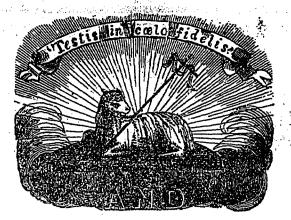
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ATHOLI ONICLE

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NO. 36

THE CASE OF "METAIRIE v. WISEMAN." (From the Tablet.)

More than fifty years ago-in the year 1797-the French revolution drove a certain Mathurin Carre, in great destitution, to take refuge in England. He settled in London, and supported himself as a teacher of languages. In consequence of some services rendered to him by the father of the plaintiff Hamilton, he became intimate with the family of that individual, and took up his abode as a lodger in their house in Charlton-street, Somerstown, where he lived for a death. He occupied two rooms, miserably furnished with a few articles of his own; his mode of life was most penurious, and he devoted himself with the tenacity of a strong will to the sole object of amassing money. He was successful in this, and in the course of half a century he had got together no less than £10,000, which he invested in the funds. Of this sum, £7,000 was in the Three-and-a-Quarter per Cent. Annuities, and is the subject of this litigation, and the remaining £3,000 was in the Three per Cent. Annuities. The plaintiffs make it a point of some importance to show-or rather to assert-that he was indifferent to religious duties, and that he had a great antipathy to women, arising, it is said, from the rejection of an offer of marriage he had made to one Annette Delayhe. Towards the end of February, 1847, Carre had reached the age of seventy-seven, and was still persisting in his scholastic toils; at that period, however, his health gave way-he undertook one of his walks from Somerstown to a school in Clerkenwell, but he was obliged from weakness to return when he had reached King's-cross. On reaching home his weakness increased, and within a few days it was evident the old miser was likely to die. He expressed, according to Matthew Hamilton, great uneasiness at not being able to go to the City to receive his January dividends, as he had scarcely may money in the house. He refused at first to have a medical man sent for, but at length allowed Hamilton to call one in. Hamilton selected a M. Gasquet, a French medical man in the neighborhood, on the ground that Carre was a Roman Catholic. He says, indeed, that Carre was utterly indifferent to religion, but nevertheless this is the reason stated for his choosing Gasquet. Gasquet called, found his patient very weak, and recommended wine and nutritious food, observing, however, says Hamilton, that "the poor creature" was not likely to be able to afford it. Hamilton says he told Gasquet that the poor creature was possessed of no less than £10,000, at which the doctor, he says, was greatly surprised, took his leave, and called immediately to inform the Rev. James Holdstock, Priest of St. Aloysius's Chapel, at Clano interest in Roman Catholic schools, or in any defendants. institutions connected with the Roman Catholic form of worship."

called upon Carre, and had a private interview with | Hamilton and made him take down various instructions him. Matthew Hamilton says that at this private for a letter to be written to his sister, Julie Carre, at interview the Priest talked to Carre about his tem- | Laval, in France, after his death. Hamilton was to poral as well as spiritual affairs, that Carre told him tell her that she was to come to England and take of his difficulty about receiving his January dividends, that the Priest informed him that powers of attorney | would have made a will if he had been strong enough, would be required for that purpose, and volunteered and would have left Hamilton some considerable to bring a lawyer who would prepare such a document | benefit in reward for his kindness. As he could not for him, to which Carre agreed. We are led to make a will, however, his sister was to fulfil his wishes suppose by Hamilton that this was the business con- in this respect, and he would die happy. Hamilton, versation that passed, and no other, except that the moreover, says, that Carre ordered him not to admit priest learned the names of Carre's relatives. If you the gentlemen to see him on Thursday, (the day they ask why we are to believe this, the reply is that had arranged to call again) but to leave the docu-Matthew Hamilton told him so. Matthew Hamilton ments with him, (Hamilton) as Carre was too ill to says Carre told him so, and also informed him of "the rest of the conversation," which the witness passess зыв silentio.

Matthew Hamilton goes on to say that the Rev. Mr. Holdstock afterwards went to Mr. John Athanasius Cooke, a Roman Catholic barrister, and told ton's, a Mr. Brown, happened to be in the house at him that Carre, a French Roman Catholic with the time. Hamilton says that he gave the Priest £10,000, was dying, and that he (the Priest) wanted Cooke's advice about M. Carre's disposition of his hearing it, forced his way into the house, and rushed property, and that Cooke prepared a will, by which up to Carre's room; that he (Hamilton) along with Carre was made to leave a part of his money to Mr. Brown, followed the Priest shortly after, and found Roman Catholic purposes (the Catholic girl's school him talking "very earnestly and seriously," in a of St. Aloysius, Somerstown). Hamilton's object is foreign language, to Carre, seeming to press him to to show that whereas Carre only spoke to the Priest do something he (Carre) was unwilling to do; that about the powers of attorney for the January dividends, the Priest at length said, Carre would settle, and the Priest, without Carre's instructions, caused a will ordered the other parties to come up; that Carre to be made for purposes of his own. We shall soon then said decisively, he would sign nothing that day; see what value is to be attached to Matthew Hamil- that Mr. Cooke wished the matter to be deferred, ton's testimony, but we go on with the next part of but that Mr. Holdstock angrily ordered the business the story in Hamilton's own words. He says:—

Sunday on which M. Carre had first seen the Priest) the Priest and Mr. Cooke repaired together to the abode of M. Carre, and went into his room, and one or the other desired me to leave them, which I did, leaving them alone with M. Carre. Mr. Cooke produced a will which he had prepared, and the Priest strongly pressed M. Carre to execute a will, or some other paper, but M. Carre refused to do so, and he informed me that he told the Priest that all he had wanted a lawyer for was to prepare the powers of attorney, and the Priest then promised to have prepared the requisite powers of attorney; and the Priest or Mr. Cooke said t would require time to prepare such powers of attorperiod of eighteen years, down to the time of his ney, and promised to have them ready by Thursday next, and to bring them to him to sign. [The witness goes to say that two persons well known to the Priest called at the house whilst this was going on, and that when he went up stairs to announce them] I found the door of the room imperfectly closed, and I heard either the Priest or Mr. Cooke say to M. Carre, "Well, Sir, but you had better sign this;" and I heard M. Carre answer, "No, I shall sign nothing, there is no necessity for it." I entered the room, and informed the Priest that two persons below wanted him, and that they said they had directions to come up to him; whereupon the Priest hesitated and reflected for a few "Never mind now, I do not require them;" and to tell them to go, and say that he would be with them directly. I conveyed the message to the two persons, and they went away. I have no doubt but thus they and they went away. I have no doubt but that they had come to attest the execution of any will which the Priest might induce M. Carre to execute, and he dismissed them because M. Carre would not consent. The Priest and Mr. Cooke went away together, and immediately after I let them out I went to M. Carre's room, and he said to me, "Who the Devil could those people be? what the Devil could they want here?" I people be? what the Devil could they want here?" I said I did not know, but I wished I had been present while the Priest and Mr. Cooke were with him, and he said, "I wish you had." He then told me all that passed, and that the Priest had pressed him to have his will made for him by Mr. Cooke, but that he had refused to do so, and said that he wished to sign nothing but the power of extenses: and M. Carre told rag they but the power of attorney; and M. Carre told me they tad pressed him to make his will in a way to avoid legacy duty, but he had refused to do so. He then said, "I suppose you and I can make my will at any time without a lawyer." I answered I thought we could do so, and he replied, "Yery well," that will do; they all I shell went of him (Mr. Cooke) is the power then all I shall want of him (Mr. Cooke) is the power of attorney for you to fetch my money. Hamilton goes on to say that Mr. Cooke, without

instructions to do so, prepared a will, leaving the £3,000 to relations of Carre, and to other legatees, and also powers of attorney to transfer the sum of £7,000 stock to the names of M. Carre, Dr. Griffiths (the late Vicar-Apostolic), and J. A. Cooke, for the purposes of St. Aloysius' School, Somerstown. Hamilton wishes us in this statement, and what follows, to draw the inference, that as Mr. Holdstock and Mr. Cooke had been disappointed in getting Hamilton to rendon-square, that there was an old Roman Catholic sign the will the day before, they now proposed to possessed of that great sum, and in a dying state. make him sign the powers of attorney transferring the Hamilton, in his affidavit, observe, tries to make us £7,000 into their hands, under the impression that he that the parties then went away, and that after they suppose that Gasquet knew nothing about Carre till was only signing the powers of attorney which he were gone, Carre said to him, (Hamilton) "all they that time; is silent as to any acquaintance Carre bimself wanted for the January dividends. A distinct wanted was to rob me of my money; they have done himself had with the Priest; and states that "he took and wicked fraud is thus laid to the charge of the just as they liked, contrary to my will, but I shall make

Next, Hamilton tells that Carre got weaker and weaker; that on Wednesday, the 3rd, he thought he On Sunday, Feb. 28, the Rev. Mr. Holdstock had not much longer to live; and that he called possession of all his property, £10,000; that he see them.

On Thursday afternoon, we are told that Mr. Holdstock called, accompanied by Mr. Cooke, a Miss Clarke, and a Mr. Hay, formerly a clerk in Wright's Bank, in Henrietta-street. Some friend of Hamil-'Carre's message, that he became "fiercely angry" on to be proceeded with, and that Mr. Cooke then began the deceased about forty years, and he has lived in my

Cooke was reading the deed, Mr. Holdstock kept talking to Carre in a foreign language. Our Catholic readers will doubtless be surprised with what follows:

Mr. Cooke did not say the engressment was a deed, Mr. Cooke did not say the engrossment was a deed, nor explain it; and when he came to that part giving £50 to Mr. Holdstock, the Priest paused, so that M. Carre might hear it, and he read the words, "I give to the Rev. James Holdstock, my Priest, £50, to pray my soul out of purgatory." Mr. Cooke had read these words, the Priest resumed his reading, and did not pause till Mr. Cooke had finished. The Priest then took the engrossment from Cooke, and placed it on the bed, supported by a book under, and having lifted up bed, supported by a book under, and having lifted up M. Carre in bed, the Priest put a pen with ink in it in his hand, and directed M. Carre where to sign. M. Carre then said, "If I had known I should have had all this trouble, I would not have sent to you about the power of attorney. It will remain just the same. I can alter it any time I like. My money will not go from me, will it, till after my death?" and Mr. Cooke then appropried and distributed in the propresent and sent of the propresent and the propresen then answered and said, "it will remain the same—it will not be touched till after your death, and you can alter it any time, if you like;" and I believe the Priest said the same. M. Carre then signed the engrossment, as I believe because he thought it would not prevent his disposing of it by will; and also, because he was very weak, and hoped by signing to obtain freedom. I believe he did not know the effect of what he had signed. Mr. Cooke then handed to the Priest a power of attorney for the transfer of the £7,000 into the names of M. Carre, Mr. Cooke, Mr. Griffiths; and either Mr. Cooke or the Priest said at the same time, "this is a power of attorney," and the Priest then presented it to M. Carre for his signature, while the pen was in M. Carre's hand, and he signed it. I be-lieve M. Carre thought the document was the one he wanted for transferring the dividends. While the Priest was presenting the power of attorney to M. Carre, Mr. Cooke was rapidly reading a paper, giving benefits to M. Carre's family, which I know now to be the will, and had finished it by the time the power of attorney was executed, and immediately afterwards presented the will to M. Carre, who signed it.

Miss Clarke then signed the paper, as also did Mr. Brown. Hamilton goes on to say that Carre then asked Mr. Cooke to leave the papers with him; that Mr. Cooke said the will might be left, but not the deed and power of attorney; that Carre demanded to have "the power of attorney he had ordered for Hamilton to fetch him money (the January dividend deeds) with;" that Mr. Cooke was confused, and said that he would call on Saturday morning to get Carre to sign them; that then he (Hamilton) expressed his surprise that there was no mention of himself in the will, as he thought he was to be the executor, and have all the money and goods in the house; that Carre assented to this, and said such was his wish; that he first said this might be added in a codicil; that then Mr. Cooke went away, carrying with him the papers; and that Mr. Holdstock then drew up a codicil, giving £50 to Mr. Cooke, which that the parties then went away, and that after they a new will;" and that he then said he would give him (Hamilton) £500, and the January and April dividends. Carre died on Saturday, March 6th, and shortly before his death the £7,000 stock had been transferred to the names of the trustees specified in the deed of gift.

Such is Matthew Hamilton's account of these transactions in March, 1851. Let us now hear the same Matthew Hamilton's account of them in a letter which he addressed to Carre's relations in April, 1847, which letter he gave to Francoise, an interpreter, who attended the relations to England, expecting him to translate it for nothing. We make no apology for giving this document in extenso, and we beg the impartial reader diligently to compare it with the details given above :-

"To Julien Carre, or brothers, 50, Charltonstreet, Somerstown, April, 1847.

"Madam-I beg leave to explain the reason why I have not written to you before, since Mr. Cooke, the executor, by my request, wrote to inform you of the death of your beloved brother, that took place on the 6th of March, in his 77th year, from decay of nature, at my house, was from daily expecting to see some branch of the family in this country, as that would have afforded me a better opportunity of explaining all about his affairs, through a French gentleman, a countryman of his, that came to visit him; but as I now understand it is likely to be some considerable time before a settlement of his affairs is likely to be completed, I wish to communicate with you on the subject, by giving you a full statement, by his particular wish and desire. A short time before he departed this life, he instructed me to inform you of his last wish and desire, being too weak and exhausted to be raised from the bed to commit it to paper, but felt confident of your complying with his last desire, as he then could die happy, and very soon after expired, with his wish and desire in his mouth. I now give all the particulars relative to this affair. I have been acquainted with On Monday, (1st March, 1847, the day after the to read a deed, dated March 4th; that whilst Mr. house nearly twenty upon the most friendly terms

with me and my family, enjoying good health up to Christmas last; but on returning to his professional duties after the holydays, he found himself incapable, and returned home, telling me he should decline going back, for he found himself very weak and poorly. I advised him to comfort himself at home, as he could do so without teaching, having plenty of money to live on. I offered him my society and services to wait upon him, also my wife; this he accepted, and took it as a great kindness, and I was with him from that time all through his illness, and at the moment of his death, as he would not allow any other person to wait on him. He became daily weaker, and I proposed his having medical advice, but he refused, saving it was of persons. medical advice, but he refused, saying it was of no use, as he was not in any kind of pain. I got him all kinds of nourishment to regain his strength, but I per-ceived it was of no use, and begged him to allow me to send for a doctor; and after my repeated advice, he consented. About a fortnight before he died, and by his wish, I called on Mr. Gasquet, a countryman of his. I also conversed with him about his affairs, telling him of the propriety of making his will. The doctor informed his Priest, Mr. Holdstock, of his liness, and he came to visit him, and arranged about his affairs, and on Monday, March the 1st, he brought a Mr. Cooke, a barrister-at-law, and they took his instructions about his property, and ordered me out of the room. After they went, he told me they had got the instructions, and Thursday was fixed for settlement, but he regretted the small sum therein mentioned for me; that he promised to give me the dividend of £112 that would become due on the 5th of April, of which circumstances I told the doctor the next morning, as well as what money and goods might be in the house at the time of his death; and further added, for my very great kindness and attention to him all through his illness, he should make a much greater provision. for he had the greatest confidence in me, and esteemed me his dearest friend, taking the part of those friends he had so many years been exiled from. From this time he took to his bed, and never got up again, he felt himself so ill and weak. On Wednesday he told me he leared he schold not live till the following day (the time fixed to settle his affairs) and in the event of dying before that time, he instructed me to inform his sister, Julien Carre, at Laval, in France, of all his affairs, which he made me fully acquainted with, and his last wish and desire for her to see me very handsomely provided for, as was his intention; but he rallied, and on Thursday settled his affairs, and while the documents were being read he expressed his regret at the small sum mentioned for me, but should after it. This was in the presence of all parties. After they left he was very communicative with me and one of the witnesses to the will, and then proposed to add a codicil to the will in my favor to take a share in that which he had left his relations; which I named to Mr. Cooke, the executor, on Saturday morning, when he called on him by appointment, but could not stay to see him then, having urgent business to attend to; he advised me not to call any person to make the codicil; but when he called in the afternoon he was no more. Neither the doctor or myself considered him so near death; but, alas! Death took him to his arms before was signed by Carre, and attested by Miss Clarke; he could complete his last desire up to the moments of his death, and I have now to leave myself in the allrotecting hands of Providence, to influence you to do for me that which was his intention and order for you to do as he died, and that I may yet be considered worthy of your sympathy and generosity, in accordance with the last sacred wish and desire of your beloved brother. When you come to this country to settle the business, I shall be most happy to see any of the family, to introduce them to a French gentleman, his friend, who can speak of the deceased's attachment to me, and his intention of rewarding me as before described. I shall be most happy to hear from you on the receipt of this letter, and if you want any further information on the matter, I shall be most

happy to give it.
"With every respect, I remain, madam, your most obedient servant,

"MATTHEW HAMILTON."

As was justly and forcibly observed by one of the counsel for the defence, this letter "affords the most perfect comment on the affidavit of Hamilton. "It evidently contains the truth of the case, so far as he was capable of telling the truth. If there had been any such a transaction—if he had suspected any such a transaction, as he now pretends, how ready would he have been to have disclosed his suspicions, and claimed the merit and reward of his disclosure. The letter displays the one low grovelling hope or expectation that he should be able to extract a few pounds from the charity of M. Carre's relations, at a time when the validity or invalidity of Popish gifts or endowments had not entered into the imagination."

In fact, we might safely leave any unprejudiced eader to characterise the whole affair after comparing this letter and the evidence concocted by this same Hamilton, since the rabid fear of Popery in the public mind has afforded scamps and sharpers of all kinds such an excellent capital.

We proceed, however, to give some details as to the transaction, derived from the affidavits of Mr. Holdstock, Mr. Cooke, M. Angier, and others. The question very much comes to this. Here is Matthew Hamilton, swears to one story—the defendants swear to another; which is to be believed-Matthew Hamliton, the greedy, disappointed, vulgar-minded man,

who, in 1847, wrote the letter we have given, utterly irreconcileable with the story vamped up by him in 1851; or the Rev. James Holdstock, known for twenty-five. years to all the Catholics in London as one of the most self-denying and retiring Priests in the district, who has nothing to gain from those schools of St. Aloysius, and who has nothing whatever to do with the management of them? If Hamilton's evidence is overthrown by his own letter, it is more than overthrown when we read Mr. Holdstock's simple, straightforward, and perfectly intelligible narrative of the transactions. It must be remarked, in the first place, that Matthew Hamilton stated what was not the fact when he said that Carre was careless about religion, and did not attend Catholic ceremonies, and took no interest in charities. The testimony of several witnesses shows that the reverse of this was the fact, though until his declining years he may have been careless about religion. It seems that he had commenced life as an Ecclesiastic; he had received the tonsure; he had, for three and a half years before his death, been a regular attendant at the chapel at Somerstown; he had during that period fulfilled his religious duties, and Mr. Holdstock was his director. He occasionally entrusted Mr. Holdstock with small sums to distribute in charity. He often had conversations with a M. Angier, a countryman of his, about the female schools of St. Aloysius (which were founded by an Abbé Carre a name-sake, and, we suppose, probably a relation of his). On one occasion, when M. Angier hinted to him he could not do better than leave something to that charity, he replied, nous verrons. On another occasion he distinctly said he would leave it something handsome. A Mrs. Spencer witnesses to her having once told the old miser that he could not carry away his money with him into the next world. He used these remarkable words in reply: "No; but I can leave a lamp burning after me" (Non, mais je muis laisser brûler une lumpe après moi), a metaphor that a Catholic would at once understand as signifying the notion of leaving some money for Church purposes. M. Carre was indifferent to his relations; he sneered on receiving an affectionate letter from them, and said they only wrote to him because he was rich. There was, therefore, nothing at all strange in his leaving a portion of his wealth for charitable purposes.

I spoke to him on spiritual matters, and found him very conscious on the subject of religion. He expressed his desire to settle his temporal affairs in the first instance, in order that his mind might then be free to instance, in order that his mind might then be free to attend to his religious duties. He then, without any previous question, remark, or observation on my part as te his property, told me he had £10,000 in the Bank of England; that he intended to bequeath £7,000 to the girls' school of St. Aloysius, and to divide the remaining three thousand pounds among his relations. He asked me to prepare his will at once, and to consent to become his executor. I explained to him my dialike and inability to prepare such an instrument. dislike and inability to prepare such an instrument, and begged him to excuse me being his executor. But I added, that I would, if he thought fit, introduce to him a professional gentleman of my acquaintance. And he signified his wish that I should do so. The person intended by me was J. Athanasius Cooke, but I do not recollect whether I then mentioned his name. I do not recollect whether I then mentioned his name. I told Carre, the friend I had mentioned would perhaps consent to be his executor. Carre answered "Très-bien." I then wrote, at his dictation, memoranda in pencil, by way of instructions for his will, which specified the mode he had already told me. He wished to dispose of his property with the names of his relations, except the children of a deceased sister, and also with the addition of £50 for Hamilton, and the like sum to me for Masses, and then I took my leave, and promised to see him again on the following day. During my visit Carre made no allusion to his dividends, or to any power of attorney whatever.

We now quote Mr. Holdstock's account of his in-

terview with Carre on Sunday, Feb. 28:-

Mr. Holdstock, in consequence, had an interview with Mr. Cooke, a barrister, with whom he had been | made by this good and excellent man, known to be long acquainted, handed him the memoranda, and asked him to draw the will, and undertake the office of executor, according to Carre's wish. Mr. Cooke agreed to this, and prepared the draft of a will. A great outcry is raised on the circumstance that the ctiquette of the profession makes it usual for a solicitor to be called in for such a case. To this we reply, that it is an etiquette, but one of which assuredly an Ecclesiastic, like Mr. Holdstock, might easily be ignorant, and which, in a case of urgency and charity. like the present, a barrister might dispense with. Anyhow, if there was indiscretion here, there was no dishonesty. Mr. Cooke then made a draft of the will according to the instructions. It occurred to him, however, that if Carre, instead of leaving the money to the charity by will, were to execute a deed of gift, legacy-duty to the amount of £700 would be saved. Such a deed was, of course, revocable; the party would transfer the money to trustees, himself being one of them; but might, when he chose, revoke the gift by a similar deed; it was quite competent for Carre to do this, if he dad lived, and been so

We now go on to review Mr. Holdstock's statement as to the transactions on the Monday. They are just a plain, business-like account of what was done, full of facts, bearing as much the appearance of truth as Matthew Hamilton's clumsy, confused affidavit does of fiction. It seems Carre explained his intentions to the barrister about the disposal of the property as we have stated, and said that since yesterday he had resolved to have two executors, in case one should die; asked Mr. Cooke to name any trust worthy person he knew who would answer, and said he intended to leave each executor £50. Cooke suggested a respectable man of business, Mr. Hay, first read the deed aloud and distinctly, and, occasion-of the Joint Stock Bank, Pall Mall. There was ally, as he proceeded, explained it to Carre, and Carre, then talk about the £50 for Masses. Mr. Cooke reminded him of the legal difficulty about that, and said that it would have to be left to the Priest without stating anything about the purpose. Carre then Hamilton to have whatever was in the house at his gave directions about the distribution of the £3,000 death, in addition to the £50 provided by the deed. Catholic University.—Limerick Reporter.

stock among his relatives. We quote what follows, on the subject of the £7,000 to be left to the schools, in Mr. Haldstock's own words:-

Cooke then told him that if the matter was delayed for a few days he might save £700 to the charity for legacy duty; but in that case it would be necessary to transfer the stock into his own name and into the names of any other persons in his lifetime, and to execute a deed instead of a will, and explained to him the nature of such deed, which would reserve to himself the power of disposition during his life over the whole fund. Cooke also suggested that the name of the late Bishop Griffiths, the Vicar-Apostolic, should be inserted in the deed, in addition to the names of Carre and himself, as trustees, and that he would have powers given him in the proposed deed to be afterwards executed by him in like manner as the first, to change his disposition of the property altogether if he should think fit. Cooke also suggested to him, to make a will for securing the interest which he had expressed for his relatives. Carre consented to settle the £7,000 by deed, and to make the transfer as Cooke suggested, and added, "What I am doing I am doing for the honor and glory of God, and I wish to do it in the most effectual way." And he appeared to speak with great sincerity. Carre then said he could not go into the City to make the then said he could not go into the City to make the transfer, but Cooke answered, he could make it by giving a power of attorney for that purpose, and that, if he thought fit to name him, Cooke, in the power, he might do so. To this Carre assented, and he added that he wanted the dividend of his Three per Cents., and that he should want another power of attorney for that, but that he would not trouble Cooke as to that, and that he would get Hamilton to procure it, and to receive the dividends. When we went into the room, and during the conversation. Carre was at a the room, and during the conversation, Carre was at a small table, sitting in his chair, and was dressed, and had his great coat on, and wore his hat. He was obviously a man of sound and strong mind, and much self-will; and I am quite satisfied he would not have brooked the slightest attempt of any one to exercise any sort of control over him. I took no part in the conversation between him and Cooke, except that Cooke having said that Carre need not consider it necessary to leave him any legacy to induce him to act as an executor and trustee, Carre asked very generally, "Do you decline a legacy then?" I thereupon said I did not understand Cooke as declining the legacy, but as merely saying that he would not the legacy, but as merely saying that he would not the less act though he had no legacy. Carre inquired how long it would take to get the documents all ready. Cooke informed him that the power of attorney would take two or three days to prepare. Carre then asked if all could be done by Thursday, and Cooke replied "Yes." Carre then appointed Thursday, at five o'clock in the afternoon, for the papers to be brought to him, and said he did not wish to be troubled again on the subject until that day. on the subject until that day.

It is apparent from the above that nothing at all was said about the power of attorney for the January dividends, except a parenthetical remark that he would get Hamilton to attend to that. Mr. Holdstock

It occurred to me that Carre might not be in a situation on Thursday to carry his intentions into effect, and I suggested to Cooke, in Carre's presence, whether he did not think it better that the will he had brought with him should be signed. Cooke said he did not think it necessary, and Carre also said "There is no necessity for signing anything now; you can get everything ready for Thursday."

This passage seems to give that part of the conversation which Matthew Hamilton says he overheard when he brought the message that two persons were waiting below. If that story is true, and not rather borrowed from the occurrences of the following day, we see nothing at all extraordinary in it. A will had been ordered to be made, and would very likely be signed on that day; witnesses were wanted, and why should not these gentlemen have directed some persons of known respectability to attend?

Mr. Holdstock's statement as to the proceedings of Thursday has all the marks of truth; and even were it not corroborated as it is by other witnesses, it is surely not too much to ask that a clear statement such by a whole congregation, after twenty-five years of self-denying labor, should at least receive as much credit as the assertions of Matthew Hamilton, contradicted even by his own hand. Mr. Holstock admits that Hamilton endeavored to hinder him and Mr. Cooke from entering the house, on the ground that Carre was too unwell to see them. The Priest, most probably, did insist in seeing Carre. How was he to know that Hamilton had not his own designs in shutting the doors on him? Carre said it was true he wished to postpone the appointment; he felt ill and weak. The Priest exhorted him, and rightly, again to get his temporal affairs fairly off his mind. Delays were dangerous. Surely an Anglican Minister must have felt that in such a case the same exhortation was called for. Carre felt that Mr. Holdstock was right, and said, "Very well, I had better sign now; let them come up." They went up stairs; Hamilton went to the bedside and asked Carre whether he had not given the message, and repeated his question vehemently. The Priest interfered to prevent the dying man being disturbed. Mr. Holdstock goes on to say :-

I think what passed had some effect in disturbing and wearying Carre; for when Cooke told him he had brought the documents, Carre said he wished they should be left with him, to which Cooke assented; but I told Carre, in French, leaning over his bed, that I thought it would be better to proceed now than have the fatigue of another interview, and that he might as well allow Cooke to read the documents, and he would then Kildare, 18th March, 1851.—The collection in learn whether or no they were prepared according to his intentions, and might consider whether he would sign them or not. I spoke with mildness and firmness. I had only the object of appealing to his own sense of what was reasonable. I believe Carre thought what I said was right and reasonable, for he told Cooke to remain and read the papers. Cooke then sat down and first read the deed aloud and distinctly, and, occasionon more than one occasion, said, "That is right. After he had read it, Cooke asked him if it accorded with his intentions, and Carre answered "Yes." While the deed was being read, Carre said he wished

Carre said, "Yes; money and goods." Cooke then read the will, and altered it so as to include the additional gift to Hamilton. I perfectly recollect Cooke's telling Carre he could, by another deed, put an end to what he was then doing, and, in that case, could do what he liked with the stock, and have it brought back to his own name. Cook distinctly told him the mode by which he could revoke the deed by a deed before witnesses like the one before them. He did not say he could revoke it by a will. I have a strong impression that some one present asked Cooke expressly whether the deed could be revoked by a will, and Cooke re-plied, "By deed—not by will." Cooke also explained to Carre the nature of the power of attorney for the transfer of the stock, and asked him if he understood the documents, and if he wished to sign them, and whether they contained all his wishes; when he answered, "Yes, I will sign them now." Cooke then turned to the company present, and asked them whether they considered that Carre fully understood the deeds, whether he was in a fit state of mind to execute them, and whether the transaction was, in their judgment, a fair and proper one, and whether Carre might, with propriety, be then allowed to sign the document. To each of these questions, they all answered, "Yes." He then asked whether they thought the business should be postponed, and they all answered, "No." He then asked Brown whether he would consent to be an attesting witness, and he assented; and he and Miss Clarke attested the deed, the will, and the power of attorney. They were executed by Carre whilst sitting up in bed for the purpose. I put my hand at his back, and kept it there while he signed the documents, which were laid on a book before him; and then I proceeded to copy the codicil for signature, Cooke, on going away, took with him the deed and power, Carre assenting to his doing so.

Mr. Holdstock adds :--

I deny that in rending the deed, in the passage relating to the gift of £50 to myself, that Cooke did say, "I give unto the Rev. James Holdstock the sum of £50 to pray my soul out of purgatory," or that the word purgatory was mentioned. No Roman Catholic of Cooke's station, education, and feeling, would or could have used the words imputed to him. After the decease of Carre, Hamilton called upon me, and begged me to intercede with the trustees, on the ground that Carre had intended to do more for him than he had

In our own mind, and, of course, to all our readers who are Roman Catholics, that single passage of Hamilton's affidavit about leaving money "to pray the soul out of purgatory," at once settled the question. That could be nothing but a pure fiction, invented by a man who did not know Roman Catholic ways of talking, and whose ideas of them were derived from Protestant prejudices and such books as "Mr. Midshipman Easy," quoted as an authority by the gentlemen of the Daily News. There are many other points we might notice—for instance, the way in which Hamilton endeavors to make us believe that Mr. Holdstock intercepted the voice of Mr. Cooke as he read the papers. The room was a closet, nine feet by twelve. Brown, on whose evidence, along with Hamilton's, the plaintiffs rely, attested the documents himself, and observed to another witness at the close of the transaction how satisfactory it was that he, a perfect stranger, had the opportunity of testifying to the propriety of all that had been done.

As to the attack made on the defendants on the ground of their not leaving the papers, we can only ask, where could be the use of making a deed of gift. if the party making it was to keep it in his possession? It would be entirely unmeaning, if Carre was first to give his property to trustees (himself one of them, be it remembered,) and then lock up the deed in his desk. A critical examination of the case, such as is obviously beyond the limits of a leading article, and would require a pampliet, could not make the fair-dealing of Mr. Holdstock more evident than it is almost at the first glance given to the case. We have only to add, that the matter stands over for some time, it having been arranged, on Friday last, that the funds should be paid into Court until the hearing of the case. Of course, the Protestant public will be convinced by nothing; the matter is already a standing argument on the books of Exeter Hall, and county meetings. A Catholic Priest with them must ever be a demon, even though an angel from Heaven could be brought to witness to his holiness and truth.

CATHOLIC INTELLIGENCE.

COLLECTIONS FOR THE UNIVERSITY.

We learn from the Dublin Freeman's Journal, that the simultaneous collection on Sunday, the 16th ult., in aid of the funds for establishing the Catholic University, in accordance with the declared will of the Holy Father, and in pursuance of the unanimous resolve of the Synod of Thurles, has succeeded far beyond the most sanguine anticipations. Dublin alone has contributed one thousand six hundred pounds. To record this fact, so glorious to the Catholics of the Irish metropolis, is to us an exceedingly gratifying duty; nor, as may be supposed, is our gratification diminished by the other fact stated by the same journal, namely, that the labors of the collectors are not to terminate with last Sunday's splendid exertions, but that an organic machinery is to be set in motion for systematically working out the

the united parishes of Kildare and Rathangan up to Sunday evening, is one hundred and thirty pounds.

Fermoy.—The sum of £31 10s. 6d. was collected at our chapel on Sunday towards the Catholic Uni-

Clonmel.—The collection at the three Catholic Churches of this town on Sunday, in aid of the Catholic University fund, amounted to £75. This sum, with the munificent donation of £30 from the Very Rev. Dr. Burke, forwarded a few months since, shows how warmly devoted the people of Clonmel are to the hallowed project of erecting a

Cashel.—The collection for the Catholic Univerity here on Sunday amounted to about £60, including £20 from Very Rev. Dean M'Donnell.

Templemore.—The collection here on Sunday last, for the Catholic University, exceeded fifty

Callan.—The collection in Callan on Sunday, in aid of the Catholic University, amounted to the munificent sum of £64, including £20 from the parish

Carrick.—£40 was collected.

Clonea and Rathcormack.—£20 was subscribed. Clogheen contributed £14 to the funds.

Limerick.—The collection in this city will take place on Sunday next.

Wexford .- About £80 were received here on the day of the simultaneous collection towards this noble object. This sum, together with the sums already remitted, will make in round numbers £300, from the town of Wexford. Additional subscriptions are yet confidently expected.

Convension.—On the 14th March, at St. Margaret's Convent Chapel, Miss Scott was received into the Catholic Church, by the Right Rev. Dr. Gillis, Coadjutor-Bishop of Edinburgh.

IRISH INTELLIGENCE.

CATHOLIC MEETING AT KINGSTOWN-THE DRUMMOND INFAMY.

On Sunday, 23rd March, a numerous and highly respectable meeting of the Catholic laity of Kingstown was held in the splendid chapel, the memorial of their piety in that town. The immediate object of the meeting was to protest against the scandalous statement reported by the newspapers to have been addressed by Mr. H. Drummond to the British House of Commons during the debate on the Ecclesiastical Titles Bill—a statement which was received with deserved execration and disgust by every manly spirit in Ireland, whether Catholic or Protestant. At two o'clock the chair was taken by Michael Errington,

Peter Caulfield, Esq., in proposing the third resolu-tion remarked that he considered that the present occasion was enough to justify strong language; and instead of feeling any surprise at the words of the and instead of feeling any surprise at the words of the previous speakers going far, the surprise he felt was, that they had not gone much tarther. He could well conceive the feelings of the gentleman who had just preceded him, and who had so happily described the lives of the cloistered Nuns as "little less pure than those of the angels who surround the throne of God." He, for his part, felt so strongly, that he wondered the Irish members in the house were able to restrain themselves within the bounds of moderation. Burke, speaking of Marie Antoinette, said, "he should have thought ten thousand swords would have leapt from their scabbards to avenge a look that threatened her with insult." So he (Mr. Caulfield) should not have been surprised if the sword of every gentleman whose relative was so grossly assailed was unheathed to demand redress for the insult cast upon them. (Cheers.) He was led to conjecture that the Ecclesiastical Titles Bill was but the prelude to a future penal code—the commencement of a retrogade movement in legislation. He trembled for the consequences of such a bill becoming law-for he believed if the penal code was to be revived, there was but one mode of resisting it. (Loud cheers.) That such a measure as the Ecclesiastical Titles Bill could be the work of a Russell, did not much surprise him when he learned from the past the history of that family. He hoped, however, that a measure so penal and aggressive of our religious rights would never become the law of the land.

The following are the Resolutions, which were unanimously adopted :---

subjects.

That the language reported to have been used was so blasphemous towards our religion, and so insulting to the mothers, wives, sisters, and daughters of every Catholic family in the kingdom, that we cannot help expressing our surprise that such language should have been tolerated in any assembly of Christians or gentlemen.

That we consider the Ecclesiastical Titles Bill, in its proposed amended form, as highly penal and aggressive of our religious rights as British subjects; and we regard the attempt to restrain the free exercise of religion by penal enactments as highly impolitic, unjust, and oppressive.

That we have seen with indignation that the foremost to raise the cry for penal enactments against the Catholics of Ireland on the present occasion have been the Prelates of the Church by law established in this country. That we conceive this a fitting opportunity to call upon the people of Ireland to unite in one general effort against this oppressive Church.

That the foregoing resolutions be embodied in petitions to both Houses of Parliament. That the petition to the House of Commons be entrusted to John O'Connell, Esq., and in the House of Lords to Lord Petre.

That we believe this to be a fitting time to suggest to the Catholics of Ireland the necessity of founding an Association for the defence of religious liberty.

ROMAN CATHOLIC MOVEMENT. -- The foundation stone of a good permanent agitation has been laid in Limerick by the establishment of a "Catholic Association," after the celebrated model of the late Mr. O'Connell. The first or inaugural meetings was held yesterday in the Townhall, under the guidance of a parish priest (the Rev. John Brahan.) The rules by which the association is to be governed were read and adopted, and applicable to be imported for the price of t ordered to be inserted on the minutes of the proceedings; and a determination was manifested to resist by every legal and constitutional means the aggressive conduct of Lord John Russell. Dr. Grifflin, Messrs. Alderman Dawson, Dallas, P. M'Donnell, and E. J. Corbett were appointed treasurers to the association, and Mr. J. F. O'Gorman secretary. The opinions of the Messrs. Bethel, Branwall, and Surridge, of the Chancery and Common Law Bar, on the legal effect of the disabling clause still retained by Lord John Russell in his penal enactment, having

been read, it was unanimously resolved-"That we regard the apparent insidiousness involved in retaining all the injurious effects of the measure, while its patron professes to relieve it of the disabling clauses, as an aggravation of the infliction; and that we ourselves determine and call on all the friends of civil and religious liberty to aid in the most determined opposition to this unjust and oppressive enactment.-Dublin Correspondent of Truth Teller.

MR. WILLIAM SMITH O'BRIEN .- The Melbourne Morning Herald, Nov. 20, 1850, says—At a public meeting held at the Victoria Tavern, Murray-street, Hobart Town, on Tuesday evening, October 26th, an address "to William Smith O'Brien, Esq.," soliciting him to accept a ticket-of-leave, and signed by 900 names, including some of the most wealthy and influential gentlemen in the island, was unanimously adopted.

The following is Mr. S. O'Brien's reply:-

Port Arthur, Nov. 9th, 1850. Dear Sir,-I have to-day received your letter of the 8th instant, and the address to which it refers. Even if I had resolved to resist the appeal made to me in this address, I could not but feel deeply affected by so unusual and so unexpected an expression of kindly solicitude on the part of a large number of persons to whom I am personally unknown. It is unnecessary for me to enter into any explanation of the motives which induced me to decline to accept a ticket-ofleave on the terms offered by the government; but I need not conceal from you that several of those motives have ceased to operate upon my mind; nor that, yielding to the advice given in this address, I shall comply not only with the desire of those who signed it, but also with the anxious wishes of many of my most loved and valued friends. I, therefore, transmit to you a written engagement, addressed to his Excellency the Lieutenant-Governor, by which I pledge myself not to attempt to escape from this colony during the ensuing six months, such being the period for which Mr. Meagher originally gave his parole, and it having been officially notified to me that I can obtain a ticketof-leave upon the terms offered to me on my first arrival in Van Dieman's Land. With respect to the choice of a district, I feel myself quite unable to judge what district would be the most eligible for a residence, but I am inclined to think that New Norfolk would be as agreeable to me as any other in the colony. Requesting that you will offer on my part to those who have signed the address, the simple and kindly earnestness of which has deeply touched my feelings, my warmest acknowledgments for the interest which they have evinced with regard to my lot.—I have the honor to be, your faithful servant, W. S. O'BRIEN.

To T. G. Reeves, Esq., Hobart Town.

CONCILIATION HALL .- The Freeman of Tuesday contains a' letter from Mr. J. O'Connell, explaining the circumstances under which the above building has been, or is about to be, given up to the Corn-Exchange ferring to his repeated warnings relative to the danger that the building, upon which 6,000l. of repeal money had been expended, would be lost to the country for want of funds to pay the ground rent, Mr. O'Connell says-" At length, last autumn, a friendly interview between two members of the Corn-Exchange Committee and me had the result, after much consideration on their part, of a comprise being effected, the chief terms of which were, that on our giving up to the company the sum of 100l. which we had economised and lodged in bank; and, secondly, transferring to the said company my brother's and my interest in the lease of the ground on which the hall stands, the company were to forgive us the payment of £127 excess of arrears of rent, and relieve us from being any longer bound to the Corn Exchange premises, and liable for its rent and taxes. The company also agreed, on getzing possession of the hall, to execute to me a new lease of it, by the year, at the same ground-rent that we paid before-viz., £60 a year, with about £30 a year taxes on the two fronts of the buildings. My brother was exonerated entirely, and withdrew out of the tenancy, I remaining the sole person liable and newed so long as the Repeal Association lasted. under Mr. Martin, and built the hall on the ground. lease under Mr. Carolin, at £60 a year. My brother and I held it under Mr. Martin, for the Association, at the same rent. After the arrangement with the company, the matter stood and stands thus-Mr. Martin still holds the hall by lease under Mr. Carolin at £60 a year; the company next hold it under him in the same way and at the same rent; and, finally, I hold it under them by a yearly lease beginning in September last, at the same rent."

From every parish in the county we receive the same accounts of activity of the farmers in getting down the potato crop; and from the quantity set, and the breadth of ground in all stages of preparation, it would seem that there will be as much, if not more in 1851 as in any year since the first blight.- Tralee Chronicle.

The weather during the week has been, on the whole, dry and fine, and favorable for outdoor work, in which good progress has been made. Potato planting goes on rapidly and vigorously, and a large breadth of land is already under cultivation for this crop.-Cork Examiner.

GREAT BRITAIN.

(From the London Correspondent of the Tablet.)

March 19.—The No-Popery agitation is not progressing very rapidly. Since my last letter, the London Clergy and the Common Council have had their demonstrations. At the former meeting a Dr. M'Caul, who seems to be the Barnabas or chief speaker of this highly-respectable and influential body, gravely proposed that her Majesty should be petitioned to put off the Exhibition till the Establishment shall have revenged herself on her enemies. The speakers complained bitterly of the activity of the Jesuits, to whose diabolical machinations it is, of course, solely to be attributed that the truth enforced by self-denying Priests should be now making fearful onslaughts on error, committed to the guardianship of persons who think they do all that is required of them if they preach | the subject of the Ecclesiastical Titles Bill. The meet- | splendid grays."

a weekly sermon, and drink a due amount of port wine after dinner. No wonder if such persons demand penal laws to repress so inconvenient an aggres sion as the present spread of Popery.

The Protestants have another grievance. Miss Talbot, an heiress to the amount of £80,000, has "been placed" by Lord Shrewsbury at Taunton, as a postulant. As she is a ward in Chancery, of course wherever she is placed it is with the sanction, and even by command, of the Lord Chancellor. However, her step-father, one of the respectable house of Berkely, has petitioned the House of Commons on the subject, and doubtless we shall have some most sapient additions to the Ecclesiastical Titles Bill proposed in order to meet this and similar cases.

The Times, in common with almost all the Protestant organs, is disgusted at the "profligacy" of the Irish members, who prefer religious to political questions, and "sport with the interests of a great nation to gratify sectarian pique or suicidal revenge." question is very simple. Let "the great nation" give over insulting our religion, and no longer seek to fetter us with penal laws, and we will no longer put diffi-culties in the way of its government. But let Englishmen know that if theirs is a great empire, the Catholic Church is a greater; more ancient, more noble, more widely spread, more necessary to the interests of humanity, and that the children of this great empire love it better than country or national honor, and are determined, if they can, to render any government impossible which lends itself to the sectarian bigotry which attempts to cripple the action of the Catholic Church.

After three centuries of preaching and teaching, we ire perhaps in a condition to judge of the influence which the Church of England has exercised over the morality of this "great nation." Her own warmest advocates are struck with dismay at the disclosures made by the assize lists of this spring. A person who is in the habit of studying the police and law reports, would be more likely to suppose that they referred to Sodom and Gomorrali than this land, which solely, among all the countries of the globe, has the happiness of having the pure Word of God administered to it by he most moral and learned Clergy of the world, in an ncomparable Liturgy, and with no uncostly apparatus.

The Roman correspondent of the Times notices that Cardinal Wiseman was distinctly called "Archbishop of Westminster" in the official Roman Gazette of Jan. 22, 1848, and that either the English agent at Rome, (Mr. Freeborn,) is a most incompetent person, or else hat the government was acquainted with the intentions of the Pope. Every one now believes the latter to have been the case, and attributes the ministerial denials to a heroic exercise of the diplomatic virtue of

It is an interesting fact, in connection with your exertions in Ireland for establishing the Catholic University, that now at last the Prussian government has confessed that its long boasted system of state education is essentially "godless"-that, in spite of the paternal Company. Mr. O'Connell states that the rent and care which the bureau of Berlin has taken of all its taxes for Conciliation Hall and the premises adjoining subjects in all stages of learning, from the infant amounted to 250l. a year, for which his brother school to the university; in spite, too, of its paternal Maurice and himself were jointly liable. After re- anxiety to prevent the reading of bad books by those anxiety to prevent the reading of bad books by those who had finished their education, the age is essentially godless, and the educated classes are mere worshippers of human wisdom. And it is to these exploded theories of state education that our government, always behindhand in questions of real mental civilisation, is now, late in the day, trying to commit its subjects."

NORTH SHIELDS CATHOLIC DEFENCE ASSOCIATION. A meeting of the North Shields Catholic Defence Association was held on the 22nd instant, to carry out he objects of the society in regard to the proposed penal enactments. Mr. Thomas Oates was in the chair, and among the speakers were Mr. W. Reid, Mr. Hall, Mr. Curran, &c. A resolution was passed earnestly exhorting the members for Mayo, Athlone, Dublin, and other friends in parliament, to obstruct the further stages of the penal bill under discussion, by using those forms of the house under their command on every practicable occasion. Mr. Drummond's late outrageous speech was commented on with the deep indignation which it deserved. The chairman adverted with pleasure to the important Catholic association which had been formed in the city of Limerick, and responsible; and my annual lease to be annually re- observed that it was in that city, a few years ago, that making to re-enact penal statutes. Carolin was the ground landlord. Mr. Martin, the builder, at my father's instance, took a lease of the heartily cheered all the examples of the fair city of heartily cheered all the examples of the fair city of heartily cheered all the examples of the fair city of heartily cheered all the examples of the fair city of the fair c ground from Mr. Carolin. My father then took a lease Limerick. A committee was formed for the purpose of registering the names of every Catholic municipal Before the arrangement, then, with the company, and parliamentary elector belonging to the Shields matters stood thus—viz., Mr. Martin held the hall by congregation, in moving which committee, Mr. Curran congregation, in moving which committee, Mr. Curran took the opportunity to impress on every member of the Church, at this moment, the necessity of uniting with each other for mutual protection against their common enemy. There were various ways in which the humblest members of the Church could contribute to the defence of their common rights-for instance, in uniting their pence, in each congregation, to take in a Catholic publication, in preference to reading other cheap literature, they would give the sinews of war to their own press, and weaken that of those publications which mainly existed for traducing and misrepresenting the Faith of Catholics. (Hear, hear). He was glad to say that by the aid of this society, though only a few weeks old, every member of the congregation who could read was enabled, by a subscription of sixpence per month, to provide, at his own fireside, a copy of each of the Catholic publications, by the system of "circle reading"-that is to say, the members are divided into alphabetical circles, and every member of each circle receives a paper on the Sunday, which they return on the Monday; the next circle gets them on the Monday, and so on each circle successively, and changing the days each week, to give each circle their first reading according to their respective turn. This system is promising to work more efficiently than the most sanguine subscriber anticipated—a system which he earnestly recommended to other congregations who might not have the convenience of a reading-room; by doing so, they would vastly increase the circulation of the Catholic press. The secretary communicated to the meeting the gratifying fact, that he had received letters from Hulland from Leeds, where arrangements were being made, in both these important towns, to form associations similar to the Shields Catholic Defence Association. After which, the thanks of the meeting were given to the chairman, and the business terminated.

BOLTON MOOR.—On Monday week, the Catholic laity of Bolton Moor held a meeting in the school-room

ing expressed loyalty to the Queen, but protested against the proposed bill as a measure fraught with persecution. They indignantly disclaimed the unworthy notions expressed by certain noblemen in parliament, that the Catholics were indifferent to the establishment of the Hierarchy. A resolution was passed expressing admiration for the forbearance shown by the large majority of the working classes in Bolton and thanks voted to Sir Jeshua Walmsley for his opposition to the penal bill, as also to the Catholics of Ireland for the noble stand they had made. Petitions were adopted to be presented to the House of Lords by Lord Petre, and to the Commons by Sir J. Walmsley. Joseph Whitlaw, Esq., solicitor, was in the chair, and among the speakers were Mr. Councillor Danderdale, Mr. Davis, Mr. Luke M'Hale, Mr. James Eskerick, of Brownlow Fold, &c., &c.

MORAL CONDITION OF ENGLAND .- Preston, St. Patrick's Day.—On Sunday last, the Rev. Alexander Goss, the Vice-President of St. Edward's College, Liverpool, preached at St. Augustine's, in this town. He came for the purpose of appealing to the congregation on behalf of the above newly-formed Ecclesiastical establishment. The discourse was exceedingly eloquent and practical, the text chosen for illustration being the 35th and 36th verses of the 36th Psalm -"And I have seen the wicked highly exalted and lifted up, like the cedars of Libanus. And I passed by, and lo he was not found." After graphically describing the greatness and wealth of England, he reversed the picture, and brought under review the dreadful state of our town—the ignorance, crime, and destitution which so fearfully abounded, remarking, that in London thirty thousand needlewomen were making shirts at 2d. each, and that throughout the kingdom 3,000,000 paupers were rotting in forced idleness. While we devoted to the purposes of education in Great Britain £350 a day, for prisons and convicts at home and abroad we expended £2,000 a day. One thousand three hundred prisoners in Milbank Penitentiary, cost £1,000 more than the education of four thousand children in Lancashire and Cheshire; and Van Diemen's Land, with its six thousand convicts costs £6,000 a year more than the education of half a million in Ireland. One pound per annum is spent on the six thousand convicts, while in the districts of Liverpool, as stated by a Protestant Clergyman, the majority are not Christians." Where was the remedy for this accumulated mass of evil to be found? Charitable societies, government remedies, sanatory improvements, and all kinds of popular nostrums had been tried, and failed in producing a cure. The fact was something more than the mere washing of the face and skin of the outward man-something more than an education by books and slates, or wearing a tidy suit of clothes and reading the Bible on a Sunday, was required to raise society from the dunghill of its wretchedness. The heart and the conscience must be washed, and the soul disciplined and taught by the precepts of religion. The poor must be cared for, sought after, and visited; respect and reverence for superiors inculcated; their hearts moulded by religious influence and pious teaching, and their aspirations and their thoughts directed above the grovelling earth to a better and more enduring world. And it was only the Catholic religion that was able to bring a healing to the nations, and to pour balm, and oil, and wine into their wounds. To accomplish this noble and heavenly mission, an increased number of zealous, unwearied, and devoted Missionaries was needed, and, considering its population and importance, as well as the state and prospects of Catholicity amongst us, nowhere more than in Lancashire.—Cor. of Tablet.

THE PROTESTANT AGITATION.—A party of clerical fanatics met in the Commercial Sale Room, Newcastleon-Tyne, on Thursday last, to take proceedings to petition parliament for the adoption of more stringent measures to arrest Catholicity than are provided for in Lord John's modified bill. The question was discussed as to holding a public meeting to take the sense of the inhabitants; but remembering their former narrow escape, and the lashing they received from Mr. Charles Larkin, they decided to decline the danger of an appeal to the public in meeting assembled, and agreed to send round the town from door to door a netition to carry out their views—thus unmistakeably bearing testimony to the fact that the great and important town of Newcastle is opposed to the efforts now

A Middlesbrough correspondent of the Gateshead Observer writes:—"It is full time that Church and State were separated, when a poor man's bacon is taken from him by the former, under the sanction of the latter, and offered for sale to buy sacramental wine. On Friday 10st. of flour, 3lb. of bacon, and other fruits of a church-rate seizure, were exposed to auction in the market; but no man would bid. The goods, however, were not restored to their rightful owner, but locked up in the police-station. The poor man has not saved his bacon:—how much longer will the Church save hers?"

Monition against Pusevism .-- We are informed that a monition has been issued from the Court of Arches, at the suit of the Archbishop of Canterbury, against the Rev. S. Cassin, of Westminster, Kent, in consequence of complaints made against the Rev. gentleman of intoning the prayers and other Puscyite practices. Our informant adds, that this is the commencement of proceedings which the archbishop intends to institute against all the clergymen of his diocese who may persist in the introduction of innoations into the services of the church.

THE PALACE OF INDUSTRY.—Societies, religious and secular, are preparing to take advantage of this vast aggregation of men. We are to have a "World's Temperance Convention," teetotal breakfasts, and open-air demonstrations, gatherings of juvenile abstainers, and (very appropriate) aquatic excursions for our temperance friends of all ages. Other sects and sections amongst us will, in a similar manner, exhibit their numerical strength, and illustrate their peculiar principles; so that whatever the number of castaways who, according to clerical vaticinations, may be corrupted by the Labor Jubilee, we may at least anticipate a fair share of converts for the truth, an equal degree of well-merited success for the advocates of the "memorable, the progressive, and the beautiful."-Weekly

The Birmingham Mercury acknowledges the receipt of the following notice of a late marriage in the neighborhood:- "9 march 1851.-Plese to incert in your next weekes paper at St Thomasseses Dudley 9th by the vicar the Rev M H, Mr C.—of hamble cutt to Elizabeth—of Kradley Heth. Whent on shankses attached to the St. Peter's and St. Paul's Chapel, on poney came back in apost Shayes Drawed by two

A coal-pit disaster, supposed to be unparalleled in Scotland for the extent of loss of life, occurred early on Saturday morning, the 15th ult., in the Victoria colliery, Nitshill, near Glasgow. While sixty-three men and boys were in the mine, a very violent explosion of fire-damp occurred. Unfortunately, the shock was so great that the gearing of the shaft and he sides of it were destroyed, and the shaft was filled. with rubbish. Only two men at a time could work in clearing the ruins away, and meanwhile the relatives of the mines assembled and caused a most distressing scene. At midnight, so much of the débris had been removed that voices could be heard at the foot of the shaft. But it was not till four o'clock on Sunday ifternoon that actual communication could be established with two men who still lived. Provisions were conveyed to them; at midnight, one man was extricated, in an exhausted state, and half an hour after the second was got out alive. These men said hey had been working with two others in a part of he pit where the explosion was not very severe; they hastened towards the shaft, where there would be an n-draught of fresh air; but two perished by the way from the choke-damp. On Monday morning, the corpses of these sufferers werer got out of the pit; and at that time no hope existed that any of the fiftynine people missing had survived. The present workings are a third of a mile from the shalt, and several days or weeks would clapse, it was believed, before the mine could be thoroughly explored. Smoke issued on Monday from the upeast shaft, showing that some of the wood-work or even the coal itself was on fire. It is stated by all the accounts that the ventilation of this mine was admirably good; but it is believed that the calamity arose from some great sinking of the roof, or the penetration of some great cavity full of explosive gas.

ARRIVAL OF THE AMERICAN FRIGATE "St. Lawuence."—The frigate arrived off Cowes on Thursday afternoon, and was expected to immediately come up to Southampton, when she will exchange salutes with the town, and immediately commence discharging the articles intended for transmission to London. She brings a much larger quantity than was at first expected, there being upwards of 500 exhibiters in all, and there are between 1,000 and 2,000 packages, extending to a total of nearly 1,000 tons of general products of industry, many of which are of great interest and of considerable value. Owing to the largeness of the freight, all the armament of the "St. Lawrence," save only the guns on the spar deck, had to be taken out. She has a complement of 303 seamen. Some of the packages are very large, consisting of machinery, models, sculpture, &c. The list of exhibiters alone occupies three columns in the New York Herald of the 13th ult. One curious item is an immense block of zinc ore weighing 16,400lb. (eight tons), and is probably the largest single block of that ore ever obtained. It is sent by the New Jersey Exploring and Mining Company, and cost that association many hundred dollars to transport it over the mountain roads from the mines, to its place of shipment. From the magnitude as well as from the peculiarity of this kind of ore, this block is esteemed a great enriosity. After discharging her cargo, the "St. Lawrence" is ordered to take on board the remains of the celebrated Commodore Paul Jones, now reposing in Paris. The ashes of the first Republican naval officer under General Washington are thus to be honored by special removal across the Atlantic in a ship of War.

Here is a paragraph from the Newcastle Chronicle that no Inferno of Dante or Milton surpasses in horror: —"We know a single house—not a large one—with sixty persons in it. Many of them are married, and have their beds placed in the midst of single persons of both sexes. The children have beds on the floor. Close to this awful fever-spot there are a mother, her adult son, a daughter seventeen years of age, and a boy about twelve, who wash, eat, and sleep, in a small place very like a coal-hole, and close to which is an open place used by eighty persons.

RELICS FOUND IN WHITTLESEA MERE. - A variety of interesting relics have been found in Whittlesea Mere. in Cambridgeshire; and among them a vessel of silver, of a boat-like shape, resting on an elegant hexagonal base. All the ornaments (which are of silver gilt) are most elaborately and delicately made out, and the whole is in beautiful preservation. It was found in the draining of the Mere, and is the property William Wells, Esq., of Home Wood House, the Lord of the Manor, at whose expense this great undertaking of the draining is chiefly being executed. This vessel has been conjectured to be a salt-cellar; but, with more probability, a case for containing incense. Its length is eleven inches.

Among other objects found in the Mere, are a silver censer, of beautiful workmanship, and well preserved; a silver chandelier, having on it a representation of Peterborough Cathedral; also some Roman ware, curious seals, old swords and iron ornaments, and crockery of all descriptions. The draining off of the water is now finished; but large dykes are being cut, and articles are constantly being turned up, many of them valuable.

The correspondent who has favored us with this information, suggests that the rams' heads at either end of the above vessel may have reference to Ramsey, to whose Abbey this article may have belonged ?- Lou-

PROTESTANT CHAPEL AT ROME.—The Rev. Mr. Hastings, the American Chaplain at Rome, has addressed a letter to the New York Courier and Enquirer, stating, "that the worship of the American chapel has not been suspended by the Papal authorities; that we have no reason to suppose it will be; that the stated services of the Sabbath go on as quietly and as free from annoyance of any kind whatsoever, as if held in the United States; that there is but one sentiment among the Americans in Rome upon this subject, viz: that the Papal Government has acted handsomely towards us in the toleration of our Protestant chapel within the walls, and that we are bound to see that it has the credit for it." This concession in favor of Protestants, was obtained at the instance of Major Cass, the American Charge d'Affaires at Rome.

THE REPUBLIC OF LIBERIA.-Late accounts from Liberia contain satisfactory statements of the progress of that Republic. The annual message of President Roberts had been presented on the 18th of December. It referred to the prosperity of all the affairs of the country during the year, and announced with satisfaction the extention of territory obtained by purchase. comprehending the "notorious Gallinas," which would henceforth be tree from the slave trade.

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TRUE WITNESS THE

CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, APRIL 18, 1851.

IRELAND AT HER POST.

Most assuredly Lord John Russell was non compos mentis, when he inserted that luckless phrase, the United Kingdom, in his Ecclesiastical Titles Bill. Now, it appears to us that any man capable of putting two and two together, could have foreseen the consequences, having the experience of three centuries before him. No Catholic nation has ever been subdued into compliance by penal enactments, and Ireland least of all. The storm of persecution lashed her faith for well nigh three centuries-but it rose triumphant over all. The spirit of her people was crushed and broken, until they were looked upon as the veriest wretches on the face of God's earth: and then the haughty Philistine who had ground down that faithful nation-ay! into the dust-began to boast of his unparalleled success, and to announce, with the coolest self-complacency, that the Celtic race was on the eve of disappearing from the earth-starved out by the deathless hate of England. Ireland lay prostrate, begging for life itself, and the English minister, taking advantage of her supposed helplessness, went down to the House of Commons, and brought in a bill, so insulting to Catholics, both individually and collectively-so audacious in its manifest malice and injustice, that even those who, on ordinary occasions, professed no love for the Catholic Church, were roused into earnest, uncompromising opposition. And Ireland—how did poor, faithful Ireland—meet the aggression on the liberty of her religion? She met it as became her reputation. Scarce had the illomened words passed the premier's lips, when Ireland -prostrate Ireland-started at once into sudden life, and springing from her abject posture, as might a resuscitated corpse, struck him such a blow for his pains, that he reeled like a drunken man, and has not yet recovered from the shock, but stands gaping in half-waking astonishment at the sturdy arm which dealt the unexpected blow. Yes! in an evil hour Lord John "sowed the whirlwind," and he is but beginning to "reap the storm." When he dared to attack the Heaven-chartered liberties of the Catholic Church in Ireland, and to assail that venerable Hierarchy founded by St. Patrick, he did nothing less

"Beard the lion in his den, the Douglas in his hall;" and if the brand of civil war be not kindled, the fault is not his, for he has applied the spark to a train of gunpowder, and what has he to expect but that it take | circumstances attendant upon the death of Mons. fire? He has flung down the gauntlet, and Ireland | Carré, then the story to which he swears in 1851, is has taken it up, on behalf of all the Catholics of "the a lie; and if what he says to-day be true, then was United Kingdom." English ministers had, it seems, calculated wrongly, when they acted on the surmise that the spirit of "the Celtic race" was utterly broken-annihilated. Woful, indeed, was their mistake: for four successive years has the famine and the nestilence strode hand in hand over the fertile fields of Ireland—her people have been decimated ay! more than decimated—they have been driven down, down into the dark, damp grave, or haply sent to wander on far, foreign shores, but still the spirit has not left the dear old land—the mother of saints rises again into new animation, and the world sees with astonishment that Ireland has shaken off the weeds of her mourning, and stands forth a mailed warrior, armed to the teeth for battle. No! never, in the memory of man, was the pulse of Ireland so strong-never did it throb so wildly as at this moment -not even when the commanding genius of O'Connell roused the national mind and heart into exuberant life.

Lord John Russell has played his game badly, and each successive move of his, is but making the matter worse. He made one false move at the outset, in house of Berkeley. In 1841, Mrs. Berkeley died, writing that fatal letter to the Bishop of Durham and the young lady, being then about ten years of -fatal to his character as a statesman-whereby he aroused the Catholics, and placed them on the alert, showing them what they had to expect at his hands. Then he gave offence to the ultra-bigots of the Establishment, by the utter inefficiency of the measure his guardianship. By her aunt, and with the knowlhe introduced in fulfilment of his promise. Lastly, edge of the Lord Chancellor, she was placed as an and worst of all, he suffered his hatred of the Irish inmate of the Convent at Taunton, where she prelates, who opposed the State Colleges, to carry him so far as to extend his penal laws to Irelandto Ireland, so lately emancipated from the shackles which had for ages cramped her energies, and frozen of Shrewsbury to go abroad, and it being impossible her ardent spirit. So forgetting, or seeming to for-get, that he could not smite John of Tuam, or William Miss Talbot's relatives, and natural protectors, that of Ardagh, or his Grace of Armagh, without insulting the young lady should return to the Convent at -outraging the whole of Catholic Ireland, he put Taunton. As the Convent does not receive boarders, forth all his strength, to deal a heavy blow, on the it seems that Miss Talbot wrote a very pressing heads of the mitred offenders, and lo! the seven letter to be admitted as a postulant. This proposal means."-Spectator.

millions, who sit at the feet of the Irish prelates, are up as one man, ready to peril life and limb, to revenge the insult, and defend their time-honored Hierarchy. From the iron-bound coast of Antrim to the swelling shores of Cork, the Catholics of Ireland are alive and stirring:-sickness and suffering-hunger and thirst -all are for the time forgotten, in the overwhelming sense of the outrage offered to the Church. Let the matter be glossed over as it may, the naked truth is, that Ireland and the English government stand pitted against each other, with the Ecclesiastical Titles Bill lying between them—a flaming firebrand. It is now only too probable that this measure, so disgraceful to enlightened England, will pass into a law, but a law which Catholics—Irish Catholics above all—will glory in setting at defiance. Law is only obligatory on the conscience, when emanating from legal authority, controls the universe. He established a visible authority here below, for the guidance of men, in things appertaining to His service, and no human power has the right to set aside that authority, or assume to itself its functions. Any law, therefore, which comes into collision with that Divine authority, or would impede the exercise thereof, can never be binding on the all others to be observed: He came down to earth presence, and no human law has the right to cramp that development, or to interfere with her internal discipline, or that form of government which has been hers from the apostolic age. The law of the land is to be respected and observed in all things, wherein it does not infringe on the law of God; but when it does, even though the encroachment be in things of small moment, it is to be resisted at all hazards. God must be obeyed, in all times and in all places, and the voice of conscience heard, though all the powers of earth forbade it, and hence it is that the frish people are determined to make this obnoxious law nugatory, as far as they are concerned. Truethey may be fined, and imprisoned, and expatriated, to bend them to the will of the English government, and detach them from their beloved prelates; but they have borne all that, ay! and much more, in times past, and are ready to bear it again, for the sacred interests of religion. Persecution is blunted, when directed against Catholic Ireland, encased, as it is, in the armor of faith. Ruflianism may descerate the legislative halls of England, with its ribald attacks on communities, persons and things which are dearest to the hearts of Catholics; but right will prevail, and religion be avenged, for "there is a God in Israel"a high and mighty God, who said long ago, by the mouth of His prophet, that "Vengeance is His, and He will repay."

PROTESTANT MISREPRESENTATIONS.

The importance of the subject, will fully justify us, for having devoted so large a portion of our columns to the case of Metairie v. Wiseman and others. This, and the affair of Miss Augusta Talbot, have furnished ample materials for misrepresentation, and abuse of the Catholic Clergy, to the English Protestant press, which, with its usual keen sense of justice, whilst giving the statements of the plaintiffs at full length, has carefully abstained from inserting the counter statements of the defendants. From the documents which are now before the public, it will be evident to all unprejudiced persons that the evidence of Hamilton, upon which alone, the case for the plaintiffs rests, is utterly worthless. If the account which he wrote in 1847, be a true account of the his letter in 1847 a falsehood. Besides, the little circumstance to which he positively swears, about having heard the expression, "Ileave the sum of fifty pounds to pray my soul out of Purgatory!!!" is amply sufficient to prove, to all those who know anything about the Catholic religion, that this fellow, Hamilton, is an unprincipled perjurer. Protestants do very well, so long as they confine themselves to generalities, but when they condescend to particulars, their gross ignorance of Catholicity, invariably leads them to the "lie, with a circumstance," by which they are at once detected, as in the case of the Rev. Mons. Funcher and the "F. C. M. Society."

The case of Miss Talbot is as follows:--Miss Augusta Talbot is the daughter, and only surviving child of the late John H. Talbot, half-brother to the present Earl of Shrewsbury. After the death of her father, who was a Catholic, her mother, who was a Protestant, contracted, within the third month of her widowhood, a clandestine marriage with Mr. Craven Berkeley, a scion of the notorious, if not honorable age, was transferred to the care of her aunt, the Countess of Shrewsbury, as the character of Mr. Craven Berkeley was hardly such, as to render it prudent, or even decent, to leave a young lady under remained, until her education being completed, she returned to the family of her aunt. In September last, it being the intention of the Earl and Countess

astonished the Nuns, many of whom objected to it strongly, for the reason, that they would be accused of having inveigled her to enter on account of her worldly advantages. His Lordship the Bishop of Clifton, as Ecclesiastical Superior, was applied to, who at once wrote to Miss Talbot, and told her that he did not consider her fitted for the Conventual life, and some others of our respected Jewish citizens; but. -that before she became of age, there would be ample time for her to ascertain, whether such a life would be agreeable to her, and for the community to determine whether she was fitted for it. To the Lady Abbess, his Lordship wrote in a similar style, and accordingly about the beginning of September last, Miss Talbot was admitted into the Convent, at her own earnest request, with the full consent of her nearest relatives, and with full power to leave it whenever she felt so inclined. Now, although in all this, representing the Almighty Law-giver, whose fiat it seems that every thing was conducted with the greatest propriety upon all sides, Mr. Craven Berkeley began to feel very uneasy. By her brother's death, in 1843, Miss Talbot had become entitled to a sum of £80,000, and here was the young lady owner of this fine fortune, residing in a Convent, about to devote herself perhaps to the service of God, and a large portion of her fortune to the glory of His name, conscience of a Christian. Christ's holy law is before and the relief of the poor. What a shock must not day of the week (for remember, we are not speaking this prospect have caused that good Mr. Berkeley! and founded a church: that Church has developed | True, he had not the most distant claim of relationitself under his eye, and by favor of His abiding ship with the young lady, not the most remote laugh to scorn. Who has authorised you to proprotensions to exercise any control over her actions; nounce the first day of the week holy, or to but, then, how abominable must have seemed to him, the profession of chastity, and dedication to Christ! He began to consider, how it was not impossible, that if Miss Talbot could be prevailed upon to leave the Convent, and return to the world, she might be made | Protestant liberality is this, and a precious exercise the means of improving his fortunes. As the husband of the right of private judgment, truly. But you of her mother, he might perhaps be able to gain some | talk of the necessity, in the physical constitution of influence over her, and be thereby enabled to sell her, body and fortune, to some noble gentleman like relaxation from labor. Granted: but wherefore do himself, in need of a wife, and more in need of money, realising, as broker, a handsome commission upon the transaction, some ten or fifteen per cent.; and then, what a deal of good might not he, Mr. Craven Berkeley, a true hearted Protestant gentleman, be this matter? One of two things must the Protestant able to do with such a sum! What services might he not render to interesting young ladies in short him to keep the seventh day, with all the strictness petticoats, gauze wings, and flesh-colored silk stockings! What glorious triumphs at Rouge et Noir! How imposing his appearance on that great day of the necessity of devoting one-seventh of the time to the Derby, with the fear of the Levant no longer before his eyes! All this rushed through his brain, so off he posted to Taunton, to see Miss Talbot, and endeavor if possible to prevent the calamity he so much dreaded, of £80,000 being lost to the world tyranny. To such a condition is the Protestant and the devil. But, alas! Miss Talbot received the good, disinterested gentleman very coldly, and with an ingratitude similar to that of Oliver Twist, when he decision of that one power which, amid a world of declined, at the request of the respectable Mr. Fagin, the Jew, to learn the trade of a pickpocket, gave her hodic, et in secula. He is, however, like some other dear papa-in-law to understand, that he need not trouble himself about her,-that she was an inmate of conscious that both the one and the other of their the Convent of her own free will, with the consent of arguments were equally weak and untenable, turn those who alone had any right to interfere in her affairs, and that she had no present intention of leaving her residence. What could poor Mr. Berkeley do? With all the tender feelings of a papa-in-law thus cruelly outraged, he burried back to London, determined to expose the worse than Regan or Goneril conduct of Miss Talbot. Ah! if it be sharper than a serpent's tooth, to have a thankless child, how much sharper must it be to men of the Berkeley stamp, to have rich daughters-in-law, over whose property they have no control? And so the any body chooses. Some sort of fusion into one of much discomfited gentleman prepared his famous petition to the House of Commons, in order to procure by force, the removal of Miss Talbot from the Taunton Convent, upon which the Spectator, a journal as violently opposed to Catholicity as the Times,

> "The general manner of this petition suggests a suspicion that it is brought forward less on behalf of Augusta Talbot than of the Whig Ministry. We say this because it is manifestly intended to create an impression among the uninquiring which the facts are not likely to warrant.

the following remarks, with which we conclude:

"Although it is not so stated in the petition," the reader is led to infer that Augusta Talbot has been taken away from her natural relative, and is wrongfully under detention. Now, in the first place, according to the statement of the petition itself, Miss Talbot is nearly related to Talbot, Earl of Shrewsbury, and is not at all related to Fitzhardinge Berkeley. In the second place, if there is any wrongful direction, if Mr. Craven Berkeley has, by the will of the father or the mother, any claim to the custody of Augusta Talbot, the law will provide for him a remedy.

"Parallel cases occur, both of a laudable and a censurable kind, amongst other sects, without any attempt at invoking legislative interference. If any young lady were to devote her money to building that Charles James London would raise any objection, or that a Berkeley would appeal to Parliament? On the contrary, a neat paragraph, of which the original manuscript would be in a highly elerical hand, would go the round of the papers, eulogizing the young lady, and immortalizing her as a new Helena or Theodosia. the excellent Angela Burdett Coutts.

and snatching away his daughter, with her property, from her friends, to begin a process of forcible conversion: but then, those interlopers were "serious" orthodox Protestants. In this case, as in the case persuading weak fathers and getting young ladies within the fold of the faithful by very equivocal means."—Spectator of attempts to prevent orthodox Protestants from over-

"THE SABBATH OBSERVANCE ASSOCI-ATION."

When we first saw this announcement, we involuntarily looked among the names of the getters-up, expecting to find at the head, the Rev. Dr. DeSola in this we were mistaken, and were compelled therefore to await the publication of the proceedings of the meeting, for further information. Judge then of our surprise, when we found that this Sabbath observance meeting had nothing to do with the Sabbath at all. -that our Jewish friends repudiated the whole affair, and that the object of the meeting was to enforce the religious observance, not of the Sabbath. or seventh, but of the Sunday, or first day of the week. We would say to the members of the "Sainbath Observance Association"-Tell us, by what authority do ye these things? or who is he, that hath given ye this authority ?- Jews we know, and Catholies we know, but who are ye? By what authority do you endeavor to enforce the observance of the first of the Sabbath or seventh day)? The authority of the Church you have rejected, and your own, we tell us what is "God's Divine Law" respecting it? Your idle resolutions are but ridiculous, though they would doubtless become tyrannical enough, had you the power to enforce them. A glorious example of man, for one day in seven, as a season of rest and you compel us to choose the first day of the week rather than the second, to give repose to ourselves, our men, and our horses? Why shall not our own convenience, or that of our neighbor, dictate to us in do; either he must recognise the Jewish law, requiring enjoined upon the children of Israel, or he must descend to the lower ground, which only recognises the wants of our physical nature. The first course he has by his acts already admitted to be untenable, and if he adopts the second—then the defining of any day to be observed by Act of Parliament, is a piece of gross Sabbath-keeper reduced, who has thrown off the yoke of the only infallible authority; who has rejected the change, remains like its Divine Head, the same heri, logicians that we have seen, who, when they were from side to side, and as soon as one is attacked, present the other before the eyes of their adversaries, until these, if not convinced, are puzzled and confounded. So our Sabbattarians. The other night, they first talked of the Mosaic law, which commands the sanctification of the seventh day; then they turned to lament the desecration of the Christian Sunday, the first day of the week, and, finally, insisted upon the one day's rest in seven, which, for anything they can show to the contrary, may be any day that all these days, was, however, thought to be necessary, and so the representatives of all the different sects upon the platform, whose creeds may be represented by a symbol something like poor Mrs. Skewton's "There is no What's-his-name but Thingamy and What-d've-call-him is his prophet," agreed the whole, with all its sanctions and penalties, and put it upon the Catholic Sunday, the first day of the week,

which they have dubbed the Sabbath. But seriously, we cannot imagine what more reasonable grounds than these, Protestants can urge for the observance of an ordinance which most certainly " is not in the Book," and which, although undoubtedly of Divine appointment, is an anostolical ordinance, which has come down to us through the traditions of the Church, the sole depository of truth. To the Catholic, the Sunday comes not only as a day of rest from labor, and as an interruption of the toils of the week-It brings with it a remembrance of the resurrection of his Lord, who, on that morning, brought light and immortality to light. It is the day when, with sacerdotal pomp, and sweet music, the Universal Church offers, from hundreds of thousands of Altars. the unbloody sacrifice of the Mass to the Eternal Father; and chants anew the angelic song, whose echo more churches about the West-end, is it conceivable has never ceased to be heard upon the earth, since the heavenly host over the stable at Bethlehem first sang, " Gloria in excelsis Deo."

Such was the Lord's day over all Christendom, until three centuries since, a few self-conceited heretics separated from the true Vine, and, cast forth as She would be praised for emulating the example of withered branches, attempted to frame a system of religious observances in accordance with their own "Sometimes cases of hardship occur in sects not gloomy Calvinism. Their God was a detestable Roman Catholic. We have heard of blood relations, monster of their own imagining, with whom the less monster of their own imagining, with whom the less sworn enemies, flocking round the deathbed of a father, they had to do the better, and, shutting up accordingly coercing his mind while under its mortal feebleness, the churches for six days in the week, they thought the churches for six days in the week, they thought to propitiate him, and compensate for their indifference during this time, by opening their conventicles one orthodox Protestants. In this case, as in the case recited by the petition, the fault appears to have lain mons upon Unconditional Election—Infant Damwith the parent, in not providing suitable custody for nation, and the Wickedness of Good Works; and by the infant. The petition does not state that there is enjoining for the rost of the day a saturnine gloom and any personal grief inflicted in Miss Talbot's case, as sullenness,—and abstinence from all genial amuse-there was in the Protestant case; but we do not hear monts and social pleasures which well accorded with ments and social pleasures, which well accorded with observance they sought to justify by reference to the

Jewish nor Christian, but simply Puritanic. And such, with some unimportant changes, is the Sunday of evangelicals at the present day. The Blue Laws of the Puritans, which forbade a man to walk in his garden, to kiss his wife, or play any instrument of music but trumpets, shawms, sackbuts, and Jews-harns, and is even said to have put an injunction upon the "working" of small beer, upon the Sunday, have become obsolete, it is true; but their spirit lives yet, and rankles under the stiff folds of our white-cravated friends, as they groan over the profane sounds of innocent enjoyment, which break in upon the Sunday evening's stillness.

Such is the miserable cant which they would fain impose upon us. With such bad logic, and worse religion, would they inforce upon a Catholic community their Puritan Sabbath. But for us, while we must ever recognise Sunday as a day consecrated by our Holy Church, sacred from the toils of the week, and ilevoted to the joys of religion and of the social circle, we know neither Jew nor Puritan, and must not be accused of irreverence, if we laugh at the impotent resolutions of the new society, which is added to the list of evangelical engines, "The Sabbath Observance Association."

ECCLESIASTICAL INTELLIGENCE.

By letters received from Rome, we are informed that the Rev. Mr. Baillargeon, named Coadjutor of the Archbishop of Quebec, has been consecrated Bishop, under the title of Tloa, by his Eminence, the venerable Cardinal Franzoni, Prefect of the Propaganda, on the 23rd February last. The assistant Bishops were the Most Rev. Dr. Hughes, of New York, and Monseigneur Mazenod, of Marseilles. Monseigneur Baillargeon was expected to leave Liverpool about the middle of May, and will probably be in Canada about the beginning of June.

During eighteen years that he has been Curé of Quebec, the Right Rev. Gentleman has endeared himself to all the members of his flock, by his piety, his untiring zeal, his constant efforts to promote the welfare of his parishioners. It was especially during the years 1832, 1834, and 1847, when Quebec was devastated by cholera, and by fever, that the respected Curé exhibited all the qualities of a good Pastor, ever ready to lay down his life for the weal of his flock. The establishment of the "Brothers of the Christian Doctrine," in the City of Quebec, is due to the efforts, and to the pecuniary sacrifices of Mgr. Baillargeon; it will remain an enduring monument of his affection for the juvenile portion of his parishioners, and of his solicitude for the diffusion of sound principles amongst them.

We learn from the Melanges Religieva, that the Rev. P. Alex. Taché, of the Society of Oblats, for several years a missionary among the North-West Indians, has been elevated to the episcopal dignity by his Holiness Pius IX. A private letter from Quebec, states that the Bulls necessarily issued on such occasions, have been received by his Grace the Archbishop. He has been appointed Bishop in partibus, under the title of Episcopus Aratiensis, and, we presume, Coadjutor, with future succession, of Mgr. Provencher, Bishop of St. Boniface.

To the Editor of the True Witness and Catholic Chronicle. INFORMATION FOR THE READERS OF THE MONTREAL WITNESS.

"There shall be a time, when they will not endure sound doctrine; but according to their own desires will heap to themselves teachers, having itching cars, and will indeed turn away their hearing from the truth, but will be turned unto fables."—St. Paul's 2nd epistle to Tim., ch. 4.

That the times in which we live, are such as the can deny. Travel where you will, you are sure to meet those who will not endure sound doctrine; you will meet those who desire not to be instructed, but to be pleased, and who therefore heap to themselves teachers according to their own desires. They hold not what is true, but what picases them. Men have naturally an aversion for pain, they have a repugnance for every thing that contravenes their desires, they love ease, and are impatient of restraint. On this account, many reject a doctrine, which teaches them not to seek their own satisfaction, but God's good pleasure. They dislike those who teach such a doctrine, and, according to their own desires, they choose teachers that will speak to them the things that please. In this they follow the example of the fcolish, infatuated people, of whom we read in the prophecy of Isaias: "Who said to the seers, see not; and to them that behold, behold not for us these things that are right; speak unto us pleasant things, see errors for us." But the Gospel teaches all men not to please themselves, but God; not to do their own will, but His: and that none shall be saved, but those who obey the Divine will. "He that doth the will of my Father, who is in Heaven, he shall enter into the kingdom of Heaven;" and again, "If any one will come after me, let him deny himself, and take up his cross, and follow Me." This doctrine, so destructive of self-love, meets violent opposition from every one who is, as St. Paul says, "a lover of pleasures more than of God." Without the spirit of self-denial and patient suffering, without the destruction of selfwill, no one can be called an obedient disciple of Christ. To what length we are to carry our obedience, He himself showed when He became obedient unto death, even the death of the cross. If we hoped to be saved, we must bear a resemblance to Him in True Witness, at variance with your excellent of proud rebellion took possession of the human mind, you are in fact, as by profession, well skilled in Law remedy was needed to cure that desperate disease; a clear and succinct form, your authority for asserting would be good only from their date—not good years.—R. I. P.

Jewish Sabbath, although it was in fact, neither this remedy we have in the obedience of the Son of God. To a mind well regulated and instructed, it is painful to see how this sacred principle is decried. In direct antagonism with this virtuous principle, we find circulated daily, in the publications of this age, (publications which foment licentiousness, under the specious names of liberty and independence,) impious principles, destructive of the virtues of obedience and peace, principles, subversive of all due respect for authority, principles, containing the seeds of sedition, of insubordination, of socialism, of rebellion. Amongst the flimsy rags that advocate these accursed principles, the Montreal false Witness is conspicuous; it has gained a notoriety, that renders it detestable to the lovers of peace and order. It is fearful to contemplate, how pernicious to society, the teaching of that journal must be. He will say, perhaps, that he directs his attacks only against the authority of the Catholic Church. This is a vain subterfuge: for if the spirit of false liberty be once infused into the human breast, the respect due to authority of every kind is extinguished, and the germ of socialism replaces it. Men should therefore think well, before they would encourage the diffusion of principles so wicked and so pernicious. But suppose the lying Montreal Witness' doctrine, aimed only at the authority of the Catholic Church, I would ask him, since he professes to know and revere the Bible better than his neighbors, does he think it no sin to contradict St. Paul, who said, "Obey your prelates and be subject to them. For they watch over you as being to render an account for your souls; that they may do this with joy, and not with grief. For this is not expedient for you."-Heb., ch. 13, v. 17; and in v. 7, "Remember your prelates who have spoken the word of God to you; whose faith follow, considering the end of their conversation;" and in v. 9, " Be not led away with various and strange doctrines?" In order to ascertain whom are the prelates we are commanded to obey, we have only to enquire for those who, like St. Paul, admonish the people to be all of one mind, to think the same thing and to speak the same thing; those prelates, who teach the faithful to mark those who make dissensions and offences contrary to the doctrine which they have learnt, and to avoid them; those who maintain unity and eliminate error, for such is the object of their authority, according to the words of the Apostle, "And he gave some apostles and some prophets, and other some evangelists, and other pastors, and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: until we all meet in the unity of faith that henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine, by the wickedness of man, by cunning craftiness, by which they lie in wait to deceive." It is plain, that the prelates and pastors of the Catholic Church, only inculence the principles laid down in the above texts. They insist on the necessity of holding the one true faith, and they guard this sacred deposit unadulterated, from the fifthy dregs of error, by driving out of the one fold, every presumptuous and daring innovator. These prelates, then, alone tread in the footsteps of the apostles. They are the legitimate inheritors, and the rightful owners, of the privileges granted by Christ to His apostles. To them, it is said, "He that hears you, hears Me, and He that despiseth you, despiseth Me." This is a fearful crime, certainly, to despise Jesus Christ, and of this crime they are guilty, who despise the pastors of His Church! Does the editor of the Montreal Witness reflect on this, when he abuses the Catholic prelates and pastors, when he endeavors to excite odium against them, by calling them tyrannical and despotic, and avaricious, and ambitious? What ambition can they have, except that of being nailed to the cross like Him who loved us, and delivered Hinself up for us? It is not for any crimes they are reviled; it is on account of their fidelity in keeping that which was committed to them. apostle predicted in the passage cited above, no one It is, because they require, as St. Paul did, that all the faithful be of one mind, and that there be no divisions among them, but that they be perfect in the same mind and in the same judgment. It was indeed rather funny, to hear how that prodigy of light, at the head of the Montreal Witness, boasted of unity among Protestants, during the noisy days of the "feasts of trumpets," in the conventicle. There is, no doubt, a union amongst them; but it is the union of different brigand companies, who, no matter how divided among themselves, unite for mutual defence. Theirs is union, forced on them by their weakness, against the Catholic Church, powerful by the force of truth. Satan knows that his kingdom could not stand, is divided against itself, he is therefore too cunning to foment dissensions among the hodgepodge of which it is composed. Since all error is in antagonism with truth, it would be surprising, if all the societies who advocate error throughout the world, did not league as they do in the conventicle, against the only society on earth that contends for the truth, pure and unadulterated truth. In this the Catholic Church stands alone against the world, and inherits that portion which Christ foretold to His apostles, when he said, "Know that if the world hated Me, it will hate you also.' And why did the world hate Christ? " Me it hateth,"

Montréal, April 9, 1851.

(To the Editor of the Transcript.)

says he, "because I give testimony of it, that the

PHILALETHES.

works thereof are evil."-St. John, ch. 7, v. 7.

Sm,-Are not your views-your editorial viewsupon the Ecclesiastical-property question, at present under discussion between you and the editor of the our lives and manners. For the elect, "Deus pro- knowledge of this subject? You have given great destinavit conformes fieri imagini filii sui." A spirit attention to the Tenure of land in Lower Canada, and in consequence of Adam's disobedience, a desperate Will you then, like an honest Englishman, explain in

you please, the distinction between these Ecclesiasti- future endowment; but good on account of the cal rights and those Seignorial ones of laymen, so authority vested in the sovereign, under this act, while that we may see whether all the fine writing of late, unrepealed, to make such endowments. If the relative to this matter, be dictated or not by the spirit of Protestantism? There is no need here for the discretion you recommend; either the rights of no power under Heaven can legislate for it, and this the Seminary are unquestionable, or they are bad. appropriation only follows the fate of all the rest. If bad, Protestants are not the Christians to leave them undisturbed; but if good, then you have no right this, and not the Tithes. But, talking of tithes, wherefore give it as "your opinion, that the Protestants of Lower Canada would very willingly part with their three-fourths of the Reserves, if the Catholics would part with the other fourth, and the tithes! ?? Why tithes? What have Protestants to do with them? In fact, I fear it is yourself who are "ignorant" of this matter, which you so modestly charge the editor of the TRUE WITNESS with not knowing. One must infer from your allusion to tithes, that Protestants are compelled to pay them; whereas, by the thirty-fifth clause of the Imperial Act of 1791. and indeed by the Quebec Act also, they have ever been exempted in Canada from this "Irish enormity." Thus, " That no incumbent of the Church of Rome, appointed to any Parish in the said Province, should be entitled to receive any tithes for lands or possessions occupied by a Protestant, but that such tithes should be received by such persons as the said Guy Carleton, Esq., his Majesty's Captain General and Governor-in-Chief in and over his Majesty's said Province of Quebec, should appoint." Is it not enough, then, that the Curé is deprived of the one-twenty-sixth of the cereal produce of every farm within his Parish, of which a Protestant becomes possessed, without wishing to deprive the Minister of God of the means of life?—such means too as do not equal the cereal offering which the Irish annually make their beloved Pastors in addition to their demiannual allowance.

You do not mean to talk of "the most valuable endowments, tithes excluded," but you do speak of them, "titlies included." Titlies then make these endowments invaluable. Wherefore valuable on account of titles? You were treating of the Seignorial endowments of the Seminary. These are not tithes. Seignorial rights are corporeal rights; tithes are incorporcal: both which are as susceptible of distinction in argument as in law. Yet you would confound them, evidently to consign them to the same fate. You say that Lord Sydenham's Ordinance was "limitatory as well as confirmatory," and your express doubts (not your own, of course) as to these limitations being complied with. What then ? If, as you say, the Seignorial rights of the Seminary derive their "present title" from the Quebec Act, how can this affect the question? Know you not that this confirmatory ordinance was merely intended as a quictus, to put a stop to certain Protestant representations to Downing Street, and Downing Street Despatches in reply, upon the expediency of robbing the Seminary of its property? but, as to the "limitations," go try them in court, or where you please, and be satisfied. The fact is, that neither to this ordinance, nor to the Quebec Act, does the Seminary trace its Seignorial titles.

In 1627, "The Company of One Hundred Associates" was formed under the auspices of Cardinal Richelieu, with something of the same sovereign powers as those of "The East India Company" of the present day. Their Charter made over to them all the territory of this Province, that is, of "New France." And from this Company, a Company of Catholics at Paris purchased the Island of Montreal, but becoming involved in pecuniary difficulties, about 1640, transferred it to the St. Sulpicians, who became responsible for all the outstanding debts, which were found far to exceed in value the property thus acquired. In 1644, the Royal confirmation was added. This property, so acquired, 211 years ago, was, at the cession of this colony to England, in 1759, secured to its present corporate owners, by the following Article of Capitalation: " All the Communities, and all the Priests, shall preserve their moveables, the property and revenues of the Seignories, and other estates, which they possess in the Colony, of what nuture soever they be; and the same estates shall be preserved in their privileges, rights, honors, and exemptions.—Granted." Four years after, in 1763, the Articles of Capitalation were confirmed by the Treaty of Paris, so that any violation of them now, would constitute a casus belli between France and England, unless, indeed, it may be argued, that one International Treaty annuis another, even of a different nature, if preceding it, and thus, without foreseeing where this doctrine leads, a subsequent treaty be cited against this one. The Quebec Act was a constitutional Act, "one of conciliation to the Canadians"-America being then troublesome—just as were the concessions introduced amongst them, was changed for the Coutume de Paris, the ancient system, to which they had been so long accustomed."

You put the question, whether George III. had not as good authority for making grants as the French king. This, of course, is not intended as serious, since it would be absurd to dispute it. But what the English sovereign does, the English sovereign can undo-especially if done badly, and most imperfectly, as in the matter of the Clergy Reserves—with the advice and consent of his Parliament. What he cannot do with or without the consent of his parliament, is, to violate treaties. The Clergy Reserves were never vested, but only reserved; the seignorial endowments of the Seminary were vested from the first. Endowments, if made from the Clergy Reserves,

that the Seignorial rights of the Seminary owe their because of the Imperial act of '91, which made no "present title to the Quebec Act of 1772;" also, if endowments, but only set these Reserves apart for "Clergy Reserves" is a vexed question to-day, it is due to Protestantism being so prolific of creeds, that

Well, you object to the language of the editor of the TRUE WITNESS, but you forget your own canons to assail them. Mind you, the question is clearly in your criticism. His language comes of an intense regard for truth, which makes a man intolerant of a writer's equivocation, in the teeth of indisputable proof, rather than surrender a political prejudice to conviction, or a point in argument to an adversary. But whence comes yours, except it be from that Anglo-Saxon plethora, which has nothing but superciliousness to offer, when pushed beyond the pace of a Yorkshire drayman? As for your "looking with contempt," &c., why, it is only a matter of taste after all, possibly of a bilious taste too, which the observance of the lent would, in all probability, correct. The word which roused your wrath, and gave you so fine an opportunity for escape, is often used as a wedge in argument, but never morally.

Yours, &cc.,

CATHOLICUS.

Montreal, April 12, 1851.

IMPERIAL PARLIAMENT.

HOUSE OF COMMONS-MARCH 24.

THE ECCLESIASTICAL TITLES BILL-ADJOURNED DEBATE. The sixth night's debate upon this Bill was resumed

by Mr. Fagan, who contended that the measure was unnecessary, because it was the received opinion, both with lay and clerical Catholics in this country, that the authority of the Pope was strictly limited to mat-ters spiritual. The hon, gentleman justified the con-duct of the Archbishop of Turin, saying that "it was sacrilege to offer the sacramental rites to an impeni-

Mr. Smythe characterised the measure as a Bill of sham pains and penalties to repel a sham aggression. Mr. M. Milnes could not concur with the opponents who repudiated the present Bill without suggesting a

Mr Sadleir enlarged upon the loyalty of Catholics, and maintained that the proposed hierarchy was necessary for their protection against ultramontanism .- Mr. H. Berkeley and Mr. G. Berkeley supported, and Sir J. Young, Mr. H. Grattan, Lord Castlereagh, and Mr. A. Hope, opposed, the Bill.

The House then became impatient for a division, and a motion for adjournment produced an appeal from Lord J. Russell that the discussion should be allowed to close, since six nights had been spent in debate and forty-eight Members had spoken on one side or the

Many volument remonstrances were urged on he-half of the Irish, the Scotch, and the Catholic Members, against what was called an untimely termination of the debate.

The House adjourned at two o'clock,

HOUSE OF COMMONS-March 25.

CONCLUDING DEBATE ON THE SECOND READING. Mr. Hobbouse, resumed the debate on this Bill. Ho vas opposed to any legislation upon the subject. "They could no more consider the word bishop? in the character of a designation or title than the words physician, barrister, &c. 22 If he knew anything of the signs of the times, the Church of England was much more threatened on the side of irreligion and infidelity than on the side of Romanism.

Mr. Portal in a maiden speech expressed the oninion that the Bill was "a mere mockery and delusion, alike unworthy the wisdom of that deliberative assembly and this great country."—Mr. John O'Connell assailed the Bill with much acerbity, and declared that the threats of the Premier "passed by" Catholies, like the idle wind which they regard not."—Mr. Law-less followed up the attack. The noble lord had failed "in pleasing the Protestant-ascendancy boys," while on the other hand he had deserted "the real religious-liberty men."—Mr. Scully condemned the Bill altogether—principle and details.—Mr. Hume looked upon this debate as one of the most unfortunate occurrences that had taken place during his long par-liamentary experience.—Sir F. Thesiger had been anxious, all through the debate, to hear how the Bill could repress the present aggression, or prevent a future one. Cardinal Wiseman might drive a carriage and four, not through, but over the noble lord's Bill, without feeling the slightest shock. Every Catholic would invariably give the hierarchs their titles.

Mr. Cladstone, as a representative of an English University, had the misfortune to be epposed to all his colleagues.—The letter of the noble lord to the Bishop of Durham was a letter which I am certain he never should have demeaned himself to have written -(loud cries of 'oh, oh,')-Perhaps I am wrongperhaps I am in fault—(loud cries of 'hear,')—but allow me to explain. I did not mean to say (though I have my own opinion as to the letter) that the noble lord had done himself, dishonour in writing it. I only meant to say that he would have demeaned himself, and disgraced himself by writing it, if, when he wrote it, he thought there had been a breach of the made to the Irish a little after, with this same object, law of nations—(hear). Nothing surely could be "by which the English Civil Law, which had been more disgraceful to an English Minister, than that, when a breach of the law of nations had been committed, and an insult against the Sovereign of England by a foreign power, he should have complained of that breach of the law of nations and repelled that insult, not through any communication to the power which had committed that breach and that insult, but by a letter published in a newspaper."-(hear).

The speeches of Mr. D'Israeli and Sir G. Grey concluded the debate.

The House then divided; the numbers were-For the second reading, 438; against it, 95; majority,

The House adjourned at a quarter past three o'clock, until Thursday.

Of your charity pray for the repose of the soul of Marie-Louise Curoite, Veuve St. George Dupré, who departed this life on Sunday, the 13th inst., aged 79

FOREIGN INTELLIGENCE.

FRANCE.

At no time since June, 1849, have there been more general symptoms of uneasiness in the provinces of France, especially in the east, the central departments, and the south. The Republican party is rapidly gaining in strength. The friends of General Cavaignac and Ledru Rollin have begun the canvass for the election of one of these personages to the Presidency of the Republic. Yesterday (Friday) the Assembly was to discuss a proposition, providing that the electoral law of last May shall apply to the election of the President of the Republic. The friends of Louis Napoleon hint at the postponement of the election to 1854!

A few days ago the President applied to M. Odillon Barrot to form a Cabinet, desiring that his own friends, M. Fould and M. Baroche, should form part of it, and that two Legitimists should be invited to take office in it. M. Barrot required that the Department of the Interior should be given to M. Defaure or M. Leon de Malleville, to whom the President objected, as he considers them his personal opponents. On this point the negotiation broke off, and a similar conversation with M. Leon Faucher was equally unproductive. From day to day, however, the situation of the present temporary Cabinet becomes more untenable.

AUSTRIA AND PRUSSIA.

The definitive organization of the Bund and its Executive is as far off as ever. The Committees at Dresden continue their sittings; the French Committee is on the point of completing its Report on the organization and competency of the Federal Court of

M. Mercier, the Prussian Ambassador, has arrived at Berlin on an extraordinary mission from Paris.— The Emperor of Austria has left Vienna for Trieste; before doing so, he gave his sanction to the statute for the organization of the Council of the Empire, and ordered that a project should be ready on his return for "the internal organization of the Empire."

The final vote on the Budget for 1851, has been taken in the Prussian Chambers. The Ministerial estimate was assirmed by a large majority. The Revenue is fixed at 93,295,959 thalers. The Expenditure at 96,367,532 thalers. A deficit of 3,000,000, already existing, has to be covered besides, in addition to the immense military expenditure of last year.

LOMBARDY.

The Milan Gazette of the 20th inst. publishes the following proclamation :-

"The Emperor having, by a sovereign resolution, dated the 10th, ordered the establishment of a military cordon along the frontier from Sesto-Calende to Graveiona, and having granted the Customs officers, who are stationed along that cordon, the same right of using their arms as the soldiers of the army, the inhabitants are informed that the Customs officers have received precise orders to fire on whoever shall cross the line of the cordon and not halt at the third summons, or who, on halting, shall not instantly lay down the arms he may have in his possession.
(Signed) "MARSHAL RADETZKY.

" Verona, March 12th, 1851."

THE KAFFRE WAR.

Papers one day later than the last advices, have come to hand from the Cape.

On the 24th of January, 120 of the Cape Mounted Riflemen, under the command of Major Armstrong, and 150 Fingoes, were sent out from King William's Town to drive off a party of Kaffres. Scarcely were they away from the town when they were surrounded by upwards of 600 of Seyolo's and Anta's Kaffres. Major Armstrong was able to report his position, when 100 men of the Cape Mounted Rifles, one sixpounder gun of the Royal Artillery, the 73rd Regiment, and two battalions of the Levy, were sent off. This support, however, was unnecessary, for the Rifles and Fingoes had already given the enemy defeat. Not merely were the latter repulsed, but they sustained a loss of 24 men killed on the field, among whom were two petty chiefs and several headmen, and many wounded.

The strongest hopes were entertained of the fidelity of the Amagaleka chief, Kreli. The Kaffre prophet has denounced the Fingoes, "dooming them to destruction." The latter have learnt this, and their blood is up. The country about Dagaboor's Neck was deserted; the Hottentots in the employ of the farmers having risen and taken away the cattle, wagons, &c. The loss of stock was immense. The rebellion of the Hottentots furnishes a key to the present policy of the Kaffre chiefs. The Kaffres were to engage the troops, when the Hottentots were to plunder the colony.

A writer from Somerset says, under date 24th of

"The Kassres and Hottentots are committing the greatest havoc. They have mustered in a place called Waterkloof, not far from Ainslie's place, to which they send wagons for meal just as they want it. The Dutch are very dilatory in turning out. Forty volunteers from Graaff Reinet passed through here the other day, all English, mostly old soldiers and sailors—the roughest lot I ever saw, but apparently a plucky set. Mr. Pears, the Dutch Minister, has been the last two or three days in Zwager's Hoek amongst the Dutch, explaining to them the danger. About 100 will turn out on Monday next to join Bowker. We have fortified the Dutch Church, and made a parapet all round the top—first-rate to shoot from. It is rumored they mean to attack Somerset after they have done for Pringle, which is to be to-day or to-morrow. A party of horse and foot are going to-night to hunt a lot of fellows who are in a kloof in Vet Kuil. Joseph was obliged to bring in his cattle from the farm. They were brought in at night, the Kaffres being seen there

have about 30 Kaffres in the tronk, and it is thought ing their words unintelligible to all but the members an attempt will be made to rescue them."

The blue-book of official documents, relative to the outbreak, has been issued. The letters of Mr. Secretary Montague from Cape Town are of a nature to increase the fears, that a considerable time must elapse, ere tranquillity and confidence are restored. From Earl Grey's letters, it appears pretty certain that the cost of the war will fall upon this country. Writing to Sir Harry Smith, he says:—"It will be matter for consideration when fuller information as to the recent transactions shall be received, whether the extent of the present calamity, and the circumstances under which it has occurred, are such as to justify her Majesty's Government in recommending to Parliament that assistance should be given to the colony in meeting the heavy demands upon its resources which this war must have occasioned." It is a great satisfaction to his lordship, to know that he can rely not only upon Sir Harry Smith's vigor and judgment, but also upon his "enlightened humanity," which will teach him

"That while, for the protection and future security of her Majesty's unoffending subjects, it is absolutely necessary that you should inflict severe and wellmerited punishment on the rebels who have caused so much misery, still these savages ought themselves to be the objects of compassion for the ignorance and su-perstition which have led them to revolt. It would be false and sickly humanity which would shrink from the severity which is required to guard against a renewal of these calamities; but, at the same time, it is the duty of an officer representing a civilised and Christian power, to carry severity no further than is indispensable for this purpose, and to endeavor not to exterminate, but to reclaim and civilise these fierce

LONDON LABOR AND THE LONDON POOR.

BY HENRY MAYHEW.

OF WANDERING TRIBES IN GENERAL.

Of the thousand millions of human beings that are said to constitute the population of the entire globe, there are-socially, morally, and perhaps even physically considered-but two distinct and broadlymarked races, viz., the wanderers and the settlersthe vagabond and the citizen-the nomadic and the civilised tribes. Between these two extremes, however, ethnologists recognize a mediate variety, partaking of the attributes of both. There is not only the race of hunters and manufacturers—those who live by shooting and fishing, and those who live by producing-but, say they, there are also the herdsmen, or those who live by tending and feeding what they consume.

Each of these classes has its peculiar and distinctive physical as well as moral characteristics. "There are in mankind," says Dr. Pritchard, "three principal varieties in the form of the head and other physical characters. Among the rudest tribes of menthe hunters and savage inhabitants of forests, dependent for their supply of food on the accidental produce of the soil and the chase—a form of head is prevalent which is mostly distinguished by the term prognathous," indicating a prolongation or extension forward of the jaws. A second shape of the head belongs principally to such races as wander with their herds and flocks over vast plains; these nations have broad lozenge-shaped faces (owing to the great development of the cheek-bones), and pyramidal skulls. The most civilised races, on the other hand—those who live by the arts of cultivated life,—have a shape of the head which differs from both of those above mentioned. The characteristic form of the skull among these nations may be termed oval or elliptical."

These three forms of head, however, clearly admit of being reduced to two broadly-marked varieties, according as the bones of the face or those of the according as the bones of the face or those of the skull are more highly developed. A greater relative kinds—from the habitual vagrant—half-beggar, halfdevelopment of the jaws and cheek-bones, says the sensation and the animal faculties. Such a configuration is adapted to the wandering tribes; whereas, the greater relative development of the bones of the who depend mainly on their knowledge of the powers and properties of things for the necessaries and comforts of life.

Moreover, it would appear, that not only are all races divisible into wanderers and settlers, but that each civilised or settled tribe has generally some wandering horde intermingled with, and in a measure preying upon it.

According to Dr. Andrew Smith, who has recently made extensive observations in South Africa, almost according as they partake more or less of the purely every tribe of people who have submitted themselves to social laws, recognising the rights of property and but moving from place to place preying upon the reciprocal social duties, and thus acquiring wealth and forming themselves into a respectable caste, are surrounded by hordes of vagabonds and outcasts from their own community. Such are the Bushmen and Sonquas of the Hottentot race—the term " sonqua" meaning litterally pauper. But a similar condition in society produces similar results in regard to other races; and the Kafirs have their Bushmen as well as the Hottentots-these are called Fingoes-a word signifying wanderers, beggars, or outcasts. Lappes seem to have borne a somewhat similar relation to the Finns; that is to say, they appear to have the intellectual or moral nature of man, and that they been a wild and predatory tribe who sought the desert like the Arabian Bedouins, while the Finns cultivated the soil like the industrious Fellahs.

But a phenomenon still more deserving of notice, the Hottentots. The people of some hordes, Dr. at dark. We have our guard-house in the church, all Andrew Smith assures us, vary their speech design-taking their turn of watch every third night. We edly, and adopt new words, with the intent of render-

of their own community. For this last custom a peculiar name exists, which is called "cuze-cat." This is considered as greatly advantageous in assisting concealment of their designs.

Here, then, we have a series of facts of the utmost social importance. (1) There are two distinct races of men, viz:—the wandering and the civilised tribes; (2) to each of these tribes a different form of head is peculiar, the wandering races being remarkable for the development of the bones of the face, as the jaws, cheek-bones, &c., and the civilised for the development of those of the head; (3) to each civilised tribe there is generally a wandering horde attached; (4) such wandering hordes have frequently a different language from the more civilised portion of the community, and that adopted with the intent of concealing their designs and exploits from them.

It is curious that no one has as yet applied the above facts to the explanation of certain anomalies in the present state of society among ourselves. That we, like the Kafirs, Fellahs, and Finns, are surrounded by wandering hordes-the "Sonquas" and the "Fingoes" of this country—paupers, beggars, and outcasts, possessing nothing but what they acquire by depredation from the industrious, provident, and civilised portion of the community;—that the heads of these nomads are remarkable for the greater development of the jaws and cheek-bones rather than those of the head; -and that they have a secret language of their own—an English "cuze-cat" or "slang" as it is called—for the concealment of their designs; these are points of coincidence so striking that, when placed before the mind, make us marvel that the analogy should have remained thus long unnoticed.

The resemblance once discovered, however, becomes of great service in enabling us to use the moral characteristics of the nomad races of other countries, as a means of comprehending the more readily those of the vagabonds and outcasts of our own. Let us, therefore, before entering upon the subject in hand, briefly run over the distinctive, moral, and intellectual features of the wandering tribes in general.

The nomad then is distinguished from the civilised man by his repugnance to regular and continuous labor-by his want of providence in laying up a store for the future-by his inability to perceive consequences ever so slightly removed from immediate apprehension—by his passion for stupefying herbs and oots, and, when possible, for intoxicating fermented liquors—by his extraordinary powers of enduring rivation-by his comparative insensibility to painby an immoderate love of gaming, frequently risking his own personal liberty upon a single cast—by his love of libidinous dances—by the pleasure he experiences in witnessing the suffering of sentient creatures—by his delight in warfare and all perilous sports-by his desire for vengeance-by the looseness of his notions as to property—by the absence of chastity among his women, and his disregard of female bonor—and lastly, by his vague sense of religion -his rude idea of a Creator, and utter absence of all appreciation of the mercy of the Divine Spirit.

Strange to say, despite its privations, its dangers, and its hardships, those who have once adopted the savage and wandering mode of life rarely abandon it. There are countless examples of white men, adopting the usages of the Indian hunter, but there is scarcely one example of the Indian hunter or trapper adopting the steady and regular habits of civilised life; indeed, the various missionaries who have visited nomadraces have found their labors utterly unavailing, so long as a wandering life continued, and have succeeded in bestowing the elements of civilisation only on those compelled by circumstances to adopt a settled habita-

OF THE WANDERING TRIBES OF THIS COUNTRY.

thief-sleeping in barns, tents, and casual, wards-to author of the "Natural History of Man," indicates a | the mechanic on tramp, obtaining his bed and supper more ample extension of the organs subservient to from the trade societies in the different towns, on his way to seek work. Between these two extremes there are several mediate varieties-consisting of pedlers, showmen, harvest-men, and all that large skull—indicating as it does a greater expansion of the brain, and consequently of the intellectual faculties— something through the country. These are, so to is especially adapted to the civilised races or settlers, speak, the rural nomads—not confining their wanderings to any one particular locality, but ranging often from one end of the land to the other. Besides these, there are the urban and suburban wanderers, or those who follow some itinerant occupation in and round about the large towns. Such are, in the metropolis more particularly, the pick-pockets-the beggarsthe prostitutes—the street-sellers—the street-performers—the cabmen—the coachmen—the watermen the sailors, and such like. In each of these classesvagabond, doing nothing whatsoever for their living, earnings of the more industrions portion of the community, so will the attributes of the nomad tribes be found to be more or less marked in them. Whether it be that in the mere act of wandering there is a greater determination of blood to the surface of the body, and consequently a less quantity sent to the brain, the muscles being thus nourished at the expense of the mind, I leave physiologists to say. But certainly, be the physical cause what it may, we must all allow that in each of the classes above-mentioned, there is a greater development of the animal than of language-for their lax ideas of property-for their general improvidence—their repugnance to continuis the difference of speech between the Bushmen, and ous labor—their disregard of female honor—their love of cruelty-their pugnacity-and their utter want of religion.

(To be continued.)

OPIUM-EATING IN ENGLAND.

A late report upon "Labor and the Poor," from

one of the Morning Chronicle Commissioners, furnishes details of the great increase in some rural districts, of the pernicious habit of using poisonous parcotics as substitutes for ardent spirits and other stimulants. The writer, in his last letter, refers to the Fen districts of Huntingdon and Ely, where the prevalence of rheumatic affections may have led to the introduction of a habit which now extensively prevails in that part of the country, and is the fruitful source of much human misery. Inquiries made of the drugrists in the various towns of the Fen district established the fact that opium and laudanum are extensively taken by the very humblest classes of the people as substitutes for ardent spirits, and that the practice is greatly on the increase. One druggist told the writer that he believed there was not less than a ton weight of opium a-year consumed in the Fen districts alone. We have reason to believe that the increased use of opium is not confined to any particular district, but that it has found its way amongst travelling hawkers, costermongers, and the very lowest classes of the people. Possibly tee-totalism may have had something to do with it: the use of this drug being said to be very general amongst this body of persons. The consequences resulting from the habitual use of opium are far worse even than those arising from excessive and habitual dram drinking. The first effects of opium are exhilirating and intoxicating, ending in drowsiness and sleep; whilst the after consequences are, excessive debility, and mental and physical prostration. A modern writer, who had seen the effects of opium-eating at Constantinople, says—" The debility, both moral and physical, attendant on its excitement, is frightful, the appetite is soon destroyed, and every fibre in the body trembles; the nerves of the neck become affected, and the muscles get rigid; several I have seen in this place who had wry necks and contracted fingers, but still cannot abandon the custom. They are miserable until the hour arrives for taking their daily dose." The accounts furnished to the Morning Chronicle Commissioner by the druggists of Huntingdonshire, speak of poor people drinking off large doses of laudanum in their shops with a greediness almost enough to create the belief that they wanted to poison themselves. The habit, once acquired, is not only extremely difficult to abandon, but it requires increased doses to produce the necessary excitement. A victim of this poison, who had been reduced by it to the greatest possible distress, observed to the Morning Chronicle Correspondent :- " Sir, I can't live without it; and have pawned every thing and sold every thing we can lay our hands on to get it. There's such a craving for it that we can't get over, and it's hopeless to try to do without it. A little while ago, a friend who knew us in better days gave us decent clothes, but before we had had 'em three days, they were all pawned. It's no use, we can't live without it." The pernicious consequences of the habitual use of opium, in any form, may be seen in the cadaverous and unhealthy victims, the slovenliness and want of decency in their persons, and the general neglect of themselves and their families, as well as their disregard of the duties of life. On every account ignorant persons should be cautioned and warned against the consequences of addicting themselves to the use of opium, which, although valuable as a medicine, is most pernicious when used for purposes of intoxication. Another practice, not dissimilar to this, has long prevailed, of giving what is called "Godfrey's Cordial," and other similar preparations, to infants. Ignorance is the parent of this habit, as well as of the foregoing, but in this case the helplessness of the little sufferers renders the giving of poisonous preparations to them more painful and cruel. All these "soothing" cordials contain opium, in greater or less quantities, and are used extensively by idle nurses to stop the crying of children, and to save themselves the trouble of careful nursing. Often young girls are left with bottles of these mixtures to mind children whose parents are gone to work, and they ply the bottle with little regard to quantity until the poor child falls asleep from intoxication. Thousands of children annually fall victims to such practices, and thousands more are reared in wretched debility, the result of these small, but frequently repeated doses of poison. Let those who desire to see their children grow up in health and vigor, carefully avoid the use of poisonous compounds, called "cordials," which, for a time only, keep children from crying, and afterwards leave them wakeful, irritable, and more difficult to manage.

REMARKABLE MOVEMENT IN THE ANGLICAN CHURCH.

A printed copy of the following very remarkable document has been sent to Catholic Priests in the neighborhood of Preston. It is signed by the name of an Anglican Clergyman, not, however, one of those names with which the public are familiar:-

"The calm and serious attention of thoughtful members of our communion is earnestly invited to the following propositions; and those who are convinced of their truth are entreated to co-operate in maintaining them :-

"1. The present state of the English Church obliges those of her members who are alive to it, to consider for themselves the theoretical and actual relation to the rest of the Catholic body.

"2. The very existence of the English Church involves the principle of her submission, in matters of Faith, to the whole Catholic Church, of which she is a branch.

"The Bishop of Rome is the Primate of Christendom, and, therefore, submission to the Catholic Church implies an acknowledgment of his authority.

"4. He is also de facto, the only medium through which a decision of the Catholic Church can now be obtained.

"5. He is also our own proper Patriarch, and, as such has an especial claim on our obedience.

"6. A full recognition of these facts is absolutely essential to the success of any efforts for the deliverance of our national Church from the ruin which seems to be impending over it.

"A number of Clergy have united together on the basis of these propositions; and they propose the following objects, as of pressing importance in the present state of things to all who fully believe that the Holy Catholic Church must necessarily be one, and at the same time maintain the validity of our own orders and sacraments:-

"1. To relieve their own conscience by a distinct profession of their desire of close and visible union with the Roman See, and of their readiness to submit to any formal decision issuing directly from it, as to the living voice of the Catholic Church; and,

"2. To spread this desire of union and readiness to submit as widely as possible in our communion.

"3. To explain to their brethren and superiors in the English Church, who are startled at the idea of such submission, what is intended by it, and the grounds on which they maintain the fairness and honesty of their present position in the Established

"4. To call the attention of members of the Roman communion, and ultimately, if permitted, of the Roman See itself, to the orders and sacraments of the English Church, and to beg for a full investigation, and a formal decision upon them.

"5. To check in themselves and others the inclination to contemplate the step of immediate individual secession from the English communion, which our present miseries are likely to engender, and to urge the duty of waiting patiently for that formal decision of the See of Rome, to which they appeal."-Preston Correspondent of the Tablet.

Adulteration of Chicory.—The Lancet of Saturday completes the exposure of the chicory question, by a detail of the extent to which this article of adulteration is itself adulterated. Out of thirty-four samples of chicory obtained from retail and wholesale dealers, nearly half were mixed with other materials, such as roasted beans, burnt corn and acorns. Considerable quantities of sand or grit were also found. Carrot, parsnip, mangold-workel, dog-biscuits, a kind of burnt sugar, known as "black jack," and a worthless, if not pernicious, article from Egypt, supposed to be lupine seed, are also largely introduced, 80 tons of the latter having been offered within the last few days by a Scotch house at less than 14d per Ib—a price, however, which will hardly enable it to compete with acorns, of which 500 tons were recently tendered to one firm at something below 1d a pound.

MARRYING FOR FUN.—The New York correspondent of the Philadelphia Inquirer says:—There is a good deal of excitement in Harlem in consequence of two gentlemen and two ladies being married without their knowing it. The ceremony was performed in sport, and when informed next day that the marriage was legal according to law, there was a great consternation. The brides are willing to abide by the marriage, but the bridegrooms are not, and refuse to recognise the ceremony at all.—One of them is heir to a great deal of property. The subject will be brought before our courts or before our legislature.

The following, which we copy from a letter in the Christian Inquirer, in which the writer favors the world with a detail of his religious experiences, and the doubts and uncertainties which must ever be the portion of those who listen to the dictates of feeble human reason, instead of obeying the commands of God's Church, is so exceedingly rich, that we cannot refrain from laying it before our readers. Never before did we meet with a man who had such "a sion, he would have been kicked out of doors. And in good conceit of himself." Since Adam and Eve first put on fig leaves, the world has seen nothing equal to it; and the angels which stand round the Throne, might well envy such a state of innocence and moral

"From my infancy I had been religious as to the bent and purpose of my mind, and although remarkable for nothing in character or conduct, I always felt a peculiar activity of conscience scourging me ever into more and more timorous personal relation with Deity. I was not conscious of any heinous offences. I was full of health and spirits, convivial and prone to pleasure, and occasionally, no doubt, like every one else, capable of excesses, but with no consciousness of an injurious relation to any human being that I can remember. Indeed, the morbid susceptility of my conscience -my extreme sensibility to public opinion-secured my general inoffensiveness, whilst it left me a prev to the most poignant sorrow for mistakes and accidents so trivial that I am ashamed to mention them.

"To soothe this conscience, and fulfil, moreover, what I deemed a sacred obligation on every man, I joined the church. I believed the theology of the church quite as fully before this event as afterwards; but I felt insecure of the right to appropriate the Christian hope until I had made a formal profession of faith. My conscience of sin was now perfectly paciuneasy. The church had delivered me from a conscience of sin, but had given me no cousciousness of righteousness in its place. The house of my soul had boen swept of its evils, but it still remained desolate of goods. I could accuse myself of no lukewarmness in the exercises of piety, and yet was miserably unhappy a large portion of my time. Rather let me say unblessed, for what I wanted was an indefinable in- the shame and confusion with which he was overdestroy my happiness in outlying things, but whose precipitately retire from the contest, it was very presence seemed somehow necessary to authenticate it.

"The entire influence of the pulpit went to the intenmore signal proofs of the ignorance and dishonesty of

sifying of this condition. Every sermon I heard those self-styled Reformers. aggravated my inward remoteness from God, my

Neither my clergyman nor my devout acquaintance appeared to understand my trouble. My bosom harbored no secret guilt, nor did my actions betray any overt iniquity. It was not a conscience of sin in any respect which burdened me, but a simple unconsciousness of righteousness. I had found perfect repose from a guilty conscience in the doctrine of Christ. But Iq had found no assumpnes of Godle personal love or comhad found no assurance of God's personal love or com-placency to me. I was studiously, even superstitiously pure in thought and act. I cherished no emotions but those of complete benignity towards my kind. I spoke no evil of any man, much less devised any. I gave freely of my goods to the poor; contributed profusely to missionary and similar enterprises; read every famous book, and diligently observed every

precept of mystical and ordinary piety. I vowed my life to the service of the gospel, and placed myself in the chief seminary of my sect with a view to the ministry. I abounded in prayer, day and night. I sought the aid of eminent Christians in both hemispheres, and obeyed their counsels. In short, touching the righteousness which was in the law of my sect and nation, I was utterly blameless."

Barnum ought to get hold of this man, and exhibit

We have been requested to insert the following report of a meeting held at the Parish of Ste. Marie de Monnoir, on the 30th of March. The gentlemen, whose names are affixed to the different resolutions, are responsible for their truth. Should Mr. Roussy feel himself aggrieved, our columns are open to him, if he thinks fit to avail himself of them :-

At an aggregate meeting of the inhabitants of Ste. Marie de Mannoir, held at the Sacristy, on Monday, the 30th ult., after Mass,-Etienne Poulin, Esq., Chairman; Mr. Ambroise Fréchette, Secretary; Reference having been made to a pamphlet written by Mr. Roussy, intituled, "An account of a discussion between Mr. Chiniquy and Mr. Roussy, at the Village of Ste. Marie de Mannoir, on Tuesday, the 7th Jan., 1851," which pamphlet having been read, the following resolutions were proposed, and passed unanimously:—

1. Proposed by Mr. Joseph Rinville, seconded by Mr. Eustache Gratton, and resolved:-

That said pamphlet is, from beginning to end, a tissue of falsehoods; and that one of the first is, where tissue of falsehoods; and that one of the first is, where it is said, (p. 2,) "that Mr. Chiniquy outraged, insulted, and calumniated Protestants in general." That, on the contrary, Mr. Chiniquy, on several occasions, had stated, that the great majority of the Protestants of Canada, even at this moment, merit our respect, esteem, and friendship, as a highly educated community, who neither insult us on account of our religion, nor seek to scatter the seeds of scattering discortion, d nor seek to scatter the seeds of sectarian dissention among our families. That the Rev. Mr. Chiniquy, several times remarked, that he alluded only to "that contemptible sect of adventurers, called Swiss Methodist dist, composed of ignorant, hypocritical impostors;" and these mortifying truths have been clearly proven in every page of Mr. Roussy's pamphlet.

2. Proposed by Mr. Joseph Menard, seconded by Mr. Louis Marcoux, and resolved:-

That Mr. Roussy lies where he says, (pp. 4, 5,) "that the most respectable Roman Catholics were convinced that it was Mr. Chiniquy's intention to insult his adversary, in order to create trouble and confusion, by which he might the more favorably claim the victory." That the respectable Roman Catholics, on the contrary, were certain, that Mr. Chiniquy would not consent to a discussion before the entire parish, but in order to have the truth more publicly manifested.

3. Proposed by Mr. Hypolyte Messier, seconded by Mr. Joseph Gauthier, and resolved :-

That Mr. Roussy lies, where he says the Chairman admitted, that Mr. Chiniquy violated the rules of the discussion, in desiring to know what kind of man he was going to discuss with. The Chairman publicly declared that Mr. Chiniquy owed it to his own character, as well as to the meeting, to know Mr. Roussy's title to public confidence.—Mr. Roussy also lies, when he says, (p. 9,) that he called Mr. Chiniquy a blackguard. Had he dared to make use of such an expresthe same passage, he furthermore lies, in saying that Mr. Chiniquy was consured by the Chairman and Arbitors. The very contrary was the case. The Chairman and Arbiters declared that Mr. Chiniquy owed his adversary no apology, inasmuch as he had a perfect right to know what kind of man he was about

4. Proposed by Mr. Ambroise Bedard, seconded by Mr. Alexis Poulin, and resolved :-

That this meeting clearly comprehends Mr. Chiniquy's right to know the character of his adversary; and that he should feel a natural repugnance to contend with such an adventurer;—as Mr. Roussy's pamphlet proves him to be unworthy the character of a minister of the Gospel, which he profauely assumes.

5. Proposed by Mr. E. Pouliu, seconded by Mr. Edward Charbonneau, and resolved:-

That we mourn with all our hearts, the infatuation of those wretched dupes who listen to the mendacious sophistries of a man capable of inventing, and as shameless as to publish, such falsehoods as those contained in Mr. Roussy's pamphlet.

6. Proposed by Mr. P. Caron, seconded by Mr. Magloire Ponton, and resolved:-

That Mr. Roussy lies, where he says, (p. 30,) "that the inhabitants of Stc. Marie returned to their houses little satisfied," &c. On the contrary, the entire fied. I had found a refuge against every muttering of weeting were highly pleased to see Mr. Roussy comvindictive wrath. So far good. But after all I felt pletely confounded, and forced to admit, nay, confess that he deceived his deluded dupes, in telling them "that in Religion, all matters should be proved by Scripture—not by tradition." That he was unable to adduce a single text to prove that St. Mark and St. Luke were inspired by God to write the Gospels that bear their names. He was further forced to confess that this could be decided by tradition only :- and had not ward or upward repose, whose absence did not actually whelmed by his ignominious defeat, forced him to

> ETIENNE POULIN, Chairman. AMBROISE FRECHETTE, Secy.

INFORMATION WANTED

Of ELIZA DINNING, daughter of Timothy Dinning and Ellen Coleman, who left Quebec in autumn 1849. When last heard of, she resided in Troy, N.Y. Any information respecting her, addressed to her father, in care of the Rev. Mr. Nelligan, of St. Sylvester, C. E., would confer a lasting favor on her

diconsolate parents.

N. Y. Freeman's Journal and Boston Pilot will

THE Subscriber being about to retire from Business 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, Canvass, Anchors,

Chain Cables, Deck Spikes,

150 Raft Sails, 50 Bdls. East India Twine, 45 lbs. each, 5 Tons of Hemp.

FRANCIS MULLINS. Montreal, 25th Feb., 1851.

MONTREAL CLOTHING HOUSE,

No. 233, St. Paul Street.

C. 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.

DR. TAVERNIER

HAS the honor of informing the Citizens of Mont-real, 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. Law-rence main street.

Montreal, Feb. 12, 1851.

THOMAS BELL,

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

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

L. P. BOIVIN.

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

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

JOHN PHELAN'S

CHOICE TEA, SUGAR, AND COFFEE STORE,

No. 1 St. PAUL STREET,

Near Dalhousic Square.

R. TRUDEAU,

APOTHECARY AND DRUGGIST,

No. 111 SAINT PAUL STREET,

MONTREAL: ITAS constantly on hand a general supply of MEDI-CINE and PERFUMERY of every description. August 15, 1850.

JOHN M'CLOSKY,

Silk and Woollen Dyer, and Clothes Cleaner,

(FROM BELFAST,)

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

Montreal, Sept. 20, 1850.

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

M. P. RYAN.

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.

Montreal, 5th September, 1850.

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

State State

DR. HALSEY'S GUM-COATED

FOREST PILLS.

(A Sarsaparilla preparation of unexampled efficacy.); These Pills are prepared from the best Sarsaparilla, combined with other Vegetable properties of the highest Medicinal virtue. They are warranted not to contain any Mercury or Mineral whatever. They purge without griping, nausiating, or weakening; can be taken at any time, without hindrance from business, change of diet, or danger of taking cold. They neither have the taste nor the smell of medicine, and are five times more effectively in the average. cine, and are five times more effectual in the cure of diseases than any Pills in use.

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

TO FATHERS OF FAMILIES.

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

DEATH OF HIS OWN CHILDREN!!

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

Superfluity of bile may always be known by some unfavorable symptom which it produces, such as sick stomach, headache, loss of appetite, bitter taste in the mouth, yellow tint of the skin, languidness, costiveness, or other symptoms of a similar nature. Almost every person gets bilious, the neglect of which is sure to bring on some dangerous disorder, frequently terminating in death. A single 25 cent box of Dr. Halsey's Gum-coated Forest Pills, is sufficient to keep a whole family from bilious attacks and sickness, from six months to a year. A single dose, from 1 to 3 of these mild and excellent Pills, for a child; from 3 to 4, for an adult; and from 5 to 6, for a grown person, carry off all billons and reachid restricted. all bilious and morbid matter, and restore the stomach and bowels, curing and preventing all manner of bilious attacks, and many other disorders.

SALTS AND CASTOR OIL.

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

NOTICE TO THE PUBLIC.

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

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

GUM ARABIC.

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

The Gun-coated Forest Pills present a beautiful transparent.

transparent, glossy appearance. The well-known wholesome qualities of pure Gum Arabic, with which they are coated, renders them still better than Dr. Halsey's celebrated Sugar-coated Pills. The Gumcoated Pills are never liable to injury from dampness, but remain the same, retaining all their virtues to an indefinite period of time, and are perfectly free from the disagreeable and nausiating taste of Medicine. In order to avoid all impositions, and to obtain Dr. Halsey's

true and genuine Pills, see that the label of each box bears the signature of G. W. HALSEY.

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

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

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

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

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

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

Ladies, Dr. HALSEY'S PILLS are mild and perfectly harmless, and well adapted to the peculiar

delicacy of your constitutions. Procure them.

Travellers and Mariners, before undertaking long voyages, provide yourselves with Dr. HALSEY'S PILLS, as a safeguard against sickness.

Wholesale and retail Agents:—In Montreal, W.M. LYMAN & Co., and R. W. REXFORD; Three-Rivers, JOHN KEENAN; Quebec, JOHN MUSSON; St. Johns, BISSETT & TILTON.

5th Feb., 1851.

5th Feb., 1851.

JUST RECEIVED by D. & J. SADLIER: The Life of the Blessed Virgin, from the French of the Abbé Orsini, price 2s. 6d.

Lyra Catholica; a collection of Hymns, Anthems, &c., &c., 2s. 6d.

The Catholic Pulpit, Nos. 1 and 2, 1s. 3d. each. Parson's Christian Directory,—a new edition,—6s.

Milner's End of Controversy,—a new edition, to which is added, the Apostolic Tree, 2s. 6d.
D. & J. SADLIER,
179 Notre Dame Street.

Montreal, 10th April, 1851.

BOOKS suitable for the Holy Season of LENT, for Sale, Wholesale and Retail, at SADLIER'S Cheap Cash Book Store:-

The Lenten Monitor, by the Rev. P. Baker, 1s. 101d. The Office of Holy Week, in Latin and English, 2s. 6d. Devout Life, by St. Francis of Sales, 1s. 101d.

Way of Salvation, by St. Ligouri, Is. 101d. Spirit of Ligouri, Is. 101d. Visits to the Blessed Sacrament, Is. 10d.

St. Ligouri's Preparation for Death, 2s. 6d. Do. Instructions on the Commandments and Sacraments, 1s. 10 d.

Hay's Devout Christian, 7s. 9d. The Duty of a Christian towards God (full muslin), 2s.

Challoner's Meditations for every day in the Year,

half-bound, 3s. 9d.

Père Griffet's Meditations, 2 vols., 4s. 41d.

Thirty-one Days' Preparation for the Holy Communion, Is. 10 d.

Lessons for Lent, 1s.
Peach's Practical Reflections for every day, 3s. 9d.
Pious Christian, by Bishop Hay, 3s. 14d.
Elevation of the Soul to God, 2s. 6d.
Spiritual Director, by St. Francis of Sales, 1s. 104d.
The Sincere Christian's Guide, by the Rev. J. Gother,

1s. 103d. New Month of Mary, by Bishop Kenrick, 2s. 6d.

The Glories of Mary, 1s. 3d.
The Religious Soul elevated to Perfection, 1s. 104d.

Memorial of a Christian Life, 3s. 14d.

The Imitation of Christ, by Thomas A'Kempis, 1s. 3d.

Do. Blessed Virgin, 2s. 6d. Christian Perfection, abridged from Rodriguez, 5s. Sinner's Guide, by F. Lewis, 5s.

D. & J. SADLIER, 179 Notre Dame Street. Montreal, 1st April, 1851.

ONTROVERSIAL 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. 101d. 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,

The Exercise of Faith impossible except in the Catholic Church, by Penny (late of Oxford), Is. 101d.
The Unity of the Episcopate Considered, by E. H.
Thompson, 2s. 6d.

White's Confutation of Church of Englandism, 3s. 9d. Lite of Dr. Doyle,—containing a number of his letters to the Evangelicals of his day, Is. 104d.

Sure Way to find out the True Religion, in a Conver-

sation between a Father and Son, Is.

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. 104d. The Decline of Protestantism: a Lecture by Archbishop

Hughes, 4d. Hughes and Breckenredge's Controversy, 6s. 3d.

Protestant Objections Answered: or, the Protesta Trial by the Written Word, 1s. 101d. 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.

Moehler's Symbolism, 10s. Newman's Sermons, 6s. 3d.

Ligouri on the Commandments and Sacraments, 1s.

Do. Preparation for Death, 2s. 6d. Douay Testament, 1s. 101d., 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 PUBLISH-ED, at extremely low prices.

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

A discount made to the Trade, Clergymen on the Mission, Public Libraries, &c., &c. Montreal, 29th Jany., 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. SADLIER, Publishers, 179, Notre Dame Street. Montreal, March 13, 1851.

JUST RECEIVED at SADLIER'S—"THE CATH OLIC ALMANAC." Price 1s. 101d. Montreal, Jan. 16.

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

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

Montreal, 3rd Oct., 1850.

PROSPECTUS

For Publishing, in 8 Semi-Monthly Numbers, at 25 Cents each,

THE CATHOLIC PULPIT

CONTAINING A

Sermon for every Sunday and Holiday in the year, and for Good Friday.

FROM THE LAST REVISED LONDON EDITION.

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

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

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

1. The first Sunday of Advent.-The General Judgment.

2. The second Sunday of Advent.—The Importance of Salvation. 3. The third Sunday of Advent .- Who art thou?

The fourth Sunday of Advent.—On the Incarnation.
 Christmas Day.—On Christmas Day.
 Sunday within the Octave of Christmas.—Men's Opinions Rectified.
 New York's Day.

7. New Year's Day. On New Year's Day. 8. Epiphany.—On the Festival.

9. The first Sunday after Epiphany.—On Venial Sin.
10. The second Sunday after Epiphany.—On the Holy
No. 53, St. Urbain Street, (near Dorchester Street.)

11. The third Sunday after Epiphany.-Eternal Sepa-12. The fourth Sunday after Epiphany.-Fraternal

Charity.

13. The fifth Sunday after Epiphany.—On Hell.

14. The sixth Sunday after Epiphany.—On Death.

Septuagesima Sunday.—On Heaven. Sexuagesima Sunday.—Death of the Just.

Schingesima Sunday.—Death-bed Repentance.
 Ruinquagesima Sunday.—Death-bed Repentance.
 The first Sunday in Lent.—Mortification necessary.
 The second Sunday in Lent.—On the Pride of the Understanding, and of the Hart.

20. The third Sunday in Lent.—Motives to Conversion.
21. The fourth Sunday in Lent.—On Alms-deeds.

22. Passion Sunday.—On Grace.
23. Palm Sunday.—The Seven Words of Christ on the

Cross. 24. Good Friday.—On the Passion.

25. Easter Sunday.—Resurrection of the Just. 26. Low Sunday.—On the Presence of God. 27. Second Sunday after Easter.—Christ our Model.

29. Fourth Sunday atter Easter .-- On Mortal Sin.

30. Fifth Sunday after Easter.—Opportunities of Improvement. 31. Ascension Day .- On Eternity.

32. Sixth Sunday after Easter.—A Charity Sermon. 33. Whit Sunday .- The Changes effected by the Holy

34. Trinity Sunday .- On Trinity Sunday.

35. Second Sunday after Pentecost .- On the Sacra-36. Third Sunday after Pentecost.—The Good Shep-

herd. 37. Fourth Sunday after Pentecost.—On the Gospel of

the Day.
38. Fifth Sunday after Pentecost.—On Prayer. 39. Sixth Sunday after Pentecost. - Causes of Relapse.

40. Seventh Sunday after Pentecost.—The Wages of 41. Eight Sunday after Pentecost. - Dignity and Duties

of a Christian. 42. Ninth Sunday after Pentecost.—Search after hap-

43. Tenth Sunday after Pentecost.-The Pharisee and the Publican.

44. Eleventh Sunday after Pentecost.-Character of 45. Twelfth Sunday after Pentecost.—On Faith and

46. Thirteenth Sunday after Pentecost.—The Sacrament of Penance.

 Fourteenth Sunday after Pentecost.—Oblation of Ourselves to God. 48. Fifteenth Sunday after Pentecost .- On the General Ignorance of God.

49. Sixteenth Sunday after Pentecost.—On the Angels. 50. Seventeenth Sunday after Pentecost.—Behold I stand at the door and knock.

51. Eighteenth Sunday after Pentecost. -- Bad example. 52. Nineteenth Sunday after Pentecost.—Self-know ledge. 53. Twentieth Sunday after Pentecost.—Duties of

Parents. 54. Twenty-first Sunday after Pentecost.-Duties of Parents.

55. Twenty-second Sunday after Pentecost. - Duties of Parents.

56. Twenty-third Sunday after Pentecost.—On Mortality.

57. Twenty-fourth Sunday after Pentecost.—The Last

Day. 58. Corpus Christi.—On the Festival.
59. Festival of SS. Peter and Paul.—On St. Peter's Denial.

60. The Assumption of the Blessed Virgin Mary .- On the Festival.

61. All Saints.—On Sanctity.

Conditions.—The work will be printed from large

type, on fine paper, and will be completed in 8 numbers, making an 8vo. volume of nearly 800 pages, at the low price of \$2.

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

J. MURPHY & Co., Baltimore.

Subscriptions received by

JOHN McCOY, Great St. James Street, Montreal. March 26, 1851.

STRAW BONNETS.

MRS. DOYLE returns her sincere thanks to the ladies of Montreal and surrounding country for the liberal patronage she has received during ten years she has been in business in St. Mary Street, and begs to intimate that she has removed her Bonnet Making Establishment to 164, Notre Dame Street, opposite Gibb & Co., merchant tailor, where she keeps constantly on hand an extensive assortment of Straw-and other BONNETS, TRIMMINGS, and RIBBONS, at extremely low prices.

Tuscan, Dunstable, and Fancy BONNETS cleaned and altered to the latest shape. Bonnets dyed Black different lessons will form an extra charge. or Slate color if required.

Montreal, March 26, 1851.

EDWARD FEGAN,



Boot and Shoe Maker, 232 SAINT PAUL STREET.

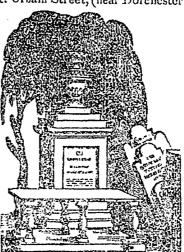
OPPOSITE THE EASTERN HOTEL: DEGS leave to return his sincere thanks to his Friends and the Public, for the liberal support afforded him since his commencement in business, and also assures them that nothing will be wanting on his part, that

attention, punctuality and a thorough knowledge of his

business can effect, to merit their continued support. On hand, a large and complete assortment, WHOLESALE AND RETAIL,

Low, for Cash. Aug. 15, 1850.

WILLIAM CUNNINGHAM'S MARBLE FACTORY,



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

N. B .- W. C. manufactures the Montreal Stone, if any person prefers them

A great assortment of White and Colored MARBLE just arrived for Mr. Cunningham, Marble Manufacturer, No. 53, St. Urbain Street. Montreal, March 6, 1851.

GROCERIES, &c., Wholesale and Retail.

Stand,-

Corner of McGILL and WILLIAM STREETS. where he has constantly on hand a general and well-selected assortment of GROCERIES, WINES and LI-QUORS, 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 Brandies, De-Kuyper's Gin, in wood and cases, Old Jamaica Rum, Scotch and Montreal Whiskey,

London Porter and Leith Ale FLOUR-Fine and Superfine, in bbls.

SALT—Fine and Coarse, in bags
MACKAREL—Nos. 1 and 2, in bbls. and half-bbls.
HERRINGS—Arichat, No. 1, and Newfoundland
Cloves, Allspice, Nutmegs, Indigo, Copperas, Blue, Starch, Mustard, Raisins, Maccaroni, and Vermicelli

All of which will be disposed of cheap, for Cash. JOHN FITZPATRICK. August 16, 1850.

BOARDING SCHOOL

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 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

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 abun-

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., &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

TERMS. Payable per quarter or permonth. butalways in advance 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 does alternately in sky-blue or white. In winter, the uniform will be bottle-green Merine. On entering, every one must bring, besides the uniform

dresses,— Six changes of Linen, A white Dress and a sky-ble 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 Bandet,
A Mattrass and Straw-bed, A Pillow and threeCovers, A bowl for the Tea.

Two pairs of Shoes, Twelve Napkins, A Knife and Fork, Three Plates, A large and a small Spoon, A pewter Goblet,

wide,

Three pairs of Sheets,

A coarse and a fine Comb,

A Tooth and a Hair Brush,

Two Napkins, two yards

long and three-quarters

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, Annts, and such others as are formally au-

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

All letters directed to the Pupils, must be post-paid.

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

AMERICAN MART. UPPER TOWN MARKET PLACE, QUEBEC.

THIS Establishment is extensively assorted with wool, corron, silk, straw, india, and other manufactured FABRICS, embracing a complete as-THE Undersigned respectfully informs his friends sortment of every article in the STAPLE AND FARCY and the Public, that he still continues at the Old DRY GOODS LINE.

INDIA RUBBER MANUFACTURED BOOTS. SHOES, AND CLOTHING, IRISH LINENS, TABBINETS, AND FRIEZE CLOTHS, AMERICAN DOMESTIC GOODS,

of the most durable description for wear, and econo-Parties purchasing at this house once, are sure to become Customers for the future.

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

Printed by John Gillies, for the Proprietors.—George E. CLERE, Editor.