cordial approval not only of great numbers of the citizens of Boston, who believe that without this precaution there would have been nothing to apprehend from the repetition of an act which has inflicted a deep stain upon the character of the city, but as far as we are informed, with very few exceptions, of the great mass of those who are desirous that the recurrence of such an event should be effectually guarded against."

The Senate of the United States has passed a resolution, placing at the disposal of Kossuth, the Hungarian hero, a United States vessel to convey him to the United States in case he be liberated, and should select to make this his home.—Boston Pilot.

HORRIBLE OUTRAGE—FIVE PERSONS MURDERED.—The Wilmington (Del.) Republican says, that on Thursday night last, as Wm. Camden, who resides between the Head of Sassex and Georgetown X Roads, Kent county, Md., was sitting at the supper table with his wife, sister, and a lady who resided in the family, some villain shot him dead through the window, and then rushed into the house with a knife and murdered the women. One of the women lived until ten o'clock on Friday morning, but was unable to give any definite description of the fiend in human shape. What the object could have been cannot be imagined. Mr. C. was the rector of a farm, and had but little money in his possession. A correspondent adds the following particulars:—Mr. C. had just left the supper table and taken a seat by the fire, when he was shot through the window, from the outside of the house; Mrs. Camden ran to the door and on opening it was instantly killed, her sister shared the same fate, when the ruffians proceeded to the room of Mr. C.'s sister, who was confined to her bed by sickness, and demanded her money—it having been reported that she had four hundred dollars in her possession. She begged for her life, and pointed them to her small stock of treasure. They took the money, and then fired a gun at her; three slugs entered her body, and though she is still living, no hopes are entertained of her recovery. A colored woman was also shot, and though she still lives, it is thought that her wound will prove fatal. The boy, the only remaining member of the family, got behind the door and when these fiends entered he ran out and escaped. Mr. C. was shot in the breast, and afterwards stabbed in three places. The murderers are still at large, and no one can imagine whom they are.

SHOCKING ACCIDENT—THREE WOMEN KILLED.—On Tuesday last Coroner Taylor was called to hold an inquest over the bodies of three women, named Betsy McDonald, Bridget Conroy and Nancy Keenan, who were killed on Eggleston's section of the railroad, near the village of Hyde Park. The particulars of this melancholy accident are as follows: It appears that Mrs. McDonald, who occupied the shanty where they were killed, was taken ill this morning, and the other two females named above had called in and were near her bed ministering to her wants. At half-past 8 o'clock a blast was discharged on the line of the railroad, a short distance from the shanty, and a huge mass of rock, weighing about 1,000 pounds, was thrown into the air, which descended directly upon the roof of the building, and was seen by the men at work to penetrate it. They immediately repaired to the shanty, and upon entering it beheld the mangled and lifeless bodies of two of the females, and the third prostrated and bleeding, but not quite dead, although she lived but a few unconscious moments afterward. The women were all of them married. One was forty years of age, and leaves five children. Mrs. McDonald was 26 years, and leaves two children, one of them a mere infant. The third victim is 24 years old, and had been married about a year.—Poughkeepsie Eagle.

ANOTHER.—Jno. Thomas was hung at St. Louis, on the 16th instant, for the murder of Jno. Stevens near Jefferson Barracks, last Spring. He stated that his name was not Thomas, but his real name was divulged to the priest who attended him during his last moments, under a strict injunction of secrecy.

A FREE VERSION OF THE BIBLE.—The Governor of Texas, in his late proclamation for Thanksgiving, gives the following quotation from the Bible, which may be new to some, if not all our readers:—"In the beautiful and expressive language of the Bible, 'The winter of our discontent' is gone; the rain is over and past; the time of the springing of flowers is come, and the voice of the turtle is heard in our land."

"We have heard of a practice which is said to prevail before justices of the peace in the rural districts, where Bibles are scarce, of swearing witnesses on the next best book to the Bible, which is at hand. The recollection of this usage suggests to us the suspicion that Governor Bell has been obliged to promote the works of Shakespeare to the place in his library which the Bible ought to occupy. We commend his case to the Bible Society, as one calling for immediate relief."

During the Nativist excitement, there were many zealous Protestant graduates of our common schools, who quoted the Bible as correctly as the governor has done. I go for the Bible, said one of these pious Christian Alliance men, in the hearing of a friend of ours. I go for the holy Bible. These d—d Papists want to deprive us of the privilege of reading it. But they can't come it, now. In the words of David, "I defy them to snatch it from me. Holy Bible, book divine, precious treasure, thou art mine!"—Boston Pilot.



**MATTERS IN ROME.**—Quite an excitement has been raised here in the United States at the report that we are to have three Cardinals. We shall be overjoyed if the report turns out to be true, but we must tell the truth that it has no other authority than that of the Roman Correspondent of the London Times. When we tell our readers that this correspondent is a professed Catholic who prepares most bigoted or most infidel correspondence for the Times at so much a letter, we have said enough. Even in the same letter he talks about the determination of His Holiness to resign! So we suppose that this imaginative person, on waking up some afternoon in a tavern near the Spanish Quarter, has picked up a story that was current about three months ago in Rome, that three Cardinals were to be given to the Western Continent—one to the United States and two to Spanish America. But, at least, all Rome is filled with the talk that the honored, the illustrious, and the beloved Archbishop of New York is, in the intentions of His Holiness Pius IX. to be raised to the dignity of a Prince of the Church. Were this to demand his residence at Rome, and his removal from New York, it would be deplored as a national calamity; but, to have him thus return to the See of New York, and live here as Cardinal, will be a matter of pride and of congratulation to every true-hearted American. There is another people that is very dear to the Holy See, and who, whether at home, or whether spread abroad and engaged in the enterprises of a dozen nations, will leap for joy at the news. It is the people who have the honor of claiming the Archbishop as a native of their soil. Ireland and America will dispute with each other the privilege of doing him honor. Whether any technical difficulties shall be found in the way of carrying out the design of His Holiness we know not. But we trust that in this instance, slow as the movements of the court of Rome proverbially are when anything new is to be effected, that delays may be broken off, and that we may soon be enabled to announce as a fact the event that will add so much to our national and Ecclesiastical honor.—*N. Y. Freeman's Jour.*

The London correspondent of the *Boston Pilot* says:—"That should the government measure against the Catholic Hierarchy pass and be rigidly enforced, the Catholics of England and Ireland will unite in one common cause and stand together, despite the threats and terrors of penal acts. Their resistance will be purely passive, and they will oppose any attempt at a physical force demonstration in their favor, believing that no penal enactment can stand against them, and by quietly submitting to the severest persecution they will enlist the sympathy and support of all Europe. This is, however, only the resolution of the peace-makers amongst the Catholic body. In Ireland, the storm of indignation against the government measure rages furiously, and if it should ever be attempted to be put in force the Irish Catholics will boldly defy the government! Mr. Hume's prediction that 90,000 troops will be required, is only a moderate and consistent one under the present circumstances."

The New York Correspondent of the *Boston Pilot* says:—"It was stated that there are 6000 gambling houses in New York, and the chief of the police was attacked for permitting them. Green's life has been threatened for the active part he has taken in putting down this vice, against which laws have been enacted which are a dead letter. The association keeps a list of all who frequent these houses, and unless they can induce them to give the practice up, they will expose them to their employers, creditors, and their families. It is stated that gambling has considerably abated under the operations of this society. A few evenings ago, a few Gardiner and a gang of rowdies upset some meal in the street belonging to a poor woman, and then laughed at her misfortune. There were some long-shore Irishmen at hand, who gave the party a severe beating, when Gardiner drew a pistol and fired twice, one of the bullets passed through the coat of one of the men, and the other lodged in the face of a man named Walsh. He has not died, but he is not out of danger. Gardiner is a prisoner."

**Execution of Two Negroes for Murder.**—Nashville, Tenn., Feb. 21.—To-day the city was crowded with visitors, to witness the execution of the slave Henry, convicted of killing his master in Sumner County. A guard of musketeers surrounded the vehicle which conveyed them to the scaffold. After a short prayer, the rope was adjusted round their necks. Before the caps were drawn over their eyes, Henry declared aloud that they were shedding innocent blood, while the other said if he ever killed a man he didn't know it. After covering their faces, the Sheriff cut the rope, and they were launched into eternity.

**FATHER MATHEW.**—The Venerable Apostle of Temperance, was at New Orleans, at latest accounts, where P. T. Barnum had presented him with a check for \$500.

**MISSISSIPPI MINERALS.**—It is stated that agate, cornelians, and madrepores have been found profusely scattered among the coarser pebbles in the southern portion of Mississippi. The same formation has been observed at the Guadalupe river, in Texas.

**NEW ORLEANS, March 3, 1851.**—The magnificent steamer Oregon, bound from Louisville to New Orleans, burst her boiler on Sunday, near Vicksburg. The first clerk was killed, the captain was severely hurt, and about thirty of the persons on board are missing. The boat it is supposed will be a total loss.

**BARRE EUREKA.**—We published a few days since, says the *N. Y. Tribune*, a report put in circulation by F. W. Emmons, who had just returned to Buffalo from California, that the bark *Eureka*, which sailed from San Francisco in October last, with 280 passengers, had been lost, with all on board, except the mate and two passengers—at the same time expressing our doubt of the truth of the statement. By a letter received from Mr. A. E. Camp, a passenger on board the *Eureka*, we learn that she sailed from San Francisco on 26th October for Realejo, with 112 passengers, and arrived safely at Acapulco on the 5th Jan., being 70 days making the passage. For 25 days the passengers were on short allowance, and had no water, except rain water, for some time. The captain having no money to provision the vessel to proceed any further than Acapulco, some 60 or 70 of the passengers started across the country for home; 8 or 10 were fortunate enough to get on board a steamer, and some of them returned to California.

The General Assembly of the State of Iowa, adjourned on the 8th inst., after passing an entire new code of civil and criminal laws, previously prepared by commissioners. Among other laws passed is one prohibiting the sale of ardent spirits in less quantities than a quart, and abolishing dram shops under penalties of fine and imprisonment. Capital punishment and Usury laws are repealed.—*Boston Pilot.*

MISCELLANEOUS.

**HORRID MURDER IN FRANCE.**—A crime, attended with singular circumstances, has been perpetrated in the department of the Meurthe. A father exposed his infant in the forest of Sarrebourg, with a hundred-franc note pinned to its clothes, and set a peasant to watch. Shortly there came by a wood-ranger, and taking up the child tenderly, as if about to treat it humanely, unpinned the note and put it in his pocket. He then took the child, beat out its brains against a tree, and buried it. What became of the peasant during this time is not mentioned; but he witnessed the crime.

During Sir Charles Napier's eighteen months' administration, forty-five officers of the Bengal army have been brought to trial, of whom fourteen have been cashiered, six dismissed, seven have lost rank, five suspended, and ten reprimanded; only two have been honorably acquitted, one acquitted, and four pardoned or their sentence commuted.

**TRICKS WITH FOON.**—The *Lancet* is following up its exposure of the retail practices with regard to coffee, by a series of similar papers in relation to other articles of food. In a microscopic analysis of 50 samples of arrowroot, purchased indiscriminately of various London tradesmen, 22 were found to be adulterated. In 16 cases this adulteration consisted in the addition of a single inferior product, much cheaper in price, such as potato flour, sago meal, or tapioca starch, while in other instances there was a combination of these articles, potato flour being usually preponderant. Ten of the mixtures contained scarcely a particle of the genuine Maranta, or West India arrowroot, for which they were sold. The worst specimens were those which were done up in canisters especially marked as "genuine West India," or as being "warranted free from adulteration;" and one, which contained a considerable quantity of potato flour, particularly recommended to invalids, and certified "as the finest quality ever imported into this country." In cases of this sort, the *Lancet* gives the address of the shop where the purchase was made.

Cooper, in his "Deerslayer," makes some sport of a number of Red Indians speculating over a chess figure, in the shape of an elephant, which they describe as a beast with two tails. The incident, says the *Literary World*, readily occurred in the case of an Irish servant at a country house in Pennsylvania. A menagerie came that way, and the elephant presented himself at the gate. The mistress of the house sent the servant forward with a feed of loaf bread. The "help" walked once or twice the length of the animal, and returned with the loaf. "Why haven't you given it to the elephant?" "Sure," says she, "and which end shall I give it to?"

**A GREAT MAN'S PREFERENCE.**—(SIR H. DAVY.)—"I envy no quality of mind or intellect in others—not genius, power, wit, or fancy; but, if I could choose what would be most delightful, and, I believe, most useful to me, I should prefer a firm religious belief to every other blessing; for it makes life a discipline of goodness, creates new hopes when all earthly hopes vanish, and throws over the decay, the destruction of existence, the most gorgeous of all lights; awakens life even in death, and, from corruption and decay, calls up beauty and divinity; makes an instrument of torture, the ladder of ascent to Paradise; and, far delightful visions in the gardens of the blessed; the security of everlasting joys, where the sensualist and sceptic view only gloom, decay, and annihilation."—*Consolation of Travel, or Last Days of a Philosopher.*

**WHY QUAKERS WEAR THEIR HATS AT MEETING.**—Quakers invariably wear their hats in places of public worship, or in public assemblies, but few are aware how this custom originated. Fox, the founder of colorless coats and broad-brims, was in the habit of attending the Episcopal Church; when the preacher uttered sentiments of which he disapproved, he would solemnly put on his broad-brimmed hat, and take it off again whenever more welcome doctrine occurred. If he sat long with his hat on, and the ill-sounding fulmination continued, he would rise slowly and walk out. Thus it appears that it was for the purpose of habitual protest that the Quakers first learned to sit in places of worship with their hats on.—*Christian Inquirer.*

INFORMATION FOR THE PEOPLE.

Protestant preachers and pamphleteers are accommodating men, and resemble Mr. Orator Puff in more respects than one. They suit their "facts,"—a word which they are gradually corrupting into a euphemism for "lies,"—to the humor of their followers, whom they politely accommodate, on the shortest notice, and at prices to suit the times, with any statements that may be demanded, together with the proof by which they are to be substantiated. The most difficult and contradictory orders appear to be executed by these gentlemen with neatness and dispatch.

We clip the following advertisements from our Protestant exchanges:—

**"FACTS ON ROMANISM.**—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price, 25 cents."

**"THE DECLINE OF POPERY** and its causes, a lecture delivered in the Broadway Tabernacle, on Wednesday evening, January 15th, 1851, by the Rev. N. Murray, D. D. Price, 12 1/2 cents."

So, for 25 cents "the most incredulous" are to be convinced of the obvious fact, that the Catholic religion is rapidly increasing; whilst the more popular doctrine of its speedy decline, is taught for half price by the notorious Kierwan. We presume that the opinion which a Protestant may form upon this question will depend in a measure upon the length of his purse.—*Pittsburg Catholic.*

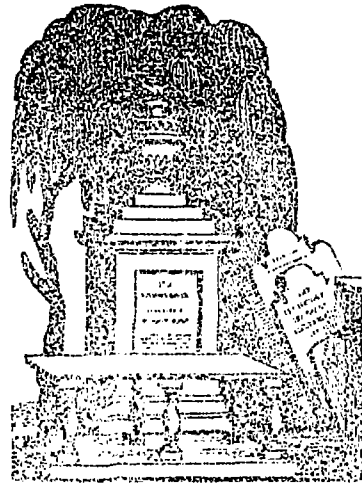
**FOUND,** on the 27th February, a MUFFLING SHAWL. The owner can have it on proving property and paying the expense of advertising. Apply at this Office. Montreal, March 13, 1851.

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

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

**JUST RECEIVED,** at Sadler's, MARY, the STAR of the SEA; a story of Catholic devotion. Price 1s. 10 1/2d. Montreal, March 13, 1851.

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



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

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

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

The Subscriber wishes all persons indebted to him to settle their accounts, and parties to whom he is indebted to send in their bills for payment.

He offers the following to close off his stock:— Braziers and sheathing Copper, Carvass, Anchors, Chain Cables, Deck Spikes, 150 Rail Sails, 50 Bbls. East India Twine, 45 lbs. each, 5 Tons of Hemp.

FRANCIS MULLINS.

Montreal, 25th Feb., 1851.

INFORMATION WANTED

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

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

MRS. MURRAY,

Licensed Midwife, No. 60, SANGUINET STREET.

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

RYAN'S HOTEL,

(LATE FELLERS),

No. 231, St. PAUL STREET, MONTREAL.

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

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

THE TABLE

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

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

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

M. P. RYAN.

Montreal, 5th September, 1850.

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

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

Milner's End of Controversy, 2s. 6d.

Pope and Maguire's Discussion, 3s. 9d.

Maguire's Controversial Sermons, 1s. 10 1/2d.

Manning's Shortest Way to end Disputes, 2s. 6d.

The Bible against Protestantism, by the Rt. Rev. Dr. Sheil, 2s. 6d.

The Question of Questions, by the Rev. J. Mumford, S.J., 3s. 9d.

A Protestant Converted by her Bible and Prayer Book, 1s. 10 1/2d.

The Exercise of Faith impossible except in the Catholic Church, by Penny (late of Oxford), 1s. 10 1/2d.

The Unity of the Episcopate Considered, by E. H. Thompson, 2s. 6d.

White's Conflagration of Church of Englandism, 3s. 9d.

Life of Dr. Doyle,—containing a number of his letters to the Evangelicals of his day, 1s. 10 1/2d.

Sure Way to find out the True Religion, in a Conversation between a Father and Son, 1s.

A Short History of the Protestant Religion, by Bishop Challoner, 1s.

Cobbett's History of the Reformation, 2 vols. in one, complete, 3s. 9d.

Do. Legacies to the Parsons; a sequel to the Reformation, 1s. 10 1/2d.

The Decline of Protestantism: a Lecture by Archbishop Hughes, 4d.

Hughes and Breckenridge's Controversy, 6s. 3d.

Protestant Objections Answered; or, the Protestant's Trial by the Written Word, 1s. 10 1/2d.

The Grounds of the Catholic Doctrine, by Pope Pius IV., 10d.

Primacy of the Apostolic See Vindicated, by Bishop Kenrick, 6s. 3d.

Lingard's Anglo-Saxon Church, 6s. 3d.

Mochler's Symbolism, 10s.

Newman's Sermons, 6s. 3d.

Ligouri on the Commandments and Sacraments, 1s. 10 1/2d.

Do. Preparation for Death, 2s. 6d.

Douay Testament, 1s. 10 1/2d., or £6 5s. the hundred.

Douay Bibles, at prices varying from 5s. to 45s.

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

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

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

**JUST RECEIVED** at SADLER'S—"THE CATHOLIC ALMANAC." Price 1s. 10 1/2d. Montreal, Jan. 16.

CATHOLIC BOOKS.

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

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

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

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

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

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

**SPIRITUAL EXERCISES OF SAINT IGNATIUS.** Translated from the authorized Latin, with extracts from the literal version and notes of the Rev. Father Rothman, Father-General of the Company of Jesus, by Charles Seager, M.A. To which is prefixed a Preface, by Cardinal Wiseman, cap. 8vo. cloth, 3s. 3d.

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

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

And many other Catholic Standard Works, for sale at the New York prices, by

JOHN M'COY.

Montreal, Dec. 19, 1850.



JOHN M'COY, BOOKSELLER,

Great St. James Street, Montreal,

BEGS to inform the Catholics of Montreal and vicinity, that he has made such arrangements as will enable him to keep constantly on hand, and supply all the Standard Catholic Works specified in this Catalogue, at the very lowest prices, wholesale and retail.

STANDARD CATHOLIC BOOKS:

Bishop England's Works, published under the auspices and immediate superintendence of the Rt. Rev. Bishop Reynolds, the present Bishop of Charleston, 5 v. 8vo., cloth, \$10.

The same, library style, marbled edges, \$12. Butler's Lives of the Fathers, Martyrs, and other principal Saints, compiled from original monuments, and other authentic records, illustrated with the remarks of judicious modern critics and historians, 2 vols. 8vo., cloth, \$5.

The same, 2 v. 8vo. sheep \$5,—2 v. 8vo. cloth, gilt edged, \$6,—2 v. imit. turkey \$6,—2 v. imit. gilt edged \$7 50, 4 v. 8vo. cloth \$6,—4 v. sheep \$6,—4 v. cloth, gilt edged \$7 50,—4 v. imit. gilt ed. \$10.

Banquet of Theodulus, or Re-Union of the Different Christian Communions, by the late Baron de Starck, Protestant Minister, and first preacher to the Court of Hesse Darmstadt, 12mo. paper, 25 cents, flexible cloth 38 cents, full bound cloth 50 cts.

Brief Explanation of the Ceremonies of the Mass, \$6. Choice of a State of Life, by Father Charles J. Rossignoli, S.J., translated from the French, 18mo. cloth 50 cents.

The same, cloth, gilt edges, 75 cents. Christianity and the Church, by the Rev. Charles Constantine Pise, D. D., author of "Father Rowland," "Aethia," "Zenosius," etc., etc., cap 8vo. cloth, 75 cents.

Cobbett's History of the Reformation in England and Ireland, 12mo. paper 30 cents, half bound 38 cts, cloth 50 cents.

Concilia Provincialia, &c., 1829-46, complete, cloth \$1 50.

The same 1829-46, n. gt. ed. \$2,—turkey, sup. extra \$2 50,—1846, 8vo. paper 25 cents, (1849 will be issued soon.)

Christian Catechism of an Interior Life, by J. J. Olier, 32mo. cloth 25 cents,—cloth, gilt edges, 38 cents. The same, roan, stamped sides 50 cents, imitation turkey, gilt edges 75 cts.

Character of the Rev. W. Palmer, M.A., as a Controversialist, &c., 18mo. paper, 12 cents. Catholic Christian Instructed, in the Sacraments, Sacrifice, ceremonies and observances of the Church, paper, 25 cents.

The same, flexible cloth, 38 cents,—cloth extra, 50 cents. Defence of the Catholic Dogma of the Eucharist against the recent attacks of Adversaries, 12mo. paper, 18 cents.

Father Oswald, a Genuine Catholic Story, 18mo. cloth, 50 cents. The same, cloth, gilt edges, 75 cents.

Fenelon on the Education of a Daughter, 18mo. cloth, 50 cents. The same, cloth, gilt edges, 75 cents.

Garden of Roses and Valley of Lilies, by a Kempis, 32mo. cloth, 25 cents,—cloth, gilt edges, 38 cts, roan, stamped sides, 50 cts.

The same, imitation turkey, gilt edges, 75 cents, turkey morocco, super-extra, \$1. Golden Book of Humility, 32mo fancy paper, 12cents.

Life of Christ, by St. Bonaventure, 18mo cloth, 50 cts. The same, cloth, gilt edges, 75 cents.

Life of Saint Vincent of Paul, Founder of the Congregation of the Missions and of the Sisters of Charity, flexible cloth, 33 cents,—cloth extra, 50 cents,—cloth, gilt edges, 75 cents.

Life of St. Stanislaus Kostka, of the Society of Jesus, Patron of Novices, 18mo cloth, 38 cents,—cloth, gilt edges, 63 cents.

Life of St. Patrick, St. Bridget, and St. Columba, 12mo cloth, 50 cents. Ligouri's Preparation for Death, or Considerations on the Eternal Maxims. Useful for all as a book of Meditations, etc, 12mo cloth, 75 cents.

Last Moments of a Converted Infidel, by Rev. J. P. Donelan, 32mo, paper, 13 cents,—cloth, 19 cts. Lingard's History & Antiquities of the Anglo-Saxon Church, with a Map of Anglo-Saxon Britain, &c., 8vo, cloth, \$1.50.

Loranza, or the Empire of Religion, 32mo, cloth, 25 cents. The same, cloth, gilt edges, 38 cents.

Milner's End of Religious Controversy, in a Friendly Correspondence between a Religious Society of Protestants and a Catholic Divine. By the Right Rev. John Milner, 12mo, paper, 30 cents,—half bound, 38 cents,—cloth, 50 cents.

Pauline Seward, a Tale of Real Life, 12mo, cloth, \$1. The same, cloth, gilt edges, \$1.50.

Pore Jean, or the Jesuit Missionary, a Tale of the North American Indians, by J. McSherry, 32mo, cloth, gilt edges, 38 cents.

Pastoral Letters of Provincial Councils, 1843-46-49, 8vo, paper, each, 12 cents. Ritualis Romani Compendium, 12mo, sheep, \$1.

The same, roan, gilt edges, \$1.50,—turkey, super-extra, \$2.50. Ritualis Romano Excerpta, &c. (a new, enlarged and Rubricated edition), 32mo, roan, 50 cents.

The same, roan, gilt edges, 75 cents, turkey, super extra, \$1.25. Short Introduction to the Art of Singing, cap 8vo, paper, 13 cents.

Spiritual Exercises of St. Ignatius. Translated from the authorized Latin, with extracts from the literal version and notes of the Rev. Father Rothuan, Father General of the Company of Jesus, by Charles Seagar, M.A. To which is prefixed a Preface, by the Right Rev. Nicholas Wiseman, D.D., cap 8vo. cloth, 63 cents.

Catholic Tracts.—On the Invocation of Saints.—Promises of Christ to the Church.—On Religious Intolerance.—The Catholicity of the Church.—The Doctrine of Exclusive Salvation Explained and Proved.—Communion, under one kind.—The Apostolicity of the Church.—3 cents each.

A liberal discount to Booksellers, country Merchants, Clergymen, and others, purchasing in quantities, for sale or gratuitous distribution.

All New Works received as soon as published, and supplied at Publishers' Prices, Wholesale and Retail.

JUST Published by the Subscribers, and for sale, Wholesale and Retail:—

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

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

Remember that SADLIER'S Edition is the only complete Edition published in America.

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

The Garden of the Soul. A Manual of Fervent Prayers, Pious Reflections, and solid instructions for all ranks and conditions of the Catholic Church. To which is added an explanation of the Mass, by the late Bishop England; with the approbation of his Grace the Archbishop of New York. 18mo., of 600 pages, plain sheep. Singly, 2s. 6d., or 20s. the dozen. Roan, 3s. 9d., or 30s. the dozen; Roan, gilt, 6s. 3d., or 50s. the dozen; Turkey Morocco, extra, 10s.; do, with clasp, 12s. 6d.; fine velvet, with clasp, 20s. The above is illustrated with 10 plates.

THE KEY OF HEAVEN; or, A Manual of Prayer. To which is added the Stations of the Cross. 18mo., handsomely illustrated. Price, in plain sheep, 1s. 10d., or 15s. the dozen; Roan, 2s. 6d., or 20s. the dozen; Roan, gilt, 3s. 9d., or 30s. the dozen; Turkey, extra, 7s. 6d., or 60s. the dozen; fine Velvet, clasp, 15s.; Morocco, clasp, 10s.

THE PATH TO PARADISE; or, The Way of Salvation To which is added Short Prayers at Mass, in large type. 32mo., of 512 pages. Price, in plain sheep, 1s. 3d., or 10s. the dozen; Roan, 1s. 10d., or 15s. the dozen; Roan, gilt edge, 2s. 6d., or 20s. the dozen; Morocco, extra, 6s. 3d., or 50s. the dozen; Morocco, clasp, 8s. 9d., or 80s. the dozen; Velvet, with clasp, 11s. 3d.; do, clasp and corners, 15s.

THE DAILY EXERCISE: A miniature Prayer Book. Plain sheep, 7d., or 5s. the dozen; Roan, 1s., or 7s. 6d. the dozen; Roan, gilt, 1s. 3d., or 10s. the dozen; Turkey, extra, 1s. 10d., or 15s. the doz. VADE MECUM: A Pocket Manual. Plain sheep, 1s., or 7s. 6d. the dozen; Roan, gilt, 1s. 10d., or 15s. the dozen.

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

IN PRESS,

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

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

D. & J. SADLIER, 179 Notre Dame Street

Montreal, Jan. 8, 1851.

JUST RECEIVED, and for Sale by the Subscribers, "WILLY BURKE," or, The Irish Orphan in America, by Mrs. J. Sandler, 18mo., handsomely bound in muslin, price only 1s. 3d. The prize was awarded to this Tale, by Mr. Brownson.

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

Montreal, 3rd Oct., 1850.

GROCERIES, &c., Wholesale and Retail.

THE Undersigned respectfully informs his friends and the Public, that he still continues at the Old Stand,—

Corner of MCGILL and WILLIAM STREETS, where he has constantly on hand a general and well-selected assortment of GROCERIES, WINES and LIQUORS, consisting in part of:—

SUGARS—Refined Crushed and Muscovado TEAS—Old and Young Hyson, Gunpowder and Imperial Hyson, Twankay and Twankay of various grades, Souchong, Pouchong and Congo

WINES—Maderia, Port and Sherry, of different qualities and various brands, in wood & bottle

LIQUORS—Martel's and Hennessy's Brandy, De-Kuyper's Gin, in wood and cases, Old Jamaica Rum, Scotch and Montreal Whiskey, London Porter and Leith Ale

FLOUR—Fine and Superfine, in bbls. SALT—Fine and Coarse, in bags

MACKAREL—Nos. 1 and 2, in bbls. and half-bbls. HERRINGS—Ariehat, No. 1, and Newfoundland

Cassia, Cloves, Allspice, Nutmegs, Indigo, Cop-peras, Blue, Starch, Mustard, Raisins, Maccaroni, and Vermicelli

All of which will be disposed of cheap, for Cash. JOHN FITZPATRICK.

August 16, 1850.

JOHN M'CLOSKEY,

Silk and Woollen Dyer, and Clothes Cleaner, (FROM BELFAST,)

No. 33 St. Lewis Street, in rear of Donegana's Hotel, ALL kinds of STAINS, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., CAREFULLY EXTRACTED.

Montreal, Sept. 20, 1850.

THE WORKS FOR THE AGE!

JUST received at SADLIER'S CHEAP CASH BOOK STORE:—

Protestantism and Catholicity Compared in their Effects on the Civilisation of Europe, by the Revd. J. Balmesz. 8vo., of 500 pages, price 10s.

John O'Brien; or, The Orphan of Boston. A Tale of real life. By the Rev. John T. Roddan. 12mo., price 2s. 6d.

The Duty of a Christian, and the Means of acquitting himself thereof. Translated from the French, by Mrs. J. Sandler. 12mo., handsomely bound in muslin, price 2s. 6d. singly, or \$4 the dozen.

Religion in Society; or, The Solution of Great Problems; placed within the reach of every mind. Translated from the French of the Abbé Martinet, with an Introduction, by the Rt. Rev. Dr. Hughes, Archbishop of New York. 2 vols. 12mo., handsomely bound in muslin, price 7s. 6d.

This is a new and corrected edition of one of the most popular controversial works of the day. The fact of its being recommended by such men as Archbishop Hughes and Dr. Brownson, speaks volumes in its favor.

Choice of a State of Life, by Father Rossignol, S. J., translated from the French, price 2s. 6d.

Archbishop Hughes' Lecture on the Decline of Protestantism, price 4d.

Saint Columb Kille's Sayings, Moral and Prophetic, extracted from Irish parchments, and translated from the Irish, by Rev. Mr. Taule, price 7d.

Duffy's Irish Magazine, bound, 15s. Prayer Books in every variety of binding, and at prices from 7d. to 25s., and by the dozen, from 5s. upwards.

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

Montreal, Dec. 12, 1850.

L. P. BOIVIN,

Corner of Notre Dame and St. Vincent Streets, opposite the old Court-House,

HAS constantly on hand a LARGE ASSORTMENT of ENGLISH and FRENCH JEWELRY, WATCHES, &c.

Montreal, 20th Sept., 1850.

DR. TAVERNIER

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

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

MONTREAL CLOTHING HOUSE,

No. 233, St. Paul Street.

GALLAGHER, MERCHANT TAILOR, has for Sale some of the very BEST of CLOTHING, warranted to be of the SOUNDEST WORKMANSHIP and no humbugging.

N. B. Gentlemen wishing to FURNISH their OWN CLOTH, can have their CLOTHES made in the Style with punctuality and care.

Montreal, Oct., 19th 1850.

THOMAS BELL,

Auctioneer and Commission Agent, 179 NOTRE DAME STREET, MONTREAL.

SALES OF DRY GOODS, BOOKS, &c., EVERY TUESDAY, THURSDAY, & FRIDAY EVENING.

EDWARD FEGAN,



Boot and Shoe Maker,

232 SAINT PAUL STREET,

OPPOSITE THE EASTERN HOTEL:

BEGS leave to return his sincere thanks to his Friends and the Public, for the liberal support afforded him since his commencement in business, and also assures them that nothing will be wanting on his part, that attention, punctuality and a thorough knowledge of his business can effect, to merit their continued support.

On hand, a large and complete assortment, WHOLESALE AND RETAIL,

Low, for Cash.

Aug. 15, 1850.

AMERICAN MART,

UPPER TOWN MARKET PLACE, QUEBEC.

THIS Establishment is extensively assorted with WOOL, COTTON, SILK, STRAW, INDIA, and other manufactured FABRICS, embracing a complete assortment of every article in the STAPLE and FANCY DRY GOODS LINE.

INDIA RUBBER MANUFACTURED BOOTS, SHOES, AND CLOTHING, IRISH LINENS, TABBINETTS, and FRIEZE CLOTHS, AMERICAN DOMESTIC GOODS,

of the most durable description for wear, and economical in price.

Parties purchasing at this house once, are sure to become Customers for the future.

Having every facility, with experienced Agents, buying in the cheapest markets of Europe and America, with a thorough knowledge of the Goods suitable for Canada, this Establishment offers great and saving inducements to CASH BUYERS.

The rule of—Quick sales and Small Profits—strictly adhered to.

EVERY ARTICLE SOLD FOR WHAT IT REALLY IS. CASH payments required on all occasions. Orders from parties at a distance carefully attended to.

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

Quebec, 1850.

T. CASEY.

BOARDING SCHOOL

FOR YOUNG LADIES, (CONDUCTED BY THE SISTERS OF CHARITY,) BYTOWN.

THE SISTERS OF CHARITY beg leave to inform the inhabitants of Bytown and its vicinity, that they will instruct Young Ladies placed under their care, in every branch becoming to their sex. The Sisters engage, that every thing in their power will be done to contribute to the domestic comfort and health of their pupils; as well as their spiritual welfare. They will likewise be taught good order, cleanliness, and how to appear with modesty in public.

The position of the town of Bytown will give the pupils a double facility to learn the English and French languages. As it stands unrivalled for the beauty and salubrity of its situation, it is, of course, no less adapted for the preservation and promotion of the health of the pupils. The diet will be good, wholesome and abundant.

TUITION.

The branches taught are, Reading, Writing, Arithmetic, Grammar, both French and English; History, ancient and modern; Mythology, Polite Literature, Geography, in English and French; Use of the Globes, Book-keeping, Geometry, Domestic Economy, Knitting, Plain and Fancy Needle Work, Embroidery, &c., &c.

Lessons in Music, Drawing and Painting, will be given; and, if desired, the pupils will learn how to transfer on glass or wood. They will also be taught how to imitate Flowers and Fruit, on wax: but these different lessons will form an extra charge.

TERMS.

Board, . . . . . £15 0 0 Payable per quarter or month, but always in advance

Half-board, . . . . . 7 10 0

Quarter-board, . . . . . 3 0 0

Music, . . . . . 4 8 0

Drawing and Painting, . . . . . 1 7 6

Washing, . . . . . 2 0 0

For articles wanted during the year, . . . . . 0 8 3

[This is to be paid when entering.]

Postage, Doctor's Fees, Books, Paper, Pens, are charged to the Parents.

No deduction will be made for a pupil withdrawn before the expiration of the month, except for cogent reasons.

DRESS AND FURNITURE.

No particular dress is required for every day, but on Sundays and Thursdays, in summer, the young Ladies will dress alternately in sky-blue or white. In winter, the uniform will be bottle-green Merino. On entering, every one must bring, besides the uniform dresses,—

Six changes of Linen, A white Dress and a sky-blue silk Scarf, A net Veil, A winter Cloak, A summer and a winter Bonnet, A green Veil, Two Blankets and a Quilt, large enough to cover the feet of the Baudet, A Mattress and Straw-bed, A Pillow and three Covers, Three pairs of Sheets, A coarse and a fine Comb, A Tooth and a Hair Brush, Two Napkins, two yards long and three-quarters wide, Two pairs of Shoes, Twelve Napkins, A Knife and Fork, Three Plates, A large and a small Spoon, A powder Goblet, A bowl for the Tea.

REMARKS.—Each Pupil's Clothes must be marked. The dresses and veils are to be made conformably to the custom of the institution. Parents are to consult the teachers before making the dresses.

All the young Ladies in the Establishment are required to conform to the public order of the House; but no undue influence is exercised over their religious principles.

In order to avoid interruption in the classes, visits are confined to Thursdays, and can only be made to pupils, by their Fathers, Mothers, Brothers, Sisters, Uncles, Aunts, and such others as are formally authorised by the parents.

There will be a yearly vacation of four weeks, which the pupils may spend either with their parents or in the Institution.

All letters directed to the Pupils, must be post-paid. 22nd Oct., 1850.

JOHN PHELAN'S

CHOICE TEA, SUGAR, AND COFFEE STORE, No. 1 St. PAUL STREET, Near Dalhousie Square.

R. TRUDEAU,

APOTHECARY AND DRUGGIST, No. 111 SAINT PAUL STREET, MONTREAL:

HAS constantly on hand a general supply of MEDICINE and PERFUMERY of every description. August 15, 1850.

PATTON & MAHER,

Dealers in Second-hand Clothes, Books, &c., ST. ANN'S MARKET, MONTREAL.

LA MINERVE,

The Largest and Oldest French Newspaper in Montreal.

THIS Paper is the oldest French Newspaper in Canada, and has undoubtedly by far the largest circulation among the French part of the population. It is therefore a most desirable medium for BUSINESS ADVERTISEMENTS; and, in addition to advantages arising from its large Subscription List, all persons engaged in commerce are necessarily obliged to refer to its columns for notices connected with the Corporation, the Bankrupt and other Courts, Sales of Land by the Sheriff, and other Legal Sales, the advertisements of the Customs Department, &c., &c., and numerous similar announcements, for which the most influential Journal is always selected.

Office—15, St. Vincent Street.

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